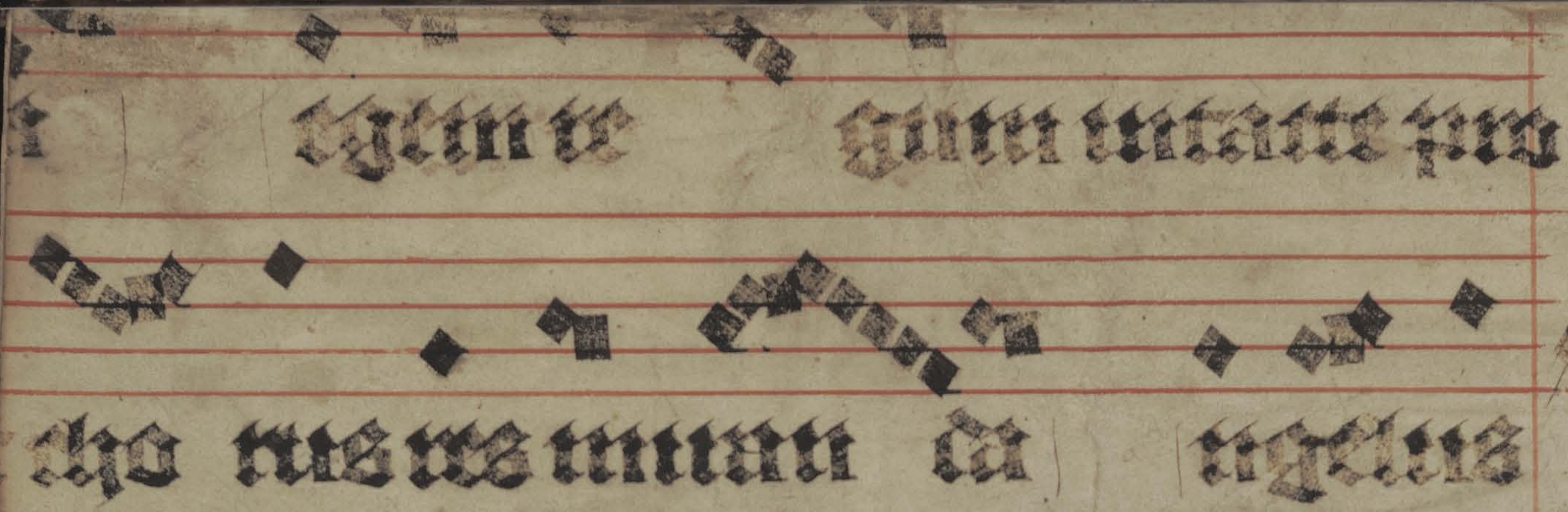
Pma[illegible]
tract[illegible]
c[illegible]tra
[illegible]ipn[illegible]
biblia[illegible]

N. Inv. 1273.

Abb. x
30.


egum re gnum intrante pro
cho rus nus tuum ca ngelus

IV

Collecta Super Joannem.
Cuius sit
ignoratur

C[un]ctis est el[ect]us quem
p[re]ponam ei / Id est ... Omnes
x[rist]i ap[osto]li tamq[uam] lapides
fundamentales et p[ri]ma[rii]
sup[er] quos grande et solidu[m] edificiu[m] eccl[es]ie
erat construendu[m] / erant magis stabiles
et firmi multimo[d]is temptacionibus et
p[re]ssuris coquidati .i. diu[er]sis tormentis
et passionibus comprobati ut p[ate]t in
actibus ap[osto]lo[rum] / diuina vocacione firmi
fuerunt el[ect]i sic[ut] eis di[xit] x[ristus] Ego vos elegi
dem[um] ut eatis et fructu[m] afferatis
s[cilicet] in co[n]u[er]sione infidelium / et fructus v[est]r[i]
maneat in fide p[er]seuerancium / et in accep
cione p[re]mio[rum] celestium Ioh[annis] xv. / Sic
eni[m] in milicia secularium q[ua]nto fortes in
imicos magis strenui ad pugnandum et
expellendum magis firmi et constantes
eliguntur / ideo eis dixerit x[ristus] Ecce ego
mitto vos sic[ut] oues in medio luporum
Luce x / Int[er] omnes aut[em] ap[osto]los ymmo int[er] s[an]c[t]os
a x[rist]o el[ect]os nullus b[ea]to Johanni p[re]poni
p[otes]t / Cum a b[ea]to paulo cu[m] petro et
Jacobo ip[s]e d[icitu]r columpna eccl[es]ie / gal' 2 et
ideo diuus aug[ustinus] Ille eius contemplans dign[itatem]
magnam excellenciam p[ro]pter sue am[m]i
racionis ymmo misteriorum v[er]ba d[icit] Cunctis
est el[ect]us etc. Ubi commendatur b[eatus] Johannes
p[ri]mo de diuinitatis acceptante venia cuius
p[ro]clarite / Cunctis est el[ect]us / ideo implet[ur]
in eo etc. Eligit eu[m] ex omnibus tuis
re Insigna[tur] / Reg[um] ix de saul qui in[...]
expetit / dicitur / Erat el[ect]us et bonus et non
erat vir de isr[ae]l melior illo Exaltaui
el[ect]um de plebe mea in p[salmo] Inueni ego
Cunctis est hic et laudabimus eum / fecit
enim mirabilia etc. Ecc[lesiastic]i 31. B[ea]tus quem
elegit et assumpsit etc. in ps[alm]o. S[e]c[un]do
de pu[ri]tate de e[r]gate p[re]posicionis
sublimitate / quem p[re]ponam ei q[uasi] d[icat]
certe nullus est ei p[re]ponendus / ideo
figuratus Joseph de quo p[re]cepit pharao rex
ut omnes coram eo genua flecterent
et scirent esse p[re]positum vniuerse t[er]re egipti
Gen. 41 / ideo eius nemo p[otes]t dici illud q[uod]
d[icitu]r ier[emie] xl c[apitulo] habita apud godoliam
quem p[re]posuit rex babilonis ciuitatibus
iude Babilon in[ter]p[re]tatur transferens / x[rist]um
designat / qui transfert regna atq[ue]
constituit / dan[ielis] 2 / Ip[s]e enim p[er]missionem
vite et[ern]e demum eis transtulit in gen
tiles / ip[s]e coram multitudine / et depu
tauit in celestem gl[or]iam / Coll[ossenses] 1. Eri
puit nos de p[otes]tate tenebrarum et
transtulit in regnum / x[rist]us ergo p[re]posuit
godoliam qui in[ter]p[re]tatur magnificatus vel magni
ficatus d[omi]n[u]m .i. Johannem qui in signum p[re]lacionis
magnificatus est adeo diuinis sapiencia et gl[or]ia
Ex quo h[abe]tur q[uod] b[eatus] Johannes ita est magnifi
catus a x[rist]o q[uod] nullus ei p[re]poni p[otes]t
in in[...] s[cilicet]

| | |
| --- | --- |
| In dileccionis familiaritate<br>In p[re]uisacionis s[anc]titate<br>In contemplacionis sublimitate<br>In honoracionis corporis sui | Et hec quattuor tanguntur in hac figura |

Nam p[ri]mo dileccionis fa
miliaritas p[ate]t ex nomine salomonis qui vo
catus est amabilis d[omi]no / eo q[uod] dili
geret eum 2 Reg. xii / De 2o d[icitu]r magnifi
catus est diuiciis s[cilicet] sp[irit]ualibus donis
et gr[aci]is q[ue] vere sunt diuicie / s[ecundu]m ap[osto]lum Eph[esios]
2. habundantes diuicie gr[aci]e dei / et frau[...]
h[abe]ntes diuicias s[ecundu]m s[an]c[t]i / De 3o d[icitu]r magni
ficatus est sapiencia q[ue] est diuino[rum] et
celestium in[...] Ecc[lesiastic]i xv. Implebit
eum d[omi]n[u]s sp[irit]u sapiencie et intellectus / De 4o
d[icitu]r magnificatus est gl[or]ia .i. honoris
magn[a] gl[or]ie excellencia s[ecundu]m id q[uo]d d[icitu]r magnus
est gl[ori]a in salutari tuo gl[ori]a et
magnum decorem etc. / Et hic nota

quibus dicitur in quadam epistola que intitulatur
Iohannis ewangeliste in pathmos insula exulato
misit consolatorias verba, primo quia gaudere de-
bebat racione [illegible], quia ipse erat ve-
re dilectus, valde dilectus, vere amabilis
et valde amabilis scilicet Christo. 2° quia ipse
consolabatur angelicis modo impassibilis
et incorruptibilis sine comparacione
sicut angeli custodientes homines in-
ter homines qui sunt, et ideo gaudere de-
bebat. 3° verbum consolacionis
meruit accipere dum quod hic [illegible]
non ignoraret quod ab custodia qua es
in pathmos dimitteris, et in terram
asye reuertens et inuenies ibi bonos
dei imitatores et hiis qui sunt perte-
rendes super dicendo, ... quod ipse non
gaudere debebat quia in statu hu-
mano dei inchoauerat gaudium paradi-
si delectacionibus celestibus iam
magis vacuus, sicut mali qui in
hac vita torquentur in morte iam
inchoant penas inferni. Item dico
de hiis magnificatis sunt per ordinem.
De prima ipse fuit [illegible] domini sive
i. consiliarius sive [illegible] / Th. 3 / ubi
non quod quatuor fuerunt deo familiares
et dilecti in veritate. Moyses et he-
lyas, in nouo Iohannes et petrus. De
moyse habetur Exodo 33. Et loquebatur
dominus ad moysen facie ad faciem sicut
loqui solet homo ad amicum suum, sal-
ua familiaritate. Vnde bis fuit in
monte cum domino in monte synai xl
diebus et noctibus, et ideo habuit fa-
ciem lucidam vel radiosam ex
consorcio sermonis dei. De helya habetur
3 Regum 19 quod stabat coram domino in
monte dei oreb et dominus familiariter
secum loquebatur. De Iohanne bapti-
sta patet quod ab eo baptizatus fuit, et ideo
tamquam primus in sacramento baptismi confitendo
eius extitit. De petro patet quod

[margin: Et vi fuerunt familiares deo x°]

cum ad secreta sua eum admisit, et ei
claues celorum regni commisit. Ipsi omnes
beato Iohanni ewangeliste preponi non possunt, quia
licet moyses et helyas fuerunt ad deum
in monte cum christo in transfiguracione, Iohannes
non tamen audiuit eum in monte predicare
et publicare legem nouam amoris
[illegible] cum turbas [illegible]
[illegible] et [illegible]
sibi cum aliis apostolis [illegible] spiritum sanctum
[illegible], et [illegible]
omnem [illegible]
[illegible]. Item si moysi
facies fuerit radiosa, beatus Iohannes
[illegible] totaliter [illegible]
[illegible]
[illegible], et ad hec
[illegible]
[illegible] in celum [illegible] ad
societatem [illegible]. Ergo
patet quod helyas non fuit maior eo. Item
Iohannes baptista hic Iohanne familiarior
non fuit, [illegible]
in [illegible]
[illegible]. Item licet in petro fuit [illegible]
familiaris christo patet quia licet eum petro
in omni [illegible]
Iohanni [illegible]
[illegible]
[illegible] Iohannis 20. Item
licet petro commiserat ecclesiam regendam
Iohanni commisit matrem suam dilectissimam
custodiendam, [illegible]
d. Ecce mater tua Iohannis 19. Ideo
[illegible] discipulus quem diligebat
ihesus. De secundo [illegible]
[illegible]
apostolus imitandus [illegible] cum aliis
13. [illegible] apostolus [illegible]
vobis [illegible] qui
[illegible] in
fidem. De quo [illegible]
intelliget [illegible] et exaltabitur

et sublimis erit valde / et [illegible] ibi
[illegible] auctoris [illegible]
in opere / [illegible] operis in au-
torem / [illegible]
vite eo dicitur erit sicut meus / [illegible]
intelligentie eo dicitur intelliget / a lxx vel
littera [illegible] ad sublimis [illegible] exalta-
bitur et elevabitur et sublimis erit valde
[illegible] cum [illegible]
[illegible] intelligentie [illegible]
pot [illegible] doctrine / [illegible]
vite [illegible] dicitur sicut meus
[illegible] dicitur [illegible] qui
[illegible] sicut [illegible] vere sunt
[illegible] / [illegible] in omni
domo mea fidelissimus / iste beatus Johannes
fidelissimus [illegible] domino qui [illegible]
[illegible] [illegible] confessionem
[illegible] / [illegible] matre
[illegible] / [illegible] absten-
[illegible] / [illegible] officium [illegible]
[illegible] erat [illegible] / [illegible] erat ab
eterno [illegible] ad [illegible]
[illegible] sicut meus [illegible] eo
[illegible] complacuit sibi [illegible] anima
mea [illegible] / et sic beatus Jo-
hannes [illegible] abstentia et officium
[illegible] quia [illegible]
[illegible] meruit [illegible]
[illegible] fuit [illegible]
intelligit [illegible] / angelica
revelatione / et [illegible] / spiritus
sancti [illegible] / angelica
revelatione intellexit absconditam / Christi
eruditione sublimia / [illegible] intelligit
[illegible] eruditione / quia ille [illegible]
[illegible] Joh. 16. cum venerit [illegible]
[illegible] vos omnem [illegible]
[illegible] ad salutem / intellexit angelica
revelatione abscondita / [illegible]

[illegible] ubi [illegible] beatum Johannem [illegible]
[illegible] sublimia /
[illegible] aliis apostolis
[illegible] quia plura [illegible]
scripsit in [illegible] / [illegible] / [illegible]
[illegible] / [illegible] veritate / [illegible]
[illegible] veritate / [illegible] alii
apostoli / [illegible] in [illegible]
ad [illegible] cum [illegible]
beatus Johannes [illegible] / [illegible]
quia ei fuerunt revelata [illegible]
[illegible] / ut [illegible] quod ipso
[illegible] alios [illegible] / [illegible] prima
[illegible] / [illegible] a [illegible]
audivimus quod vidimus oculis nostris
et [illegible]
de verbo vite [illegible] vita
eterna / 2° quia [illegible]
[illegible] ei [illegible] / 
[illegible] recordari
potuisset [illegible] recordatio [illegible]
[illegible] omnia [illegible]
[illegible] doctrina [illegible] qui [illegible] in
[illegible] clare
omnia [illegible] in [illegible]
na / 3° quia [illegible] / erat omnis [illegible]
[illegible] potuerunt [illegible]
usque ad adventum [illegible] / [illegible]
nisi fuisset [illegible] argumentum
[illegible] dubitasset [illegible] Joh. 20 [illegible]
[illegible] ut [illegible]
[illegible] in [illegible]
ut [illegible] fundata
[illegible] / [illegible] non [illegible]
usque ad [illegible] 	Christo [illegible]
omnes ille [illegible] secreta
celestia in adventum [illegible] fuerunt
[illegible] / [illegible]
fuit [illegible] / [illegible] vita eterna [illegible]

erat apparet nobis Apoc iiii[o] p[er] q[uod] illo sa
cratissimo sompno beatus Johannes mentaliter
vigilabat Ideo de eo dicere poterat Ego
dormio et cor meum vigilat Cant v
Vnde christus dicere dicebat p[er] eum mysterium dedi
tibi cor supernis intelligentiis in tantum ut
ante te nullus tam felix fuerit nec
post te venturus sit Nullus enim an
te fuit nec post eum futurus est qui
ad tantum divinorum secretorum ascenderet
Sic ergo beatus Johannes intelligit multa ab
scondita et sublimia Et unde huius
Ephesi in faciem sublimatus fuit ad
Ephesiorum [illegible] Ideo de eo legitur
[illegible] ad cathedram apostolorum [illegible]
p[ost]quam exaltatus eum in coram plebe in ka
thedra senior i. apostolorum laudabit eum
sicut in [illegible] non sedet [illegible] prudens
[illegible] [illegible] et alpha qualis
et scripto / et elevabitur ad divinam
[illegible] sicut de eo dicitur Vnde cle
[illegible] me [illegible] celi ceterum
duxit me in [illegible] i. [illegible] dei Et
apocalypsis i. [illegible] ei in [illegible] / Beati
[illegible] apparet [illegible] prophet
Et sublimis erat intellectus [illegible] divinus
[illegible] supra omnes alios [illegible]
[illegible] / [illegible] alia de [illegible] /
tu pro ambulat [illegible] / [illegible]
scribunt [illegible] / [illegible] divinis /
Johannes autem [illegible] paisla / [illegible]
[illegible] divinis [illegible] &
[illegible] ut dicit Augustinus super [illegible]
decas q[uod] nullus ei sponsi post in
sublimitate contemplacionis [illegible]
[illegible] divina [illegible] [illegible] [illegible]
dixit in [illegible] Ideo [illegible]
[illegible] [illegible] qui [illegible]
stipator vel [illegible] [illegible] [illegible]
[illegible] i. cum [illegible] [illegible] in
vita contemplativa adherendum / Vbi
& vi visos viderunt nota q[uod] quatuor sunt [illegible] dei in
decem q[ui] beato Johanni sponsi non [illegible]

[illegible] [illegible] cum apti sunt celi et vidit
visiones dei [illegible] 2o ysa 6 qui vidit
dominum sedentem super solium [illegible] 3o
paulus qui raptus est usque ad tercium celum
2 Cor 4 xii 4o Stephanus act vii
Omnes isti [illegible] in vita mortali
erant quamprimum mortui / Johannes autem [illegible]
bat in vita mortali [illegible] eum no
legitur [illegible] / [illegible] de eo di
xerit [illegible] Sic eum volo manere donec
veniam / [illegible] volo eum [illegible]
[illegible] [illegible] plorandum [illegible]
[illegible] [illegible] quod ego veniam re
[illegible] eum in eterna beatitudine Et ideo
[illegible] legitur q[uod] in fine vite [illegible]
[illegible] [illegible] eum d. [illegible]
[illegible] [illegible] in celum [illegible]
[illegible] Ideo ei apertum est hostium in
celo apocalypsis [illegible] ubi vidit et audivit
celestia [illegible] q[uod] alii Et ideo ita
[illegible] clare visa refert [illegible]
[illegible] [illegible] in una [illegible]
[illegible] erat [illegible] / et ibi dicitur [illegible]
[illegible] [illegible] q[uod] [illegible] reputat
[illegible] Johannes [illegible] [illegible]
verba 2o [illegible] omnium [illegible]
[illegible] / q[uod] in [illegible] scriptura [illegible]
[illegible] [illegible] celum [illegible]
[illegible] celi [illegible] dies [illegible]
[illegible] Johannes in speciali [illegible] d.
[illegible] [illegible] sunt et [illegible]
est michael i. petrum [illegible]
ubi [illegible] exemplaria 3o [illegible]
[illegible] in mente artificis quam sit archa
ad [illegible] [illegible] [illegible]
[illegible] [illegible] in mente ubi vi
ta fuit Ideo [illegible] est in [illegible] vita
erat / 4o [illegible] ubi [illegible] quam
[illegible] et [illegible] est [illegible]
[illegible] quam erat lux vera q[uod] illuminat omnem

honorem reuerentie ... ita de ibi assumpta
humanitate in qua omnia verba esse ... dicit
subdit ibidem eadem i. homo assumptus presto
factum est / Sed de eius assumpte huma
nitatis in diuina existencie personaliter / Hec hec
scripta sunt ut credatis quia Ihesus est
filius dei ... demum in verbo eterna feli
citate / Ideo scripsit ut credentes vitam
habeatis in nomine eius Joh xx / Secundo in
apocalipsi describit totum ... dei ...
... / et totum cursum militantis
ecclesie usque ad finem / ordinem mediorum con
munitatis / dampnatorum cruciatum et ...
... / salvatorum salutem felicitatem
vnde tota scriptura credit / ... Augustinus
... predicator auctoritas / ... huius
... / et eius tamquam scri
ba doctissimus / ex eius conscripcione valde
sublimis dicitur / quia de sublimi te docte
re doctor sublimis dicitur ... nempe
doctrina eius sublime est super
omnes alias scripturas / Sublimitas
quippe doctrine ... aut quia
de sublimibus agit / aut quia subli
miter procedit / aut quia ad sublimia
ducit / eius beatus Johannes sublime est
quia de sublimibus agit / quia de verbo
incarnato ... valde subli
mis ... / ... diuina ...
hic xvij ... dominus deus ... sumam
de medulla cedri sublimis ...
plantabo super montem excelsum et emine
tem in monte sublimi Israel / medul
la cedri sublimis / est latens diuinitas
ibi / hanc plantauit deus pater in monte
sublimi Israel / quod humane ... in ...
venit quia lapis ... de monte
sine manibus / De hac medulla cedri
est eius beatus Johannes vnde ... ma
gna grandis magna ... contem
placionis ... altitudine longo me
brorum ... quia ... longitudine

plena plurimis ... mul
titudine / verbi ad libanum i. ad montem
... tulit medullam cedri i. la
tentem diuinitatem ibi / humanitate frondium
... celsit / quia opera diuina
... descripsit / sic nobilissima
miracula / et altissima doctrina / que
alii ... in ... Sic
... libanus est mons altus in mundo
et cedrus est arbor alta in libano
et summitas frondium altissima in cedro / ad
quod scriptum est quod qui summitatem frondium auel
lit cedri de sublimioribus agit Secundo
eciam sublimiter procedit / modus proce
dendi sublimis est modus ...
... Ille dicuntur sublimes et sub
limiores ... iste modus
procedendi sublimis describitur ...
i. ... audiuimus ... intel
ligimus ... ... sonum
aliorum ... sonum
sublimis dicitur Sonus sublimis dicitur est
... nec variabilis / quia non
est decens ut homo mentiatur / Ideo dominus
dicebat de se Joh 8 ... loquimur et
quod vidimus testamur / hoc modo ...
... loquitur beatus Johannes vnde Joh xix
Et qui vidit testimonium perhibuit et te
stimonium eius verum est / et ...
... vidimus ...
ipse dicit ... audiuimus vidimus oculis
nostris / quod perspeximus et manus nostre contrec
tauerunt de verbo vite testamur et an
nunciamus vobis Tercio ad sublimia
deducit hic eciam Sublimia eciam
sunt bona eterna Nam bona ... in
fima sunt et momentanea ...
... quod est in presenti momentaneum et
leue tribulacionis supra modum in sublimitate
eternum glorie pondus operatur in nobis
Ad hec sublimia ... glorie perducat
doctrina eius ... Johannem vnde Joh
xx hec scripta sunt ut credatis quia

[illegible] [illegible] et ut audetis vitam
beatam in nobis/ Mansio vita eterna
et sublimem quam nec oculus vidit nec
auris audivit Nec in cor hominis ascen-
dit. Sic ergo doctrina eius sublimis et
sublimitas principio [illegible] merito eius auctor
est sublimis/ et sic sacra scriptura
ceteris antecellit scripturis/ et evange-
lium partes sacre scripture/ et evangelium Jo-
hannis cetera antecellit/ quia [illegible] liber
iste ceteros libros antecellat propter sub-
limitatem rei de qua tractat/ Propter quod 2
eius auctor qui est sublimis per aquilam
Jo. aquile comparatur/ primo quia sicut aqui-
la sublimius ceteris nidificat quia nidificat
in arduis Job 39 Numquid ad preceptum tuum
elevabitur aquila et in arduis ponet
nidum suum Sic Johannes ad contemplatio-
nem dum posuit consideracionis sue oculum in
obiecto altissimo [illegible] 2o quia aquila
clarius in aspectu/ quia [illegible] dicitur in
angelica yerarchia aquila membrana-
bilis oculis respicit solem in rota
[illegible] aquilis comparatur sic b. Johannis le-
gitur deum perspexisse/ non in eius oculis
[illegible] visi [illegible] fuerunt obtenebrati sicut
humani oculi obcecantur conspectu
solis. 3o aquila habet contemplativam
[illegible] doctrinam in suo volatu docet
cum sollicitate suos pullos volare
Deut. 32. Sic aquila provocans ad vo-
landum pullos suos et super eos volitans
Ita Johannes sua doctrina missus fuit et fi-
deles [illegible] advolandum contempla-
cionis volitans super eos/ de sublimibus
[illegible] facies [illegible]/ primo aquila probat
pullos suos ad aspectum solis/ et quem
solem non aspicit [illegible] deicit sic
qui ad aspectum [illegible] sua et [illegible] non
digit [illegible] [illegible] excludit/ 4o
aquila [illegible] in [illegible] [illegible]
post senium renovatur Nam rostrum
suum [illegible] eius ponderosum in senio

allidit ad petram/ et iacit [illegible] non [illegible]
et sic renovatur [illegible] renovabitur ut aquile
iuventus tua. Sic Johannes omnibus apostolis
diutius vixit/ ideo [illegible] se scribit
renovatus fuit allisus ad petram
i. [illegible] vocacionis [illegible] [illegible] re-
novatus fuit ad vitam [illegible] sine mortis
tollerancia/ De hac aquila dicitur Apoc.
8 [illegible] audivi vocem unius aquile
volantis per medium celi dicentem voce magna
ve ve ve omnibus [illegible] in terra [illegible]
ve primo quia separantur ad [illegible]
[illegible] [illegible]/ ve 2o quia deprimuntur
cum diabolo horribili in eterno supplicio/ ve
3o quia non debet esse eis ultra aliqua
spes de ullo remedio/ vel [illegible] [illegible]
[illegible] [illegible] i. [illegible] [illegible] tota
[illegible] [illegible] et ope [illegible] volant ad
sublimia desiderio et conversacione de
[illegible] [illegible] [illegible] multipliciter nullus
ei [illegible] [illegible]/ ideo designatur [illegible]
[illegible] [illegible] Ezech. XL quia [illegible]
[illegible] doctrine [illegible] plus [illegible]
aliis [illegible] Et dicitur [illegible]
quia magis aliis [illegible] honorat
[illegible] [illegible] honores sibi [illegible]
[illegible] [illegible]/ [illegible] cum [illegible]
amore [illegible] diligens/ ideo dice-
batur pre aliis discipulis quem di-
ligebat [illegible] Diligebat autem eum propter
mundiciam [illegible] [illegible] autem
diligebat autem eum [illegible] [illegible]
[illegible] 22 [illegible] diligit [illegible] [illegible]
[illegible] [illegible] 2o [illegible] [illegible]
[illegible] quia ei revelata sunt secreta celestia
Sap. [illegible] Neminem [illegible] diligit deus
nisi qui cum sapiencia inhabitat. 3o [illegible] di-
leccionem ampliorem [illegible] 8 Ego dili-
gentes me diligo 4o [illegible] ad hec [illegible]
[illegible] quia aliis discipulis fu-
[illegible] iste [illegible] fuit et [illegible]
[illegible] ad [illegible] [illegible] discipulis [illegible]
[illegible] in litore [illegible] [illegible] [illegible] aliis
qui eum plus diligit [illegible] [illegible]
[illegible]/ quia [illegible] dilectum in [illegible]

aquile

[illegible] honores habet s. Joh.

hominem servus ad curiam [illegible] dicit ponitur
virum quem rex diligit qui est acceptus
et sic magis servus approbatur. Secundo hono-
rant eum honore dilectionis commissi-
onis / committit ei suam matrem homo ma-
ximam dilectam / et propterea ei commendavit d. Mulier
ecce filius tuus. Et ad Iohannem ecce mater
tua / et ex inde b. Io. fuit factus filius
virginis adoptivus sic xpus naturalis Non
communi adoptacione sed divina deputa-
cione et sic est mirabiliter naturalis
quia virgo habuit filium naturalem [illegible] postea
habuit quasi secundum filium adoptivum
3o honorant eum honore amplioris pre-
rogative quia eum ad dolorem mortis presentavit
sic [illegible] omnis [illegible] alicuius ut
dicitur. 4o dignitatis dotacionis qui ut
sic addiderat virginem dotatam gloria [illegible] secun-
dum matrem suam / Et unde sicut eum xpus
sic honoravit in presenti vita / ubi ipse
magis diligit quam alios / [illegible] honoravit
eum mirabiliter ubi ipsum plus diligit
quam alios ad illam perducit Nam sicut
ad dilectionem teneriorem [illegible] aliis
nos honorem / quia sic mirabiliter
honoravit quem eum diligit Secundo ad
confessionem dilectionem scripture provoca-
vit propter [illegible] / qua
eius expanditur cum plus [illegible]
3o ad prestanciam ampliorem scripture ser-
monibus intimacionis et maiestatis ibi
ubi quasi de divinis scilicet secreta
abscondita ut est in principio / 4o ad do-
trinam dignitatem scripture debitum mercedis
gratiam amoris et inhesionis Et quia
hic [illegible] habere est [illegible] libro non
cognito natura vel persone [illegible]
divine hic honoris et dignitatis est [illegible]
causa nos volunt hanc [illegible] ipsi vel

Et quia sacra scriptura [illegible] per theoricam Quinto
[illegible] sacra scriptura dicitur divina seu theorica
aliquorum [illegible] presentis sunt Quarto sacra
dicitur divina seu theorica / quia est celestis vel
[illegible] ad deum / ideo quia est
aliis scientiis / tamen hoc modo est

sacra scriptura est enim verum ut verum / et
est verum ut bonum / [illegible] asserit sicut
[illegible] verum ut bonum / illud bonum /
[illegible] ut bonum morale / vel ut bonum
[illegible] / [illegible] sic est appetitu
[illegible] / quia est bonitas /
et [illegible] est appetitus
scientia [illegible] est / quia antho-
[illegible] dicitur eciam
[illegible] Nam aliis vero scientiis speculativis
est [illegible] ut [illegible] / et [illegible]
ut bonum [illegible] aut [illegible]
et sic [illegible] verum ut bonum non
[illegible] ut bonum [illegible] moralis / [illegible]
non dicitur [illegible] aliqua scientia Item
[illegible] sed [illegible] sicut
alie scientie / [illegible] plena / quia
non [illegible] secundum [illegible]
vel secundum [illegible]
[illegible] Item dicitur [illegible] ad
deum [illegible] ad fidem
[illegible] dei / quia non est [illegible]
[illegible] aliis Tercio dicitur sic
sacra pagina scriptura / quia [illegible]
[illegible] dei / quia [illegible]
[illegible] sunt [illegible] / Aliarum
scientiarum [illegible] Tercio dicitur
/ [illegible] diversarum scientiarum sic [illegible]
[illegible] scilicet [illegible] / [illegible]
[illegible] secundum [illegible]
[illegible] / quia nichil est in divina scriptura
quod non pertineat ad [illegible] et ad [illegible]
[illegible] / [illegible] et [illegible]
x / et [illegible] xl [illegible]
[illegible] est / [illegible] non est [illegible] Item allegori-
ce / quia [illegible] / scilicet [illegible]
[illegible] assignantur [illegible] quia
in Jerusalem [illegible] dicitur
[illegible] divina [illegible] dei [illegible]
scilicet [illegible] quia [illegible]
[illegible] assignantur [illegible] secundo
[illegible] diversarum scripturarum
[illegible] quia [illegible]
diversarum [illegible] scripturarum sunt [illegible]

reparacionis humani generis. Si vero assignemus
materiam divine scripture secundum rem vel signum, di-
cemus quod materia divine scripture est Christus
qui est dei verbum et dei sapientia [illegible]
Si vero assignemus materiam divine scri-
pture secundum rem et signum, dicemus quod materia
divine scripture est deus sive divina sapientia
vel sicut theologia est sacra doctrina divina
cognoscendi [illegible] in opere reparacionis.
Et si agit de operibus condicionis non tamen
agit de illis ut condicionis [illegible] subiguntur, sed
quia agit [illegible] de illis ut clarius
fiat et manifestius [illegible] de quo principaliter agit
[illegible] cum opera condicionis
et [illegible] ad intelligenda opera re-
stauracionis accedat. Non enim perfecte
posset audire quomodo homo sit reparatus [illegible]
prius audiret quomodo [illegible] lapsus, nec
lapsus [illegible] audire nisi prius [illegible] quomodo
a deo institutus fuerit [illegible]
[illegible] instituti
[illegible]
[illegible]
Et hinc est [illegible] opera condicionis [illegible]
[illegible]
restauracionis est [illegible]
[illegible] Ex quo [illegible] quod [illegible]
[illegible] hec materia opera condi-
cionis [illegible] divina scriptura opera restauracionis
[illegible] est de
[illegible] reparacionis [illegible]
[illegible]
[illegible]
et divinitus [illegible]
[illegible] Et quia [illegible] est
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] caritas
[illegible]

Quintum autem [illegible] modus [illegible] scripture sit unifor-
mis vel multiformis. Et videtur quod [illegible] esse
multiformis et [illegible]
est [illegible]
[illegible]
[illegible]
[illegible] esse multiformis seu
multiformis. [illegible] quod vero [illegible] que
est multiformis [illegible]
[illegible] esse multiformis
[illegible] est [illegible]
[illegible] ad salutem. Cum ergo sit
multiformitas status hominum, in lege, [illegible]
[illegible] et cum
in hiis status multiformis [illegible] quia
alii hebetes in hiis que ad fidem,
alii difficiles in hiis que ad bonos
mores. Alii in adversis [illegible] agunt,
alii in bonis, alii in prosperis. [illegible]
[illegible] sacre scripture que est [illegible]
ad [illegible] salutem, debet habere modum
multiformem ut [illegible] modus [illegible]
[illegible] Aliud [illegible] est demonstracio [illegible]
[illegible]
[illegible]
[illegible]
[illegible] Aliud est [illegible]
[illegible] Aliud [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
formis. Quintum [illegible]
[illegible] multiformis [illegible]
scripture est in [illegible] historia
allegoria tropologia anagogia
[illegible]
[illegible]
[illegible]
[illegible] anagogia que est [illegible]
[illegible] allegoria
que est [illegible]
[illegible] tropologia vel moralis que
est [illegible]

anagogice/ aliquem allegorice aliquem
moraliter [illegible] b. / Anagogice
est ad unum intelligendum hoc modo
quia aut est litteralis qui videtur aut spiritualis
intellectus / primo non multiplicatur / 2o spiritualis
[illegible] quia aut refertur ad mo-
res et ad fidem / 2o si ad fidem aut ad
fidem [illegible] aut ad fidem [illegible]
primo moralis secundo anagogice 3o
allegorice. Aliud potest accipi ut
dicamus quod intellectus sacre scripture / aut
est de causa aut de effectu / de causa que est
est scilicet deus / est anagogice [illegible]
/ de effectu dupliciter [illegible] / aut de facto
/ aut de faciendo. Si de faciendo sic est
moralis [illegible] sive tropologice Si
de facto hoc est dupliciter / aut enim [illegible]
[illegible] sive [illegible] hoc est [illegible] ubi
[illegible] est litteralis sive historicus / hi-
storia enim est [illegible]
[illegible] sive [illegible] sic dicit
hugo [illegible] facti et sic
est allegoricus [illegible] hugo [illegible] alle-
goria est [illegible] facto [illegible]
ad aliud factum sive [illegible] sive
[illegible] sive [illegible] Sed [illegible]
[illegible] parabolicus dicitur [illegible]
[illegible] ad historicum / [illegible] historicum
dicitur [illegible] et [illegible] rei [illegible]
[illegible] sic [illegible] / [illegible] sic
in parabolis / parabola enim est [illegible]
[illegible] / ad [illegible] plenius [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
ligna [illegible] [illegible]
[illegible] esse [illegible] litteralis [illegible]
est [illegible] ad [illegible]
[illegible] / [illegible] ergo [illegible] parabolis
est litteralis [illegible] ad [illegible]
quia sic [illegible] aliquem [illegible]
[illegible] et [illegible]
[illegible] ad [illegible] / [illegible] ad [illegible] /

[illegible] / [illegible] historicus [illegible]
[illegible] ad [illegible] / [illegible]
[illegible] [illegible] ecclesia [illegible] omnes
sunt [illegible] hoc [illegible] et [illegible]
nulla [illegible] [illegible] dicat [illegible]
aliud [illegible] / Si [illegible] [illegible] cum
Johannes [illegible] hoc [illegible]
[illegible] ergo [illegible] hoc Jo. [illegible]
[illegible] hoc [illegible]
dixerat ergo si non scripsisset nichil
[illegible] Item aut matheus [illegible]
scripsit [illegible] aut non / Si non ergo [illegible]
[illegible] non scripsit [illegible]
[illegible] / [illegible] matheus
[illegible] [illegible] ergo
[illegible] aliud [illegible] Jo. [illegible]
aliud Item si [illegible] sunt [illegible] ut
[illegible] distulit [illegible]
[illegible] ergo [illegible] negli-
gentes [illegible] ad [illegible] distu-
lit [illegible] sunt [illegible]
[illegible] non [illegible] ecclesia [illegible]
[illegible] / [illegible] ergo [illegible]
[illegible] [illegible] plus [illegible]
quem [illegible] [illegible] divine
[illegible] ut plures essent [illegible] Si
enim [illegible] diversa dicerent fidem non
[illegible] / [illegible] est [illegible] ut testimonium
sit solidum [illegible] Si non
[illegible] dicerent [illegible] esset
[illegible] [illegible] [illegible]
ut aliqui singulariter / aliqui [illegible]
[illegible] / [illegible] non discordarent [illegible]
[illegible] [illegible] [illegible]
[illegible] non [illegible] dixerit [illegible] ubi [illegible]
[illegible] non discordat sic [illegible]
[illegible] [illegible] [illegible]
est [illegible] hoc [illegible] / [illegible]
[illegible] et fide [illegible]
[illegible] [illegible] scribunt Etc
[illegible] [illegible] dupliciter [illegible] ad
hoc [illegible] [illegible] hoc
est dupliciter / aut [illegible] [illegible]

ut [illegible] esset [illegible]

et sic de primo. sufficit tractare est impossi-
bile nobis [illegible] contra toti mundo
significetur in lingua sua, quia ad eius narra-
tionem non sufficerent omnes lingue. unde
Ioh. ult. que si scriberentur per singula que
fecit Ihesus, nec ipsum arbitror mundum
posse capere eos qui scribendi sunt libros.
Alio modo est sufficit tractare quantum sufficit
ad deveniendum in finem, et sic in quolibet
evangelista scribitur que ad fidem quantum sufficit
continetur. Sed tunc alii non supplerent quia
fuerunt ad fidem Christi explicationem ma-
iorem certitudinem et defensionem.
Ex obiter quare tunc distulit dicendum quod
uno fuit quia scribentes quia erat [illegible]
[illegible] et ideo ut verecundus se
ingerere noluit quousque ab episcopis Asie
rogaretur [illegible] compelleretur.
Unde in prologo dicit Ieronimus compulsus
scripsit [illegible] debebatur.
Alia vero fuit quia scripture [illegible]
sunt [illegible] cum [illegible] et cum vita
activam [illegible] Iohannes cum divinam
et vitam contemplativam sicut dicit Augustinus
in glossa. Unde [illegible] veniret
[illegible] et [illegible] ad contem-
plationem debuit primo alii sibi
ultimo vero Io. Tertia vero fuit quia
dispensationis divine quia cum Iohannes
ceteris multum supervixerat verum si ipse
primo scripsisset aut totum scripsisset
et aliis locum scribendi abstulisset
aut si non totum alii ipsum supplere
non possent. Ideo permisit [illegible]
sic alios primo scribere, ut quod alii
obmisissent postmodum ipse [illegible]
Ergo an addidit aliam causam ut
alios corrigeret, sicut videtur quia
[illegible] licet sit impossibile
eos fuisse [illegible] aliquid
fuit addendum, sed nihil corrigendum.
Certitudinem libri [illegible]
et [illegible] quod male
procedat [illegible] cum medius [illegible]

debilis et infirmus quia [illegible] contradi-
cti [illegible] Et Iohannes modo
in narratione procedit [illegible] valde debilis
et infirme. Item quod debeat certitudi-
nalius procedere, licet quia nihil est certius
homini sine fide [illegible] nulla cognitio vel doc-
trina certa [illegible] et quia generat fidem
sed doctrina Iohannis est ad generandum
fidem sicut dicit Ioh. xx [illegible] esse
certissima et certitudinaliter procedere. Ad
dicendum quod quadruplex est certitudo scilicet
demonstrationis, auctoritatis, [illegible] illuminationis
et cognitionis persuasionis. Prima certitudo
est cui resisti non potest [illegible] illa cogitur
homo assentire velit nolit. Et ideo
ubi talis certitudo [illegible]
fidem. Alia certitudo est divine auctoritatis
et haec generat fidem ut dicit Augustinus [illegible]
credimus deum auctoritati. Tertia
certitudo est illuminationis [illegible] et haec
perficit fidem et consummat. Quarta
est persuasionis qua homo fidelis
rationes assignat cognoscere et effi-
cacie ut quod credit intelligat, et haec
certitudo fidem conservat. Nam rationes [illegible]
fideles sunt optime et efficaces in
fidelibus [illegible] et infirme
Ergo quod [illegible] certitudine dicendum quod quia
finis [illegible] que sunt ad
finem [illegible] doctrina sit ad generandum
fidem non debuit habere certitudinem
demonstrationis, nec potuit habere certitudinem
[illegible] quia [illegible] non debuit
habere persuasionem. Ideo [illegible] habet
certitudinem auctoritatis. Et haec est ratio
quare libri sacre scripture traduntur
per modum narrationis, non [illegible] rationes
que sunt ad generandum fidem, et [illegible]
libri [illegible] doctorum traduntur
per ratiocinationes quia sunt ad generandum
intelligentiam et ad fidem confirmandam
et nutriendam. Sed [illegible] iste [illegible]

9o

hunc robur nisi fundatus super fidem. Dicendum
est ergo quod consimiliter autem in aliquibus sa-
cris invenitur ab hiis qui incedunt
sepe primum hunc robur. Sed in sacra
scriptura quam assumpsit, dicta est ma-
gnam similitudinem habere quoniam ipse medium non
ut vult Augustinus super Genesim maior est
huius scripture auctoritas quam omnis huma-
ni ingenii perspicacitas. Contra
de sublimitate perscrutacionis et sermo-
nis et videtur quod male agit beatus Iohannes quod
tam sublimia perscrutatur quoniam Ecclesiastici
in altiora te ne quesieris et fortiora
te ne scrutatus fueris. Et item
Proverbiorum xxv perscrutator maiestatis oppri-
metur a gloria, quod minus quam etiam ubi
sumitur. Si dicas quod ipse non perscrutatus
fuerit. Contra ipsa lux eius
quoniam ipse enarrabit. Et sic expo-
nitur de generacione eius. Item apostolus i
Corinthiorum ii commendat se dicens quod
non venit ad Corinthios in sublimitate
sermonis sed in simplicitate. Ergo videtur quod beatus
Iohannes reprehensibilis sit quod tam al-
te intonuit ita quod aliquis non posset
intelligere. Si aliquis intonuisset non
eum intellexisset. Respondeo intelligendum quod
perscrutacio maiestatis et sublimium potest
esse triplex, scilicet diabolica, humana
et divina. Prima est maligna et fuit
in hereticis. Secunda est curiositatis et
fuit in philosophis. Tercia est perfectionis et
fuit in apostolis et prophetis. Prima est omnino
reprehendenda. Secunda est cavenda. Tercia
tamen amplectenda, quia prima et secunda
frequenter ducunt in errorem, sed tercia non
quia ipsa est scientia fundata in deo. Iohannes
tamen Iohannes spiritu dei afflatus fuit ideo
in celestium perscrutacione et descrip-
cione reprehendi non potuit. Et
ideo ipse sanctos quantum enarravit
non homo. Et quod dicitur de sublimitate
sermonis, dicendum est quod sublimitas ser-
monis aliquando reprehenditur propter
intencionem, ut cum homo loquitur subli-
mia ut gloriosus appareat, et tales philoso-
phi et rhetorici qui in sublimia gloria-
tes. Aliquando reprehenditur propter materiam ut
quando materia levis et modica est non est
verbis altis aggravanda et obscuran-
da. Dicitur Col. ii videte ne quis
vos decipiat per philosophiam et inanem
fallaciam. Aliquando reprehenditur quia au-
dientes non sunt capaces. Propter hoc
dicebat apostolus Cor. ii non veni
ad vos in sublimitate sermonis. Et ideo
erat quia non poterant intelligere. Contra
dicit Ieronimus ad Paulinum. Aliquando abducto
speculo gradiens vilia trutinantes
inter mulierculas de sacris libris phi-
losophantur. Beatus autem Iohannes et neque
sunt altam et interiorem bonam, et
audientes perfectos, quia non eorum
erat. Ideo non debite subli-
miter locutus est. Tamen hoc est mirabile
sicut dicit Augustinus quod in sermone suo
venit primus locus quod sugat et veri
perfectus scilicet alibi quem cum referat
et misericors de deo, quia elephas
ibi natat agnus ibi peditat, et
ideo primum quod non peditat natare
elephas autem peditare et agnus

# prologus

Hic est Iohannes evangelista unus ex
discipulis domini, qui virgo di-
lectus est, quem de nuptiis volentem
nubere vocavit deus. Cui virginitatis
in hoc duplex testimonium datur in
evangelio, quod et pre ceteris dilectus a deo
dicitur, et huic matrem suam pendens
in cruce commendavit deus, ut virginem
virgo servaret. Denique manifestans
in evangelio quod erat ipse incorruptibilis verbi opus
inchoans, solus verbum carnem factum
esse nec lucem a tenebris comprehensam
esse testatur, primum signum ponens
quod in nuptiis fecit dominus, ostendens

quo ipse erat, et legentibus demonstraret
quod ubi deus invitatus est deficere nup-
tiarum vinum debeat, ut et veteri-
bus immutatis nova omnia que in Christo
instituuntur appareant. Hoc autem
evangelium scripsit in Asia, postea quam
in Pathmos insula apocalypsim
scripserat, ut cui in principio canonis
incorruptibile principium prenotatur, ei etiam
incorruptibilis finis per virginem in apo-
calypsi redderetur dicente Christo: Ego sum
alpha et ω. Et hic est Johannes qui
sciens supervenisse diem recessus
sui, convocatis discipulis suis
in Epheso, per multa signorum experi-
menta promens Christum, descendens
in defossum sepulture sue locum,
facta oratione positus est ad patres
suos, tam extraneus a dolore
mortis quam a corruptione carnis
invenitur alienus. Post tamen omnes
scripsit evangelium, et hoc virgini debe-
batur. Quorum tamen vel scriptorum temporis
dispositio vel librorum ordinatio
ideo a nobis non exponitur, ut sci-
endi desiderio collocato, et quaeren-
tibus fructus laboris et deo ma-
gisterii doctrina servetur.
Ad evidentiam istius materie advertendum quod textus
sive decus [?] evangelii [?] quod dicitur est, quod textus
est novum scripture divine in deputi [?] ut scilicet
divine et humane ipse est causa efficiens
principalis huius doctrine auctor, sed Johannes
cum ceteris ministerialis [?] eius [?] non est, quia
in omnibus artibus videmus quod archi-
tector principalis disponit materiam,
sed per servos introducit formam sicut car-
pentarius principalis [?] lignorum facit
dolaturam [?], sed per servos in preparatione [illegible]
minis cum ... ut habetur ... principaliter [?]
... autem vetus fuit dispensatio ad

nomen proprie dicitur Gal. iij. Lex posita
quia non fuit in Christo ipso. Et ideo
licet vetus testamentum datum sit a deo,
tamen vetus testamentum datum fuit ab
ipso mediantibus angelis, ut habetur Ac-
tuum vii, ubi dicitur de Moyse:
hic est qui fuit in ecclesia in solitudine
cum angelo qui loquebatur ei in monte
Sinai et cum patribus nostris qui accepit
verba vite dare nobis. Et quia cum
iste angelus in persona dei loquebatur
Moysi, ideo aliquando nominatur angelus,
aliquando deus, sicut patet Exo. iij et in multis locis.
Et quia sicut vetus testamentum dedit
deus per ministerium angelorum, unde Act.
vii post ubi supra dicitur Judeis:
Accepistis legem in dispositione
angelorum et non custodistis. Sed
novum testamentum dedit deus per se ipsum
mediante [illegible] in libro [?]
... [illegible] exponit [?] id
agitur. Et aperiens os suum dicit:
Deus aperuit os suum qui in lege
veteri aperuerat ora prophetarum, et hoc
est quod dicit apostolus Heb. i: Multifariam
multisque modis olim deus loquens
patribus in prophetis novissime diebus
istis locutus est nobis in filio suo. Sed
quia ... cum ceteris ipsius sunt et
doctores, sed Johannes sic magister
... sicut ... ipsius
... in ... ad dicendum
... scripsit in Asia
... divinitatis
... est plus ... doctrine
doctrine ... et hoc ... in
prologo ... manifestatur de
... in ... ubi
... solus ... carnis
... 

quod ad esse physice sacre [illegible] et partes sub
alicuius [illegible] subiectum vbi est
physice [illegible] Subiectum autem de
[illegible] et partes est subiectum in phisica sicut
patet in phisica naturali vbi corpus mo-
bile vt [illegible] est subiectum. Corpus
autem mobile animatum in libro de anima
est subiectum et in libris [illegible] adiungendum.
Ita similiter quod est subiectum in tota sacra scriptura [illegible]
[illegible] subiectum generale debet assignari
[illegible] subiectum determinata et
[illegible] Et de [illegible] theologie duplex
[illegible] vnde dicit quod [illegible] subiectum
generale [illegible] quod [illegible]
est [illegible] et [illegible]
[illegible] legis [illegible] autem
doctores dicunt quod [illegible] est
[illegible] Christus autem
vt [illegible] est subiectum
[illegible]
[illegible] de [illegible] sacre scripture
[illegible] deus subiectum [illegible] est
[illegible] sacre scripture veteris testamenti
et [illegible] subiectum [illegible] est [illegible]
[illegible]
[illegible]
[illegible] est [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] Sic igitur est
causa finalis [illegible] doctrine [illegible]
[illegible] est [illegible] quod [illegible]
duplex est finis [illegible] est
[illegible] Alius est finis [illegible]
[illegible] et hic est felicitas [illegible]
[illegible]
Sic [illegible] duplex est
finis [illegible] est [illegible]
[illegible] enigmatica que est [illegible]

que habetur in vita. Alius est finis extrinsecus
qui est consequi [illegible] propter [illegible] in
[illegible] que habetur in patria, et hoc
est quod dicitur Ioh. XX. Hec autem scripta sunt
ut credatis quia Ihesus est filius dei; hic
est primus finis. Secundus ut credentes vitam habeatis
in nomine eius, vitam eternam; hic
est finis secundus. Vnde Ioh. XVII. Hec est
vita eterna ut cognoscant te verum
deum et quem misisti Ihesum Christum. Ex
quo patet Christum esse causam finalem
[illegible] Apocalipsis ultimo: Ego sum
alpha et omega. Et non [illegible]
[illegible]
[illegible] Ioh. v. [illegible]
[illegible] scilicet [illegible] et
finis. Causa formalis est duplex [illegible]
[illegible] duplex scilicet forma tractandi et
forma tractatus. Forma tractandi est modus
agendi, et in omnibus [illegible] est quadruplex
et hoc figuratur in illis quatuor animalibus
que vidit Ezechiel, quorum quodlibet
quadruplicem [illegible]
scilicet [illegible] figuratur in facie
hominis [illegible] figuratur in
facie aquile [illegible]
[illegible] figuratur
in facie bovis [illegible]
[illegible] in lege [illegible]
[illegible]
vel [illegible] in facie hominis [illegible]
[illegible] in facie bovis
[illegible] in facie leonis
[illegible] in facie aquile [illegible]
[illegible] et sic [illegible] mala
vidit Ezechiel [illegible]
[illegible]
[illegible]
[illegible]
[illegible]

circa regem [illegible] [illegible] [illegible]
considerent. Unde Gregorius super Ezechielem [illegible]
[illegible] quod aquila circa incarnationem domini se
[illegible] [illegible] [illegible] Marcus et
Johannes. Et [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
Forma tractatus [illegible] [illegible] [illegible] alius
libro consistit in divisione libri et
[illegible] doctrina domini [illegible] [illegible] in dictis [illegible]
[illegible] [illegible] sive [illegible] prologo
[illegible] [illegible] [illegible] [illegible] [illegible]
in [illegible] doctrinam [illegible] ibi [illegible]
erat liber. [illegible] [illegible] [illegible] [illegible]
totali libro prologo, in quo intendens
de auctore, scilicet Johanne [illegible] quod hunc
librum scripsit [illegible] [illegible] [illegible] in [illegible]
[illegible] quia volens commendare opus eo
[illegible] auctorem operis sive scriptorem.
Unde [illegible] commendat eum [illegible]
[illegible]. In secunda parte commendat eum [illegible]
[illegible] et modo scribendi,
ibi [illegible] manifestus [illegible] [illegible]
[illegible] ordinem [illegible] ubi Johannes scripsit
hoc [illegible] ubi [illegible] scripsit
[illegible] [illegible] et obitum et modum sui
obitus, ibi [illegible] Johannes qui [illegible]
[illegible] quod scripsit hoc [illegible] ibi [illegible]
post omnes [illegible] [illegible] Johannes plene
ordine [illegible] libri ad alios libros
suos non determinat ibi [illegible]
[illegible]. Commendat autem Johannem [illegible]
a more ad dicit hic est Johannes. [illegible] ab of-
ficio ad dicit [illegible] [illegible] adiungens ibi
unus ex discipulis dei. [illegible] augmentans ibi
[illegible] ergo adeo clarus est. Dicit ergo
hic est Johannes ubi commendat eum a nomine
hic scilicet qui scripsit [illegible] est Johannes. Johannes
enim [illegible] [illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible] fuit enim in eo gratia
dei non solum [illegible] [illegible] [illegible] fuit deo
[illegible] [illegible] quia familiaris fuit
Christo [illegible] et singularis quia ergo

[illegible] custodiendam suscepit [illegible]
[illegible] domini in cena recubuit, ubi
[illegible] [illegible] [illegible] [illegible] [illegible] domini [illegible]
[illegible] potuit. Sed enim [illegible] in veteri
testamento Johannes baptista [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] ad designandum [illegible] [illegible] ut
[illegible] [illegible] [illegible] xvi et [illegible] de [illegible]
[illegible] baptista [illegible] [illegible] est [illegible]
[illegible] [illegible] [illegible] [illegible] Johannes
[illegible] plenitudinem gratie [illegible] [illegible]
[illegible] quia [illegible] [illegible] scripta sunt
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] officium scribendi hoc [illegible] [illegible]
officium scribendi [illegible] [illegible] [illegible]
[illegible] Non enim [illegible] [illegible] [illegible]
doctor [illegible] vel predicator [illegible] [illegible]
[illegible] officio est eius [illegible]
unus ex discipulis dei. Ihesu. Et sic [illegible]
adiungens quia magnum est esse disci-
pulum [illegible] [illegible] [illegible] [illegible] et
[illegible] [illegible] [illegible] [illegible] [illegible]
discipulus [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] ergo adeo clarus
est, commendat [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] xix. Non [illegible]
[illegible] [illegible] [illegible] quia pauca [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] sunt [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] Et [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] ergo clarus [illegible] adeo
[illegible] [illegible] fuit [illegible] et
[illegible] clarus [illegible] [illegible] quia clarus
[illegible] [illegible] [illegible] vel [illegible]
[illegible] [illegible] [illegible] [illegible] et [illegible] [illegible]
[illegible] [illegible] vel [illegible] [illegible] [illegible]
et [illegible] [illegible] vel [illegible] [illegible]
[illegible] [illegible] clarus [illegible] vel [illegible]

clerone virgo .i. ut virgo permaneret. Et hoc
modo est clausa cum virginibus. Et
nota quod quatuor viri virgines fuerunt
diuinitus electi ad ministeria specialia Christi. Primus
fuit daniel ad vaticinia Christi
praenuntianda, qui fuit virgo continens
semper, unde et a pueris eunuchus
petiuerat sicut patet daniel 1° et similiter
similiter. Secundus Johannes baptista ad testi-
monia eius vite protestanda, quia
hic venit in testimonium. Tercius fuit
stephanus ad Christi cenobia custodi-
enda, quia inter [illegible] fuit eius custo-
die commisse actuum 6. Quartus paulus
ad Christi dogmata promulganda, qui
fuit doctor gentium in fide et veritate
sicut dicitur. Et decebat virgini esse
virgines, quia eorum ministerium erat circa
personam eius. Hos quatuor [illegible]
virginibus hinc sanctus Johannes, quia sicut
daniel pronunciavit de aduentu primo
Johannes in apocalypsi de aduentu secundo. Et
sicut Johannes baptista pronunciauit testi-
monia de Christi incarnatione, similiter
de Christi passione, quam solus inter
apostolos vidit donec vulneratus fuit
in latere. Ideo de se dicitur: qui vidit te-
stimonium perhibuit, Johannis 19. Et sicut
stephanus positus fuit ad custodiam
uiduarum per apostolos, sic iste per Christum ad
custodiam matris sue, ut infra probabitur,
quod est maioris dignitatis et primum argu-
mentum. Et sicut paulus fuit doctor
gentium, ita et iste doctor secretorum
sublimium, inter quos doctrinam ele-
vatam super omnes doctores divinus
evangelista. Ex quo patet quod deus dominus
ad sua ministeria perfecta eligit vir-
gines, quia proverbiorum 22 dicitur: Qui dili-
git cordis mundiciam habebit amicum
regem. Sequitur quem de nupciis
volebat nubere vocavit deus. Et hic

ponitur quod vocatus est Johannes ad
continentiam virginalem. Primo Johannes
volebat nubere. Christus vocavit interiori et
exteriori vocatione, prout habetur in gestis
[illegible] decimo [illegible]. De nuptiis vero
dicitur in prologo c. 2. Et dicitur
hoc tempore festum sue nupcie quod
post [illegible] cum eadem copula
celebraret coniugium. Ex quo patet
quod ante eandem copulam coniugalem
vocavit per se ad [illegible] beata virgine
et [illegible] dominus vocavit.
[illegible] secundo vocatum videtur esse
[illegible] apostolorum [illegible] Johannes vocatus
fuit cum Jacobo fratre suo de navi
ubi erat cum zebedeo patre eorum
reficientes retia. Fuit hic vocatus. Secundo
vocatus fuit [illegible] notitiam
aliquam [illegible] vocatione habetur
Johannis 1. quando Andree dixit Rabbi
ubi habitas, respondet Jhesus venite et
videte, quia cum ipso andreas erat
Johannes ut infra habetur. Secundo vocatus
est [illegible] familiaritatem et de hoc
legitur hic [illegible], quia iste vocatus de
[illegible] fuit est [illegible] fuit Christo
familiaris [illegible]
[illegible] Tercio vocatus fuit ad [illegible]
[illegible] et pro eo fuit
[illegible] et de ista vo-
catione legitur [illegible]
[illegible]
[illegible] Johannes [illegible] nubere
non fuit virgo [illegible]
virginitatis non fuit [illegible]
clerus in desponsatione. Quarto [illegible]
dominus [illegible] Johannes [illegible] sic beata virgo
[illegible]
[illegible] Johannes habuit [illegible]
virginem vel [illegible]
[illegible] nubere [illegible] fuit [illegible]
[illegible] debetur [illegible] virginitati
[illegible]
[illegible] virgo [illegible]

q. sit. Ja si no

40

N. gotra

ancillam [illegible] filius est [illegible] / Ro / ancilla
virginum nichil aliud est quam gloria [illegible]
[illegible] siue integritate mentis / [illegible] audi
[illegible] / quia [illegible] carnis corruptus fuisset [illegible]
[illegible] corpore [illegible] / quia [illegible] filius est.
[illegible] si penitens [illegible] ad similem con
tinentiam mentis [illegible] carnis integri
[illegible] ancillam / [illegible] cum integritate
restituit / et [illegible] statum [illegible] / Inte
gritas autem carnis irreparabilis est sicut
dicit Augustinus [illegible] / [illegible] / quia [illegible]
utramque [illegible] integritatem mentis
amisit / [illegible] ei reparata fuerit
Et istud privilegium [illegible] virginum non legimus
[illegible] / Et [illegible] sit magnum [illegible]
[illegible] est [illegible] Augustinus [illegible] corpore [illegible]
virginitatis [illegible] / [illegible] sub [illegible]
[illegible] integritatem [illegible]
[illegible] / non [illegible] apud [illegible]
[illegible] est apud [illegible]
[illegible] et [illegible]
[illegible] et [illegible] / [illegible] non [illegible]
[illegible]
[illegible]
[illegible] xix [illegible] filius
[illegible] / [illegible]
[illegible] sodomitis [illegible] ut dicit [illegible]
[illegible]
Cum virginitas [illegible] respondit [illegible]

Augustinus N.

[illegible] / [illegible] plus [illegible]
[illegible] condicione
[illegible] / [illegible]
[illegible] / [illegible] / et [illegible]
[illegible] Trinitas [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] sibi [illegible]
[illegible] omnis caro ad sibi
[illegible] et omnis homo [illegible]
[illegible] / [illegible] autem [illegible]

[illegible] / Et [illegible]
[illegible] Cum virginitas [illegible] respondit
[illegible] / [illegible]
[illegible] / [illegible] alio dilectus [illegible]
[illegible] / [illegible] illud [illegible]
[illegible] diligebat Ihesus / [illegible]
[illegible] / Iohannes fuit [illegible] testamentum
[illegible] matris [illegible] in carne sibi [illegible]
[illegible] virgini [illegible] et esset
[illegible] / [illegible]
[illegible] / [illegible] in sermone de
assumpcione virginis Marie / Et hoc est
quod dicit / [illegible] / [illegible]
[illegible] ut [illegible]
[illegible] / Vel sic. N. d. gotra Cum
[illegible] / Iohannes alio [illegible]
[illegible] / [illegible] dicit
[illegible] / [illegible]
[illegible] / [illegible] dilectus [illegible]
[illegible] / [illegible] fuit [illegible]
dilectus / [illegible] / [illegible]
[illegible] / hic est discipulus quem
diligebat Ihesus / [illegible]
super [illegible] / Symon Iohannis diligis me
plus hiis [illegible]
[illegible] / [illegible] petrus plus dilexit
[illegible] plus diligebatur ab eo [illegible]
[illegible] vel plus diligit [illegible]
[illegible] / [illegible] ego diligo
[illegible] me diligo / Item [illegible] dicit / [illegible]
diligere / [illegible] diligendi est [illegible]
[illegible] / [illegible] in [illegible] / [illegible]
[illegible] non [illegible]
[illegible] / [illegible]
[illegible] / [illegible]
[illegible] / [illegible] plus
[illegible] plus diligebat
[illegible] / [illegible] dilexit
[illegible] / Et [illegible] / [illegible] dilectione
dei est [illegible] / [illegible]

et studium efficacie / sive studium actus
essencialem / et studium efficax quietum
Diligunt autem de dileccione quoad affectum / sive
quoad actum essencialem / sic nos tamen
cum sit dileccio diligit omnia / quia tamen
et eodem actu simplici et uniformi sibi
nullo variato nullo multiplicato quod
quod est divina essencia / diligit se et omnia
alia / Si vero loquimur de dileccione quoad
affectum efficacie / sive quoad affectum quietem
sic eos quos aliqua dileccione dei pre
destinatos sunt ordinati et sic se pre
destinatos / dicitur quod destinavit omnes
bonos diligit equaliter / Ex quo patet quod
proprie deus nulli [illegible] maiorem
sue dileccionis [illegible] proprie contulit / Sed
videndo ad essenciam [illegible] dicit [illegible] De Ante
quod tunc non videtur addi [illegible]
Aug. d. 4 q. 2 dileccio in signo actionis
et dileccio in effectu minori / Si loquimur
de dileccione in signo actionis magis di
ligebat Iohannem quia maiorem fami
liaritatem ei exhibebat / sicut patet quia
super pectus eius recubuit in cena
Si loquimur de dileccione quoad affectum
minorem / quia [illegible] effectus quos sic magis
diligebat Petrum / quia maiorem [illegible]
sibi debebat / [illegible] sibi [illegible] re
gendam / Et sicut in obitum dicens
illi debebat maiorem signum di
leccionis ante quem magis dilige
bat [illegible] / Et dicit [illegible] quod Iohannes
Petrum [illegible] una / Petrus ac
[illegible] Iohannem contemplativam
quia [illegible] Petro dictum est
sequere me / De Iohanne vero sic eum volo
manere / [illegible] activa laboriosior est
et fructuosior / Contemplativa vero [illegible]
ar et [illegible] / [illegible]
[illegible] dominus [illegible] familiaritatem
se exhibebat dominus Iohanni quam
[illegible] suscepit ipse
matrem custodiendam / Petro vero
[illegible] omnia / Et [illegible]

[illegible] / quod Petrus autem melior / Sed Iohannes
felicior / Secundum b. Bernardum / quod Petrus di
ligit fervencius et diligebatur fervencius
Iohannes vero diligit dulcius et dilige
batur familiarius / Et sic [illegible]
[illegible] / quod magis diligebat Petrus
magis diligebatur / Aliter dicitur / quod Pe
trus magis diligit deum in [illegible] Iohannes
magis diligit deum in se / vel Petrus
efficaciorem habuit [illegible] ad labore
actionis / quia [illegible] cum [illegible] et
[illegible] / Sed Iohannes [illegible] contemplacionis
et ideo [illegible] habuit efficaciam
ad ipsa contemplacionis / Et subdit
Et hunc [illegible] Iohannes / Ecce studium testi
monium perhibens de matre matre sua
commendavit eum / [illegible] custodiendum ut virgo virgini serviret
[illegible] ut virginem
[illegible] virgo serviret / discipulus
virgo serviret scilicet Iohannes Unde quomodo
quod Iohannes ad [illegible] virgine et [illegible]
et [illegible] ut esset [illegible]
convenientia ut virgine custodita
et virgine custodiretur / Et [illegible]
[illegible] / [illegible] esse
[illegible] / ut virgo virgini serviret / similiter
custodiret / [illegible] discipulus virgine
et discipulus virgo / virgine matre / Et
hoc [illegible]
[illegible] / Ecce [illegible] dicit
[illegible] Ecce [illegible] Ex quo patet
quod [illegible] Iohannes
[illegible] quod magis dileccio [illegible]
[illegible] ad amorem provocat / Secundo quia
sibi matrem [illegible] ut virgo
virginem servaret. Queritur
[illegible] dilexit Iohannem
[illegible] quattuor [illegible] alios apostolos
diligunt / [illegible] prior
deo [illegible] diligebat [illegible]
[illegible] 22 [illegible] diligit [illegible]
[illegible] habebat [illegible]

serviret

q°

virginem. Secundo propter intelligenciam clariorem
que ceteris omnibus apostolis et doctoribus de
celestibus clariorem intelligenciam habuit
ideo potuit dicere illud Sapiencie 7 in tercio
ipsius Sapiencie 7. Neminem enim deus
diligit nisi qui cum sapiencia inhabitat. Et ibidem
ubi in animas se transfert et dei prophetas
et amicos constituit. Tercio propter dilectionem
ampliorem. Unde de ipso dicitur Iohannis 21 ille
est discipulus quem diligebat Ihesus
et merito, quia illud Prov. 8 dicitur Ego
diligentes me diligo. Iohannes autem et reliquis
locis [illegible] invenitur dictus discipulus
quem diligebat Ihesus. Quarto propter adhe-
sionem longiorem et firmiorem, quia
ipse [illegible] numquam deseruit. Nam ipse
secum fuit ad domum pontificis, ad pa-
tibulum crucis, et secundum [illegible] usque ad
finem mortis [illegible] compleuit [illegible] et dicit
Iohannes [illegible] caritate in dilectione [illegible]
[illegible] non [illegible] deberet [illegible]
[illegible] custodiebat erat [illegible]
[illegible] cum [illegible] thesau-
rus carissimus [illegible] esse dilectissimus
[illegible] thesaurus [illegible]
[illegible] virgo [illegible]
[illegible] et [illegible] omnibus [illegible]
et omnia sibi dimisit ut eam sibi
[illegible] acciperet, quia columba mea
una est [illegible] Cant. 6. Hec autem
[illegible] beato Iohanni [illegible] Christo [illegible]
hec [illegible] sibi [illegible] non
[illegible] custodienda sed [illegible]
sua [illegible] ad [illegible]
tua et [illegible] et
[illegible] filius pro [illegible] et
[illegible] obtinere apud ma-
trem [illegible] 60 [illegible]
[illegible] Et [illegible]
[illegible] post [illegible]
nichil [illegible] nichil [illegible]
nichil [illegible] et
[illegible]
[illegible] Nichil dilecius [illegible]
[illegible] filius [illegible] ambo

[illegible] diligere [illegible] non [illegible]
[illegible] s. [illegible] virginis
[illegible] nisi [illegible] dominum [illegible]
ideo [illegible] affectum [illegible]
filius [illegible] dimisit [illegible] ad
[illegible] ideo [illegible] sola
[illegible] beata virgo placuit. Secundo Nichil
[illegible] est [illegible]
[illegible] multiplicia s. fortune [illegible]
[illegible] Et bona nature sunt meliora
bonis fortune [illegible] bonis nature
et fortune. Et quia beata virgo
bonis [illegible] et [illegible] omnibus [illegible] et an-
gelos [illegible] quia [illegible] dicit [illegible]
[illegible] cum [illegible] 24. Ideo
[illegible] fuit ideo [illegible] fuit
in illa [illegible]
[illegible] mirabiliter [illegible] et de eo
[illegible] cap. 13. et [illegible]
sibi in [illegible] fecit [illegible]
[illegible] Nichil mi-
nus, quia [illegible] plus [illegible]
[illegible] fuerunt [illegible]
fuerunt [illegible] ei [illegible]. Et quia
ideo [illegible] non habet [illegible]
[illegible] a [illegible]
[illegible] Sexto quia
amplior [illegible] in eius utero, sicut [illegible]
[illegible] filii [illegible] unde [illegible]
[illegible] die [illegible]
infunditur [illegible] et ideo toto tempore
[illegible] filius quia non [illegible]
[illegible]
[illegible] sunt [illegible] fuit
[illegible] omnium [illegible]
et omnium [illegible]
[illegible] semel [illegible]
[illegible] et [illegible]
fuit XXXIX septimanis et [illegible] diebus
[illegible] menses. Tercio quia beata

virgo emissio tota amplior meruit et nomine
quod aliquis alius ideo ei intimior fu-
it et quia ipse eum plus quam ceteros et
omnes alios dilexit Et amor sic [illegible]
[illegible] est ubi amat quam ubi amatur / et
ideo quia Christus dilexit [illegible] intimo
fuit intime / Unde ergo tamquam Christus
Johanni commisit virginem matrem suam
et ipsum ei commendavit in cruce Mulier ecce
filius tuus / et ad Johannem ecce mater tua
Johannis 19 / Scripsit autem Benignus manife-
stus Hec est secunda pars prologi in qua
beatus Jeronimus commendat Johannem ab ipso actu
scilicet scribendi [illegible] modum
eius scribendi describit quomodo scilicet [illegible]
in hoc quod primus scripsit [illegible] car-
nem [illegible] / et [illegible] vocis
Idee primo inchoant incarnationem verbi ge-
nerationem eternam Christi et pulchro modo
scribendi Johannis quia in scribendo Christum
non incipit ab incarnatione temporali
verbi / et per hoc [illegible] / et talem
modum incipiendi debebat Johannes
[illegible] / et hoc est quod dicitur de-
nique manifestus scilicet Johannes quomodo scri-
bendi / et [illegible] / in eo
scilicet quod ipse scripsit erat manifestus [illegible]
[illegible] figura [illegible]
de illis que videre [illegible] / et ipse
[illegible] Johannes [illegible]
[illegible] libri [illegible] de sole [illegible]
[illegible]
[illegible] reperit [illegible] solus / [illegible]
[illegible] Johannes
[illegible] ceteris aliis [illegible]
[illegible] Johannes quomodo
scribendi eum manifestavit [illegible]
[illegible] / ipse quod
[illegible]
[illegible] ceteris aliis
[illegible] / [illegible] manifestus

[illegible] / [illegible] similis ipse erat
[illegible] / ipse dicit
[illegible] ubi [illegible] / [illegible]
[illegible] Johannes incipit [illegible]
[illegible] ubi [illegible] est
[illegible] / [illegible]
erat [illegible] / [illegible] erat
ut [illegible]
[illegible] / Et [illegible] dicit in-
[illegible] ubi confundit errorem Arrii
qui dicebat [illegible] et
[illegible] / et scripsit Solus
[illegible] Johannes [illegible] / verbum
abeterno apud [illegible] ponens illa
[illegible] ubi etiam [illegible] erat
[illegible] / hec notat cum dicit
[illegible] erat verbum / ubi erat / cum ait
apud deum / [illegible] erat / cum ait / et deus
[illegible] verbum / quod [illegible] cum dicit
omnia per ipsum facta sunt Alii cum [illegible]
[illegible] ubi [illegible] / et ideo [illegible]
[illegible] / quod Johannes [illegible]
[illegible] abeterno apud [illegible] solus
[illegible] / eternam [illegible] / [illegible]
[illegible] / [illegible] agens [illegible] ubi
solus [illegible] / et [illegible]
[illegible] carnem [illegible]
[illegible] est / [illegible]
[illegible] a tenebris non [illegible]
[illegible] // qui lume veri est illuminantes
non esse [illegible] a
tenebris i. a tenebrosis [illegible]
[illegible] et
tenebre eam non comprehenderunt / [illegible]
ponens [illegible] / ipse Johannes [illegible]
[illegible] post quam [illegible]
[illegible] aliquis aliorum
[illegible] / [illegible] nullus [illegible]
descripsit [illegible] / Sic [illegible]
describendi [illegible] gesta in
[illegible]
[illegible]

Ihesus dicit virgini [illegible] / quid michi et tibi fecit
[illegible] mulier nondum venit hora mea / sicut diceret in illo
miraculo / quod ipse erat .i. quod deus erat ex
ipso ostendit se esse dominum et celsitudinem / ostendit
deus ipse / Iohannes quod ipse erat sicut ille virgo
[illegible] imperans dominus fuerat [illegible]
ut legentibus hoc cognitum / demonstret
Iohannes [illegible] / quod ubi dominus in virtutibus
est deficere imperare vinum debeat .i.
iocunditas temporalis / vel lex carnalis delectatio
(que dicitur defectum vini naturalis [illegible] fuit
[illegible]) ostendit qui dominum invenerunt de-
ficit lex carnalis / sicut in ipso de-
ficit lex [illegible] deficere debet in
ceteris qui [illegible] dominum adimplere
spirituales [illegible] esse eum continentie
virginalis / debet deficere delectatio
carnalis que per vinum designatur ut
[illegible] novo modo in vinum per-
mutando carnalem delectationem in
spiritualem / Et hoc modo incipiendo
destructionem operum [illegible] ostendit suam
virginitatem / Et hoc est quod dicitur primum signum
[illegible] quod imperans fecit Ihesus mun-
do [illegible] ostendit quod ipse erat
[illegible] ad delectationem [illegible]
continentie virginalem ut legenti-
bus [illegible] demonstraret quod ubi
dominus invenitur est .i. in operibus spiritualibus
deficere vinum imparare debeat .i.
delectatio carnalis ut veteribus [illegible]
tis .i. delectatio carnalis quod corporis
induxit [illegible] spiritualem quod veno
[illegible] Nova enim quod [illegible] [statuit]
[illegible] appareant / [illegible] ut veteribus
[illegible] sacrificiis / et figuris [illegible]
.i. [illegible] nova enim .i. ea
facta in veteribus figurata quod [illegible]
[illegible] ipse vel [illegible] appareant
[illegible] vetera
novis supervenientibus [illegible].

Hoc signum fecit [illegible] suscepti operis
[illegible] plures [illegible]
ostendit [illegible] suscepti operis sit de Iohanne
apostolo quem Ihesus amavit plurimum
filio zebedei fratre Iacobi apostoli quem
herodes post passionem domini decollavit
[illegible] scripsit [illegible] rogatus
[illegible] et alios hereticos
[illegible] ebyonitarum dogma tunc
[illegible] consurgens
[illegible]
[illegible]
scripture fuerit [illegible]
quod volumina [illegible] Marci Luce
et [illegible] historie
[illegible] anni in quo [illegible] passus est Christus / Sed [illegible]
Iohannes historiam [illegible] premissis [illegible]
[illegible]
[illegible] supponit [illegible] Iohannes [illegible]
dicit in [illegible]
[illegible] Et sic
fuit supplendo premissorum [illegible]
premissis fuit [illegible]
[illegible] in vinum et [illegible]
[illegible] .i. [illegible] premissis
[illegible] esse ipse [illegible]
[illegible]
[illegible] / Et [illegible]
vinum aliud est temporale aliud spirituale
temporale vinum ad hoc possumus dicere
vinum quod defecerat ibi ubi mater eius
dixit vinum non habent / vinum spirituale ad
[illegible] possumus dicere illud
[illegible] est spiritualis per vinum quod defecerat in
[illegible] possumus [illegible]
[illegible]
debebat / [illegible]
[illegible] et [illegible]
[illegible] habebant [illegible]
[illegible]
in quibus [illegible] deficere / et aliud in vinum
[illegible] (sic in [illegible]) ostendit

miraculo

[illegible]

vel .i.

stephano et aliis multis. Ideo autem
dicitur vinum generale quia licet quinque genera
sint vinum inebriat hominem et astantem
sive videntes alienat, sic licet quinque alie
nationes [illegible] que dicuntur [illegible]
[illegible] circa unum diversis rebus [illegible]
[illegible] philosophis [illegible]
castitas dicitur vinum spirituale quia sicut illud
facit seculo istud facit deo quia facit
postponere mundum et celestibus inhiare
et ubi [illegible] homo ut dormiret quia
ubi deus est [illegible] .i. [illegible]
adiunctus [illegible] veniat vinum [illegible]
[illegible] .i. veteris consuetudinis debe
at deferre, et [illegible]
.i. dimissis cum appareant nova quia a
christo noviter constituuntur [illegible]
[illegible]
[illegible]
in vinum novum quo inebriantur [illegible]
[illegible] dum [illegible] Scribitur
Hoc autem [illegible] hic est [illegible] in prologo
dicit [illegible] ubi [illegible] ordine scripsit
[illegible] in asya et ultimo inter
libros suos [illegible] dicit hoc autem [illegible]
scripsit in asya scilicet minori, cuius metropo
lis est ephesus ubi beatus Johannes fuerat
plurimum [illegible] quia [illegible] asya scilicet a[illegible]
[illegible] mundi [illegible] alia [illegible]
tropolis ephesus, ibi Johannes audivit
[illegible] christum filium dei et [illegible]
esse [illegible] hereticis [illegible]
[illegible]
[illegible] et [illegible] esse [illegible] fuerunt
[illegible] ut [illegible] scribit
[illegible] in hoc illustrium virorum [illegible]
post neronem [illegible] mundi [illegible] do
micianus in pathmos insula relega
tus Johannes scripsit apocalipsim interfecto
autem domiciano sub nerva
[illegible] ephesum [illegible] scripsit hoc [illegible]
et hic dicitur scripsisse duos [illegible] in

pathmos insula apocalipsim scripserat
[illegible] domiciani Johannes in quo [illegible]
[illegible] ubi apocalipsim vidit et
scripsit [illegible] hieronimus [illegible]
domiciano qui decreto
senatus romani fuit [illegible]
[illegible] ubi scripsit [illegible]
[illegible] hoc [illegible] scripsit
[illegible] asya [illegible]
[illegible] de [illegible] insula pathmos
[illegible] apocalipsim scripsit [illegible]
[illegible] liber apocalipsis ponitur ultimus
in canone [illegible]
[illegible]
[illegible] factum est [illegible] canone
scripture principio [illegible]
[illegible]
[illegible] et ideo
[illegible]
[illegible] liber
apocalipsis in finali [illegible]
[illegible]
[illegible] abyssi [illegible]
[illegible] canonis principio [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] Johannes in apocalipsi
[illegible] ego sum alpha
et [illegible] ibi [illegible]
[illegible] apocalipsis [illegible] ego sum al
pha et o [illegible]
[illegible]
[illegible] alpha
[illegible] alphabeti [illegible]
[illegible]
[illegible] scripture [illegible]
[illegible]
[illegible]
[illegible]
[illegible] canonis [illegible]
[illegible]
[illegible]

[illegible] (margin)
[illegible] (margin)

apostoli que finis est canonis dicitur finis, quia omnium [illegible] adimplet. Est autem apostoli finis canonis non quia ultimo scripta sed quia ultimo ordinata. Desinit et hec est Johannis 2. Hec est [illegible] in [illegible] ostendit feliciter obitum beati Johannis. Quod ostenditur ex duobus, primo ex domini [illegible], secundo [illegible] se parata ad eterne gaudium ut in eius legenda legitur ubi dominus ait: [illegible] appare[illegible] veni ad me dilecte mi, ut ad [illegible] fe[illegible] cum fratribus tuis epuleris; et hoc est quod dicitur. Hec est Johannes qui [illegible] dominum venientem [illegible] [illegible], id est adeo desiderasse dominum [illegible] suum sed de mundo [illegible] [illegible] [illegible] Johannis in exitu [illegible] [illegible] [illegible] qui omnes [illegible] [illegible] [illegible] [illegible] Ipse autem alienus a dolore migravit ad dominum. Et [illegible] valde [illegible] [illegible] beati Johannis quod dicit [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] est. Commorantibus discipulis quibus [illegible] usque ad mediam noctem in epheso civitate metropoli que est in medio asye. Secundo [illegible] multis signorum [illegible] [illegible] Christum dominum id est manifestans, quia signa et miracula [illegible] Johannes scribebat [illegible] [illegible] [illegible] quia [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] facta [illegible] [illegible] [illegible] fuit [illegible] [illegible] [illegible] [illegible]



|| ostendit obitum eius

[illegible] [illegible] quia [illegible] [illegible] obiit non [illegible] dolore mortis [illegible] [illegible] descendens [illegible] [illegible] [illegible] [illegible] [illegible] ad discipulos in defossum sepulchri [illegible] [illegible] [illegible] in legenda [illegible] ubi postea michael [illegible] est [illegible] [illegible] [illegible] [illegible] ipse et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] est [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] est [illegible] qui [illegible]

[illegible] in [illegible] celesti. Tam [illegible] a dolore mortis quam [illegible] [illegible] [illegible] [illegible] [illegible] Et [illegible] et [illegible] [illegible] dicitur in fine libri sic [illegible] [illegible] apte dicitur [illegible] [illegible] mortis absolutionem [illegible] [illegible] [illegible] sine dolore. [illegible] [illegible] fuit ut [illegible] non [illegible] fuerit [illegible] [illegible] [illegible] non [illegible] [illegible] id est dolor mortis. [illegible] obiit de domino [illegible] [illegible] qui [illegible] fuerant a [illegible] corpore [illegible] [illegible] [illegible] [illegible] non fuit [illegible] [illegible] a dolore [illegible] domini qui [illegible] [illegible] a dolore mortis fecit [illegible] [illegible] Et qui dolorem mortis [illegible] [illegible] in morte redemptorum [illegible] dolores [illegible] [illegible] [illegible] Et [illegible] dicit [illegible] [illegible] a dolore mortis [illegible] [illegible] quia mortuus fuit [illegible] [illegible] [illegible] quia [illegible] [illegible] debitum est mortis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] est [illegible] semel mori [illegible] [illegible] mortis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quod dicitur [illegible] [illegible] [illegible] [illegible] Notandum hic dicit [illegible] [illegible] Johannes [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] est [illegible] quia [illegible] [illegible] est [illegible] [illegible] [illegible] [illegible] [illegible] quia [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

cantavit in ibo abetine composuerat
quam quod factum est in ipso ubi erat sed
ubi corpus [illegible], ubi vere factum
est i. hoc quam hic accipitur pro [illegible]
2° suffert nullum fecerit [illegible] prius vel
[illegible] notabile factum quod aliquam fue-
rit revelatum, quia ei dicitur deprecabit
[illegible] Scribe que vidisti etcetera [illegible]
sunt [illegible] adversa, [illegible] oppositum [illegible] post
[illegible] ad [illegible], quia sanctus apud [illegible]
[illegible] ad [illegible] esse in [illegible], [illegible] [illegible]
[illegible], [illegible] et missa [illegible]
[illegible] [illegible] beato [illegible] beato Johanni
revelata ut patet [illegible] prius Et
in signum [illegible] [illegible] in
terra [illegible] [illegible] [illegible] 2° nullus
[illegible] [illegible] qui ei fuit in [illegible]
[illegible], [illegible] [illegible] in [illegible] [illegible]
et doctoris in [illegible] suis [illegible]
in [illegible] [illegible] olei et [illegible]
Confessoris dicitur [illegible] ut nullus
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] copulatus fuit quia ipsum [illegible]
[illegible] [illegible] [illegible] in prologo
Item nullus dicit [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] nullus [illegible]
[illegible] fuit quam [illegible] Johannes [illegible]
factum, quia ipse [illegible] [illegible], et
liberavit [illegible] obsessos sicut
alii apostoli Item [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] sicut patet
[illegible] [illegible] [illegible] facere nisi [illegible]
[illegible] [illegible] [illegible] Item [illegible]
[illegible] [illegible] [illegible] in [illegible] [illegible]
[illegible] [illegible] [illegible] et [illegible]
[illegible] et [illegible] [illegible]
Item [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible], et [illegible] [illegible] [illegible]
Item non dicit quod fuit [illegible] ad dolore
mortis [illegible] [illegible] [illegible] [illegible]

nullus [illegible] [illegible] [illegible] [illegible]
comedere, [illegible] non fuit [illegible]
quia fuit [illegible] [illegible] mortis
in [illegible] [illegible] olei [illegible] [illegible]
[illegible] in insula pathmos fuit [illegible]
Item [illegible] in [illegible] [illegible]
Item a dolore mortis [illegible]
[illegible] dicitur [illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] petrus [illegible]
[illegible] dicit [illegible] [illegible] hic [illegible] quid [illegible]
dicit [illegible] [illegible] iste ut [illegible] veni
et [illegible] [illegible] [illegible] [illegible] veni
et [illegible] [illegible] [illegible] cum [illegible]
bat petrus [illegible] [illegible] [illegible] in [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] dicitur hic [illegible] quod [illegible]
dicit ei [illegible] Sic eum volo manere
[illegible] [illegible] eum [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
sine [illegible] [illegible] [illegible] [illegible] [illegible]
in [illegible] Et [illegible] [illegible] [illegible]
[illegible] xpistus [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] ut [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] in
[illegible] [illegible] [illegible] [illegible] [illegible] suis
in [illegible] sine [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] a dolore
[illegible] suis [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] Et [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] non [illegible] [illegible] non [illegible] [illegible] [illegible]
non [illegible] sed sic eum volo manere
[illegible] non [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] non fuit [illegible]
[illegible] [illegible] [illegible] [illegible] Nota
[illegible] [illegible] [illegible] [illegible] Item
[illegible] [illegible] [illegible] Stephanus [illegible]
qui [illegible] fuit in corpore sed in [illegible]
[illegible] [illegible], quia Stephanus [illegible]
[illegible] [illegible] [illegible] [illegible] quia [illegible] [illegible]
[illegible] ipsi in [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible],

[Tertio] causa [illegible] martirii [illegible] in morte [illegible] doloris gladius [illegible] [illegible] manu [illegible] martirium [illegible] in [illegible] [illegible] et in cuppa [illegible] est [illegible] morte [illegible] [illegible] et [illegible] ... et [illegible] Johannes [illegible] et [illegible]

causa passionis

[illegible] et in cuppa [illegible] olei [illegible] non [illegible] non amisit martirii meritum [illegible] [illegible] [illegible] in [illegible] [illegible] ibi [illegible] [illegible]

Et post omnes alios hoc evangelium [illegible] [illegible] alios [illegible] scriptum [illegible] post omnes [illegible] alios [illegible] scripsit [illegible] Et [illegible] [illegible] debebat [illegible] [illegible] [illegible] [illegible] ut [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] post [illegible] [illegible] debebat [illegible] post alios scribere debebat [illegible] evangelium [illegible] Et [illegible] post [illegible] [illegible] Johannes [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] Johannes baptista [illegible] [illegible] [illegible] Johannes [illegible] [illegible] [illegible]

continuatio

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ut [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] ut [illegible] [illegible] [illegible] Johannes [illegible] [illegible] [illegible] [illegible] hoc [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] Et [illegible] [illegible] [illegible] et in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] Johannes [illegible] [illegible] [illegible] [illegible] Johannes [illegible] et [illegible] [illegible]

[illegible]

doctrina finit(ur) cum prol(ogus) [illegible] ordinacione
[illegible] . d . 1a [illegible] assignare rom
quare Johes ult(imo) inter cuncti(s) [illegible] scripsit
[illegible] et que liber [illegible] ad [illegible]
[illegible] ut studentes in [illegible] in[illegible]
[illegible] ut [illegible] magistrum [illegible] de
[illegible] [illegible] c[apitulo] [illegible] describenda
[illegible] [illegible] posuit
[illegible] et [illegible] depost [illegible]
ut [illegible] describenda [illegible]
[illegible] pena [illegible]
[illegible] monet [illegible]
[illegible] nihil [illegible]
[illegible] in [illegible] in [illegible]
Et [illegible] [illegible] in [illegible]
[illegible] ut [illegible]
[illegible] Et [illegible] hic dixit [illegible]
[illegible] posuit [illegible] in [illegible]
[illegible] [illegible] hic [illegible]
[illegible] monet ut [illegible]
[illegible] [illegible] [illegible]
[illegible] quatuor
[illegible] Ezechiel quatuor
animalia [illegible] quatuor facies unum
[illegible] ordo [illegible]
[illegible] quatuor facies in [illegible]
[illegible] facies [illegible]
[illegible] facies [illegible]
[illegible] facies [illegible]
facies aquile [illegible] posteriori [illegible]
aquile [illegible] supereminebat aliis
[illegible] facies aquile [illegible] medi[illegible]
[illegible] prime ponitur [illegible]
[illegible] facies [illegible] apponebatur [illegible]
[illegible] Et [illegible]
[illegible] Et [illegible]
[illegible] Et [illegible] Johes quia
facies aquile [illegible] posteriori Et hoc
[illegible] facies [illegible] facies [illegible]
[illegible] facies [illegible]
[illegible] et facies aquile [illegible]

quatuor / secundum eum ordinem [illegible] post
[illegible] / quia [illegible]
prime ponitur in facie [illegible]
~~[illegible]~~ / videndum [illegible] quatuor
[illegible] describuntur primo capitulo ad
[illegible] 2o capitulo [illegible] / 3o capitulo ad
[illegible] / 4o capitulo ad [illegible] / De
[illegible] quatuor [illegible] descri
[illegible] descri
[illegible] quatuor [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] / liber generationis ihesu xpi filii david
[illegible] data est in
[illegible] in celo et in terra / [illegible]
secundum [illegible] secundum dimitte[illegible]
[illegible] / quia [illegible]
[illegible] Post [illegible]
[illegible] omnibus [illegible]
[illegible] [illegible]
[illegible] est usque ad finem mundi [illegible]
[illegible] in specie panis et vini
secundum / dimitte[illegible] est [illegible] et ubique [illegible]
omni [illegible] [illegible]
Si [illegible] Et [illegible]
[illegible] designa[illegible]
[illegible] describit
[illegible] describit [illegible]
dimitte[illegible] est [illegible]
Secundum [illegible] est [illegible]
dimitte[illegible] quam describit Johes [illegible] /
[illegible] [illegible]
[illegible] et [illegible]
[illegible] [illegible] Johes 20 [illegible]
[illegible] designat [illegible]
[illegible] [illegible]
[illegible] [illegible] Et
[illegible] [illegible]
[illegible] [illegible]

secundum

gloriosissime trinitatis dicitur autem xpus
ad filii agnitionem et trinitatis quia tres alie
dignitates quas procedunt ipsum non dignitates
nobilitate excipiunt. Tercia
dignitas xpi est regalis sublimitas
quam describit marcus qui per leo-
nem designatur qui est rex animalium
et xpus sunt describendi dicitur
regum xpus Et inde leonis fuit qui
meruit imperium in tribu iuda quia
ceteris tribubus inimicis iniuriis su-
perantibus tribus iuda primo intravit
et transiit. Ideo rex meruit impe-
rium in sua morte dicit sanctus [illegible]
surrexit quia per resurrectionem
tamen non moritur Ro. 6. Ideo
ipse rex regum ... Quarta dignitas xpi est sacerdo-
talis potestas quam maxime descri-
bit lucas, qui incipit cum suo
sacerdotio, fuit in diebus herodis
regis iude sacerdos quidam nomine zacharias
Ideo in similitudine vituli designatur
qui est ad ymmolacionem Alio modo quatuor
evangeliste describunt per se gradum
sacris xpi in assumpta humanitate scilicet
ineffabilis incarnacionem, dolorose passionem
gloriose resurreccionem, gloriose ascen-
sionem primam describit qui alio desi-
gnatur per hominem qui debet homini
vivere incarnacione Ideo in incarna-
cione sua cum hominibus rebus ubi
ad presens ... in brevi cum
... resurreccione apparere ...
... describit ...
... debet homo ...
ymmolare se deo in holocaustum sacri-
ficium quod ... acceptum ...
... marcus autem
resurreccionem sicut leo ...

tribus diebus dicitur dormire deinde
rugitu patris excitatur, ut dicitur ... dormivit
leo ... Et hoc ... Sed post
... sic dicit
... assumpcione ...
... descendit ...
... quia ...
... describit sed ...
descripcio apparet, ... descripcionem
... sublimitate ...
post ascensionem sanctus Angelus manife-
stavit, quia ibi ... magis
... ideo quia per
... describit ...
... quia ...
... est ... sacerdos ...
... et ... Ro 2 ... cum audiret
... est ...
... Secundo ...
... fuit ...
... Eph 4 3o ...
... Johannes ...
... Secundo ...
... designatur ...
... sed ...
... Consule ... sedit ...
... describit ...
... alius ...
... alii ...
... Deo nota quod ...
... corporis ... describitur quia ...
... in ...

Nota ... dicitur quod marcus ... post ... dicitur ...
... et ... et ...
... et ... et ...
... qui ...

Glo. plena sunt celi et terra [illegible] / [illegible] sunt [illegible] [illegible] in [illegible] / [illegible] incomprehensibiles / pleni sunt / celi [illegible] gloria [illegible] / [illegible] et [illegible] vel / [illegible] vel / [illegible] vel [illegible] et / [illegible] vel [illegible] ut / [illegible] glo. [illegible] / [illegible] [illegible] laudem [illegible] / [illegible] glo. [illegible] vel [illegible] / [illegible] glo. [illegible] / [illegible] / [illegible] glo. semel [illegible] / [illegible] in maiestate / vel [illegible] / [illegible] / [illegible] / [illegible] Et [illegible] / glo. [illegible] in [illegible] / [illegible] / [illegible]

In principio erat verbum / et verbum erat apud deum / et deus erat verbum. Haymo dicit de hoc evangelio quod beatus Johannes rogatus ab episcopis Asie hoc evangelium noluit scribere nisi indicto ieiunio omnes communiter dominum deprecarentur ut spiritu sancto repletus vera et digna scribere posset. [illegible] ieiunium [illegible] / tunc spiritu sancto repletus scripsit In principio erat verbum. [illegible] Augustinus [illegible] de hoc [illegible] In principio erat verbum [illegible] / [illegible] in locis eminentissimis [illegible] dicebat / et [illegible] fidelibus / [illegible] hoc evangelium dixerit vel audierit / [illegible]

de subitanea morte non moreretur. [illegible] cum [illegible] Cassiodorus super psalmos iste usus di- / [illegible] / [illegible] laudes / tante virtutis [illegible] / ut peccata homini dimittantur / si in fine vite trina confessione dicatur [illegible] Augustino magis illud sacratissimum evangelium est magne virtutis et efficacie / ubi ostenditur dei filii incarnati vera [illegible] dimittas / [illegible] verbum caro factum est et habitavit in nobis. Unde notandum [illegible] sunt [illegible] testimonia eius incarnacionis [illegible] / ut dicitur [illegible] / [illegible] Maria et Joseph erant [illegible] que dicebantur de illo Luce 2. [illegible] stupenda et sublimia sunt dicta [illegible] eius divinitatis [illegible] / [illegible] / [illegible] hebreorum. [illegible] / [illegible] eius non est [illegible] / quam cum aquila Johannes [illegible] describens sublimitatem / [illegible] Augustinus [illegible] nullus eum intelligere potuisset. Nam in glossa ordinaria dicit Augustinus [illegible] scripturas divine pagine [illegible] / [illegible] hoc [illegible] / [illegible] omnes [illegible] scriptores Johannes eminet in divinorum misteriorum profunditate [illegible] hoc [illegible] est sublimius eius [illegible] / [illegible] profundioris [illegible] / [illegible] nobis [illegible] / [illegible] libri. [illegible] notandum [illegible] sine

[illegible] scripta [illegible] / [illegible] lingua

in verbo incarnato secundum veritatem fidei in e
sunt due nature scilicet divina que est eterna et
humana que est creata Et hec duplex na
est inseparabiliter coniuncta in unitate divina Et ideo
b. Johannes archanorum dei conscius describit
primo naturam ipsius divinam que est prius et summa
et secundo humanam Et secundum hoc iste li
ber sua prima divisione dividitur in duas
partes quarum prima agitur de verbo in se si
ve de eius divinitate scilicet quo ad originem eius
aeternam secundum divinitatem In 2a de ipso
in suo 2o carni unito sive de eius
humanitate ibi Fuit homo missus a deo
Et prima adhuc in secundum quod eius verbum
divinitatis dicit quoniam potentia ipsius
ut dicit Augustinus sed hic est tertio ad divinitatem
et ad dictum quod prius dicitur scilicet hic
prima pars habet duas partes In prima parte
determinatur de verbo in comparatione ad
divinitatem In secunda in comparatione ad ea
que dicuntur per verbum ibi Omnia per ipsum
facta sunt Et quia hinc liber contra
posuit contra hereticos destructores
coeternitatem et equalitatem
filii cum deo in prima parte ponit quatuor
quarum prima est de equalitate
filii ad patrem 2a de distinctione filii
a patre 3a de equalitate filii ad
patrem 4a de eternitate filii Et sic
verbum incarnatum describitur quo ad
spirationem vel ad quatuor conditiones
de dictis in prima clausula induitur
Et sic prima pars habet quatuor clau
sulas in quibus describitur verbum
quantum ad quatuor conditiones vel quatuor qui
sunt hec scilicet in esse virtutis ipse
et substantialitatis ibi In principio erat verbum
In personis alteritas ibi Et verbum
erat apud deum In maiestate

coequalitas ibi Et deus erat verbum In duratione
eternitas Et primo in hac sessione ipse pa
bilitas ibi hoc erat in principio apud deum
Prima ergo conditio est in esse virtutis
et notatur in prima clausula cum dicitur In
principio erat verbum Ad evidentiam istorum
dicendum est quod sit hoc quod dicitur In principio erat
verbum ibi tria diligenter inspicienda
quae continent hic tres dictiones illa scilicet
Primo videlicet quid sit hoc quod dicitur verbum 2o
quid sit hoc quod dicitur In principio 3o quid sit hoc
quod dicitur verbum erat in principio Ad intelligen-
tiam dicendum quod dicitur verbum sed
pro primo Et quia sunt verba
vocalia sunt signa earum que sunt in ani-
ma passionum id est intellectuum sive conceptuum
Conceptus autem est in sui principiis quia
res significative serviunt vocabula signorum
et earum Sed ad pertinet autem esse
Dicendum ergo quod illud intus in
anima quod significatur exteriori verbo
meo verbum vocatur Verbum autem primo
conveniat ubi rei potius vocet
plura vel ipsa anime conceptus quam vel ante
ipsum verbum exterius Planum est quod
illud quod vocem significatur interius in anima
prius est quam ipsum verbum potius vocet et plane
ut pote causa ipsius vocis Si ergo volu-
mus dicere quod sit interius verbum in anima ut vi
detur In intellectu autem non tantum scilicet quia
potentia intellectus Species rei intellectae que est sim-
iliter enim inquit intellectus ut species co-
lores ad pupillam Et tertio ipsa operatio
intellectus que est intelligere Nullum autem istorum
significatur verbo potius vocet exterius
hoc nomen lapis non significat intellectus quia non
videtur dicere hoc nomen Nec sunt species
quod est prius intellectus intelligit cum enim
ipsum intelligit intelligere non sit
sit actus potius potentie absolute

sed in ipso manens. Illud autem quod proprie dicitur verbum interius, quod intelligens intelligendo format. Intellectus autem duo format secundum duas eius operationes. Nam secundum operationem suam que dicitur indivisibilium intelligentia format diffinitionem. Secundum vero operationem suam qua componit et dividit format enunciationem vel aliquid huiusmodi. Et ideo illud sic formatum et expressum per operationem intellectus vel diffinientis vel enunciantis exteriori voce significatur. Unde dicit philosophus quod ratio quam significat nomen est diffinitio. Illud ergo sic expressum scilicet formatum in anima dicitur verbum interius. Et ideo comparatur ad intellectum non sicut quo aliquid intellectus intelligit, sed sicut in quo intelligit, quia in ipso expresso et formato videt naturam rei intellecte. Sic ergo habemus significationem huius nominis verbum. Ex hiis ergo que dicta sunt, secundo de verbo accipere possumus, scilicet quod verbum semper est procedens aliquid ab intellectu in actu existente, secundo quod verbum semper est ratio et similitudo rei intellecte. Et si eadem res est intelligens et intellectum, tunc verbum est ratio et similitudo intellectus a quo procedit. Si autem aliud sit intelligens et intellectum, tunc verbum non est similitudo et ratio intelligentis, sed rei intellecte. Sicut conceptio quam habet aliquis de lapide est similitudo lapidis tantum. Sed quando intellectus intelligit se, tunc huiusmodi verbum est ratio et similitudo intellectus. Et ideo Augustinus ponit similitudinem trinitatis in anima secundum quod mens intelligit se ipsam, non autem secundum quod intelligit alia. Patet ergo quod in qualibet natura intellectuali necesse est ponere verbum, quia de ratione eius intelligendi est quod intellectus intelligendo aliquid formet. Huius autem formatio dicitur verbum. Et ideo in omni intelligente oportet ponere verbum. Natura autem intellectualis est triplex: humana, angelica et divina. Et ideo est verbum humanum, de quo dicitur: Dixit insipiens in corde suo. Et est verbum angelicum, sicut Zacharie et in multis locis sacre scripture legitur: dixit angelus ad... Et est verbum divinum, Genesis primo: Dixit deus, fiat lux. De quo ergo istorum verborum dicitur a Johanne evangelista: In principio erat verbum. Constat quod non dicit de verbo humano neque angelico, quia utrumque istorum verborum factum est, cum verbum non precedat dicentem. Homo autem et angelus causam habent et principium. Sed hoc verbum de quo Johannes loquitur non est factum, sed omnia per ipsum facta sunt. Si ergo non dicitur de humanis vel angelicis, necesse est ut intelligatur dictum de verbo divino. Sed sciendum est quod verbum divinum de quo hic loquitur Johannes, scilicet verbum divinum, tres differentias habet ad nostrum verbum. Prima secundum Augustinum, quia verbum nostrum prius est formabile quam formatum. Nam cum volo concipere rationem lapidis, oportet quod ad ipsam ratiocinando perveniam. Sic et in omnibus aliis que a nobis intelliguntur, nisi forte in primis principiis, que cum sint simpliciter nota absque discursu rationis statim cognoscuntur. Quamdiu ergo sic ratiocinando intellectus discurrit, huc illucque iactatur. Nondum formatio perfecta est, nisi quando rationem rei perfecte conceperit, et tunc primo habet rationem verbi. Et inde est quod in anima nostra et cogitatio ... quod dicitur discursus inquisitionis, et verbum quod est iam formatum secundum perfectam contemplationem veritatis. Et sic verbum nostrum prius est in potentia quam in actu. Sed verbum dei semper est in actu. Et ideo in

cogitacionis verbo dei ipse non conveniunt. Et ideo Augustinus in 14 de trinitate: Notum dicitur illud verbum dei ut cogitacio non dicatur, ne aliquid quasi volubile credatur in deo. Et ideo illud quod Anselmus dicit, s. dicere summo spiritui nichil aliud est quam cogitando intueri, improprie dictum est. Secunda differencia: verbum nostrum est imperfectum, sed verbum dei est perfectissimum, quia eciam nos non possumus omnia que sunt in anima nostra uno verbo exprimere, ideo oportet quod sint plura verba ~~imperfecta~~ imperfecta per que divisim exprimamus omnia que in sciencia nostra sunt. In deo autem non est sic. Cum enim ipse intelligat et se ipsum et quicquid intelligit per essenciam suam uno actu, unicum verbum divinum est expressivum totius quod in deo est, non solum personarum sed eciam creaturarum, alias esset imperfectum. Unde dicit Augustinus: Si aliquid minus esset in verbo quam in dicentis sciencia contineretur, verbum imperfectum esset. Sed constat quod est perfectissimum, ergo est unicum. Unde Job 33: Semel loquitur deus. Tercia differencia est quia verbum nostrum non est eiusdem nature nobiscum, sed verbum divinum est eiusdem nature cum deo, et per hoc aliquid subsistens in natura divina. Nam licet in nostra quandam similitudinem intelligibilem ut fore esse in anima nostra ut intelligibile, tamen intellectus autem anime non est idem quod esse intellectum, quia anima non est ipsa sua operacio. Et ideo verbum quod format intellectus noster non est de essencia sed est accidens ei. Unde autem eius est intellectum esse. Et ideo verbum intellectus divini non est aliquid accidens sed pertinens magis ad naturam eius. Unde oportet quod sit subsistens, quia quicquid est in natura dei est deus. Unde dicit Damascenus quod dei verbum substantiale est et ypostaticum. Reliqua vero verba nostra s. virtutes sunt anime. Ex premissis ergo tenendum est quod ipse

loquendo verbum semper accipitur personaliter in divinis, verbum non importat nisi quod expressum ab intellectu genitum. Item quod verbum in divinis sit solum de eius aspectu procedit. Et hoc ei aspectu procedit, cum non prius fuit scibile quam scitum, semper in actu. Et quod sit equale patri, eciam est perfectum, et tamen esse prius expressum. Et quod sit coeternum et equale patri, eciam subsistens in natura, quod procedit filius eius aspectu procedit, voce nature eius aspectu procedit; dicitur filius. Expositio hoc verbum est. Et sicut dicit ... propriis nobis est duplex interior mentis conceptus. Unus informis cum perfectus alius formatus et perfectus. Unus vero est quando cogitacio nostra procedit de imperfecto ad perfectum, et ideo dicitur habere primo confusum et imperfectum hoc conceptum et ... perfectum. Et talis conceptus ... verbum, sed cogitacio procedendo autem perveniens ad hunc conceptum rei perfectum et declaratum, quia quidam veram diffinicionem aspectus autem ... dicitur verbum. Et ulterius dicunt doctores quod deus est intelligibilis sed ut ab omnibus tamen aspectibus ... hic suppositum ... Et ideo in ipso ponitur verbum. Non tamen ad similitudinem verbi longe dicti, quod est prima vox significativa vel conceptus rei perfectus, quia in deo nichil est successibile, et eciam nichil imperfectum. Et similiter vox significativa sensibilis est, et prima cogitacio similiter imperfectum implicat. Sed ibi ponitur ubi verbum mentis implicat conceptum rei perfectum, quia deus uno actu intelligit se ipsum et omnia alia perfecte concipit. Ex quo patet differencia verbi nostri et verbi dei, quia verbum nostrum in mente nostra

qones

templum / sicut enim ubi sunt concepta plura
vel formata tot sunt ibi verba / Sed de
anima est verbum unicum / quia non potest esse ibi
nisi unica conceptio perfecta / Et venera-
tur / quia definitio filiationis competit dicte re-
presentationi quia ibi sit processus viventis a vi-
vente secundum rationem similitudinis et in identi-
tate nature saltem specifice / Ut patet in [illegible]
generatione / quia patet quod in rebus naturalibus homo-
nimis unum procedat ab alio / sic ignis ab
igne / non tamen ignis procedens ab alio
igne dicitur eius filius / Dicitur si res non
vivens procedat a vivente non invenitur
ratio filiationis / sicut artificiatum procedit ab
artifice / non tamen dicitur eius filius / Et ubi
describitur processio [illegible] sicut [illegible]
nature / Item hoc non sufficit nisi sit
processio secundum similitudinem nature / quia
pediculi procedunt ab homine non dicuntur eius

No.

filii / sed ea que procedunt ab eo plus in specie
deviant quam tamen non competit de ratione filiationis
quam maxime specificatur in primo conceptu non
designatur / sed hic contingit ex im-
perfectione illius nature quia secundum se limita-
tum in pluribus suppositis esse non potest una
numero eadem / Et sic in divinis ponitur
verbum distinctum persona quia verbum procedit
sic vivens a vivente / quia in eo dicitur quod
in ipso perfecte invenitur ratio filiationis / quia
de ratione solum est vivens / sed unum procedens
sic vivens a vivente / in identitate nature
non solum specifice sed et numerali / Et procedit
tamen secundum rationem similitudinis / quia de ratione verbi
est / quod sit perfecte similitudo illius a quo pro-
cedit / Et ubi verbum in divinis filius

No

est sive persona media / sed ut dicit Aug-
ustinus in de trinitate verbum solus filius accipitur / Et
eadem dicitur verbum quo filius / Contra hoc

arguitur quod ... oportet / dicit enim Augustinus
homo est / Ante Johannes evangelista premittit
confessionem incipit a filio de quo primo erat
verbum / Et ad hoc est dicendum Primo / quia
est quod patri omnibus innotuerat in veteri
testamento licet non in nomine patris sed ut
deus / filius autem ignorabatur / Et ideo
in novo testamento in quo agitur de
cognitione verbi incipit a filio / Alia
prius in Johanne xvii pater manifestavi nomen
tuum hominibus quos dedisti mihi / Tercio
licet [illegible] dicatur in notitiam
prius eius tamen incipit a filio
sciatur subditur de patre / cum dicat Et
verbum erat apud deum / Secunda quod
Item Cum enim sit dictum verbum pro-
cedit ut filius / ipse dicat Johannes verbum
et non filius / Et ad hoc est dicendum
quarto / Primo quia licet filius dicat aliquam
generationem / Et eam audiens
posset cogitare generationem filii
esse talem nominem materialem et passibi-
lem / ideo non dixit filius sed verbum quod
importat intellectualem processionem ut non
intelligeret materialem et passibilem generationem
illam fuisse / Ostendens quod filius ex
deo impassibiliter procedit destruit
pravam suspicionem probabiliter incurren-
tem / Alia ratio / quia evangelista trac-
taturus erat de verbo in carne venerat
ad manifestandum patrem / quod cum non
manifestetur nisi per verbum / In nomine verbi
quam in nomine filii / ideo magis usus est
nomine verbi quam nomine filii / Tercia questio
est Augustini in libro 83 questionum talis est
Item ubi nos habemus verbum habetur lo-
gos / quod logos sicut in latino et
ratio et verbum / Et omnes ipse translato-
res transtulerunt verbum et non rationem
quia non sit quoddam intrinsecum sicut verbum

.No.

Ysto dicto est quod verbum ipse nominat contrario
modo secundum quod convenit est, eciam quod
pellagius contrarius sunt. Primum vero significatur
respectus adoptivus. Secundo quia dicta
phar quod dicit logos in greco solum videbit
significare respectum et generacionem filii.
pro Sed cum operatione potencia filii quam omnia
propter facta sunt magis autem in
telligitur verbum quod impletur quando adop
tiva spiritus ratio quod hic contrario modo
insinuat. Tercia quod contrario quam le
lis est. In multis locis scripture cum
loquitur de verbo dei ponitur verbum cum ad-
dicione hac quod est dei. Ecclesiastici verbum dei
excelsi, i. fons sapiencie verbum dei. Apocalypsis
19 Et nomen eius verbum dei. Ecclesiastici
50 Cuius cum loquitur hic de verbo
non dicit superius cum verbum dei
sed verbum tamen. Quarto dicto quod hic sunt
multe rationes principales. Est tamen una
ratio absoluta quod per essenciam suam est
ratio scilicet ipsum esse dei quod rationes omnia
sunt vel. Secundo est una sapiencia abso
luta super omnia elevata scilicet sapiencia divina
per cuius participacionem omnia sapiencia sunt. Est
eciam unum verbum absolutum cuius per par
ticipacionem omnes habent verbum dicitur
dicentes quod est verbum divinum quod per se
est verbum super omnia verba. Evangelista hanc
supereminenciam verbi divini significaret
cum verbum aliis aliquis addidit nobis
alterum ponit. Et quia contra quod volunt
alius significare secundum et elevatum
secundum esse ab ceteris aliis, convenit autem
apponere articulum nomini quod illud
significatur. Sic philosophi volentes
significare summum separatum puta bonum
separatum vel hominem separatum vo
cabant illud hoc ipse hominem vel hoc
ipse bonum. Ideo dicta volens
insinuare segregacionem et elevacionem

clementinus 5°

est in ubi super omnia apponit articulum
ad hoc nomen logos ut si diceretur in latino
hoc verbum. ¶ Secundum considerandum quod dicit hic
quod est in principio. Secundum est autem quod dicit
quod principium multis modis accipitur. Di
citur principium importat ordinem quod dicitur
ad aliud in omnibus in quibus invenitur
ordo invenitur et principium. Invenitur autem
ordo in quantitatibus. Secundum hic dicitur
principium itineris vel longitudinis puta
linee. Invenitur eciam ordo in tempore
et sic principium dicitur temporis seu duracionis.
Invenitur in disciplinis et hoc est
duplex secundum naturam respectu ad nos. Et utro
que modo dicitur principium. Hebreorum 5 debetis
esse magistri propter tempus rursus indigetis
ut doceamini. Et hoc modo secundum
naturam quidem in disciplina christiana initium
et principium sapiencie nostre est christus, in quantum
est sapiencia verbum dei, i. secundum divinitatem.
Quo ad nos vero principium est ipse christus in
quantum verbum caro factum est, i. secundum eius
incarnacionem. Invenitur eciam ordo
in productione rei. Et secundum hic principium
dicitur vel ex parte generati, i. ipsa prima pars
generati seu fundamentum dicitur, sic
principium domus vel ex parte facientis et sic
est principium, i. intencionis quod est finis
quod movet agentem. Racionis quod est ipsa
forma in mente artificis. Et execu
cionis quod est potencia operans. His ergo
modis dicto de principio inquirendum est
quomodo sumatur hic principium. Et alloquitur
debet in prima parte sic sumi dicatur quod
hoc nomen principium in divinis accipitur quoque
dicitur pater principium filii generacionem. Alio modo dicitur
pater cum filio principium spiritus sancti per spiracionem
sed utrumque autem per eorum principium et non
principium soli pater. Et secundum pater et filius
per modum unionis persone. Alii doctores
sic exponunt principium in divinis accipitur

dicitur [illegible] essentia et non communis [illegible]
Essentialis [illegible] dicit [illegible] ad creaturam
[illegible] et sic quelibet trium personarum divinarum
quamvis summa deitas est alpha et o principium
et finis apocalipsis 1. Secundo [illegible]
[illegible] principaliter [illegible] pater [illegible] principio
[illegible] [illegible] deitatis [illegible]
filio [illegible] principium [illegible]
Johannis 8 ego sum principium qui loquor vobis
et non pater principium non de principio sed filius
principium de principio. Tertio accipitur [illegible]
[illegible]
[illegible] Item non ubi ponitur
hoc verbum erat [illegible] verbum [illegible]
[illegible] videtur [illegible]
[illegible] attendimus ad modum
[illegible] Nam [illegible] non
[illegible] potest esse actu [illegible] potest
[illegible] non designatur fuisse [illegible]
[illegible] designat aliquid [illegible]
et [illegible] esse [illegible] desiisse [illegible]
[illegible] designat aliquid fuisse et non [illegible]
[illegible] desiisse [illegible] adhuc [illegible] Et
ideo signanter Johannes [illegible]
potest dicere erat [illegible] non dicit aliquid [illegible]
[illegible] fuit [illegible]
[illegible]
[illegible]
esse in actu [illegible]
[illegible] Exodi 6 [illegible] ego sum qui sum Et [illegible]
[illegible] filius est [illegible] esse non
[illegible] Et Crisostomus dicit
[illegible] verbum [illegible] erat et [illegible]
[illegible] aliud dicitur [illegible]
nobis [illegible] eternitate [illegible]
[illegible]
[illegible] est est esse [illegible]
[illegible] est in deo et [illegible]
[illegible] et ideo deus est [illegible]
[illegible] Exodi 3 [illegible] est [illegible]
[illegible] Consignificatio ad omnes
est tempus presens preteritum et futurum [illegible]

adhuc non [illegible] in deo [illegible]
[illegible]
simplex [illegible] non possumus [illegible]
[illegible]
[illegible]
[illegible]
eternitas [illegible] ambit omnem [illegible]
[illegible] eternitas [illegible]
[illegible] erat [illegible]
[illegible] eternitas [illegible] est [illegible]
[illegible] origo ad filium sic est [illegible]
[illegible] et semper [illegible]
[illegible] ad [illegible] aliquid [illegible]
[illegible] et aliquid [illegible] sit medium
[illegible] filius dei
[illegible] filius dei
est eterna [illegible] non modo [illegible]
[illegible]
aliquid [illegible]
[illegible]
[illegible] sit generatio
[illegible] posset esse coeternum [illegible]
[illegible] generans [illegible] prius
esse [illegible] principium originis [illegible]
[illegible] est [illegible]
[illegible] origo [illegible]
[illegible]
[illegible] est hec
scriptura [illegible]
[illegible]
[illegible] est [illegible] agere
[illegible] simul [illegible] est [illegible]
[illegible] incipit [illegible]
est [illegible]
[illegible] quo [illegible]
[illegible] voluntate [illegible]
[illegible] est [illegible]
[illegible] voluntate [illegible]
[illegible] sunt [illegible]

Praeterea nichil aliud hoc tunc in genera-
tione divina ubi invenitur. Non enim di-
citur fuit quam incipit generare verbum. Cum
enim generatio ubi nichil aliud sit quam
intelligibilis conceptio suscipitur quod pro-
prius esset in potentia quam in actu, quod est im-
possibile. Similiter non potest esse quod patris genera-
tio ubi sit successiva, sic enim divinum
verbum esset prius in fieri quam in facto esse,
sicut accidit in nobis cum cogitando
verba formamus, quod est falsum et perfectum
est. Similiter etiam non potest dici quod pater
sua voluntate [illegible] dilectionis suo
filio contulerit, quia deus pater non
genuit filium voluntate vel aeterni-
tate [illegible] sed naturaliter. Deus enim pater [illegible]
semper intelligendo verbum concipit. Et
ideo non ante fuit pater quam filius, sicut
patet de igne qui sicut lucem [illegible]
producit splendorem non successive sed
subito, non voluntate sed naturaliter. Et
ubi [illegible] ignis et splendor, tamen
si esset ignis aeternus, splendor esset
aeternus. Ipse autem filius dicitur splendor
patris Hebr. 1. Cum autem sit splendor
[illegible]. Sed in hac similitudine deficit quali-
tas. Et ideo nominamus eum filium. Cum
enim in filiis qui sunt apud nos deficiat
coaeternitas, oportet cum generaliter simili-
tudinibus in divinorum cognitione pervenire,
quia una non sufficit. Et hoc est quod
dicitur in libro [illegible]. Coaeternitatem quippe
filio splendor tibi demonstrat,
impassibilitatem nativitatis ostendit verbum, con-
substantialitatem filii nomen insinuat. Nota
[illegible] filium [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

||patri

Secundum quod [illegible] modis patrem praesentem

Istis sic notabilibus praemissis primo ponitur
ista propositio: Imprimitur erat verbum, et exponi-
tur [illegible]. Primo sic: Imprimitur erat [illegible]
principium [illegible] accipi potest [illegible]
[illegible] principium non [illegible]
non solum [illegible] sed etiam filii, quod est principium
[illegible] principium [illegible] principium erat
[illegible] Imprimitur erat verbum, id est
in principio erat filius. [illegible]
et Aug. id est ante omnia erat [illegible] at filius
[illegible] passim Ioh. [illegible] Ego
in principio qui et loquor vobis [illegible]
[illegible] Ioh. 10 Ego et pater unum sumus.
[illegible] Aug. de fide [illegible]
[illegible] tamen [illegible]
filio et [illegible] Et [illegible] in
patre et filio. Et Hyl. 10 de trin.
[illegible] in filio et filium in patre esse
est [illegible] plenitudo divinitatis in utroque,
et hoc est quod dicit [illegible]
[illegible] in [illegible]
in filio et filium in patre, quia una est
[illegible] essentia. Et hoc [illegible] in nobis
[illegible] quia intelligimus [illegible]
[illegible] in [illegible] divinum, in eo quod verum
[illegible] Sed [illegible] aliud
sit [illegible] in nullo divinis, nisi quia
[illegible] aliud [illegible]
[illegible] Sed si [illegible] hoc
[illegible] reale, [illegible]
non esset [illegible] nisi [illegible]
[illegible] Cum [illegible] nichil
[illegible] esse [illegible] divinis, quia deus
[illegible]
essentia. Et hoc est [illegible] esse
[illegible] in [illegible] Et [illegible]
[illegible] quam nobis [illegible]

dignitate / quam dicimus tres esse personas
et non tres deos / sicut dicit Aug(ustinus) de trinitate
[illegible] / Sed tamen queritur / quare posuit sub
nomine principii / et non sub nomine patris [illegible]
dei / Et quod notet hic ipso in secundum hanc
expositionem / Ad primum dicimus / quod pater in
principio genitus erat ipso eo / Cum
omnes debemus filium esse deum eternum,
et in explicatione eo quod est pater / si
posuisset patrem non fuisset intellectus
filius nomine dei intelligendo erat nihil,
sed in principio omnibus erat notus / sic
dicit Aug(ustinus) et tangit in glossa super
ad Ro(manos) i c(apitulo) / Ad secundum dicimus / quod hic
ipso in notat ydemptitatem essentie non
verbum quod principium i. in principio filius / et
personalem distinctionem / Verbum ipsum est principium
erat verbum i. filius erat verum verbum tamen
ex quo dicitur esse principium de patre alicui
Obiectio cum est essentia filius ibi est filius
sed in patre est essentia filii, ergo in patre
est filius / et cetera / Secunda expositio
est principium sine secundo modo / scilicet personaliter
de filio i. principio de principio / est cum filius
principium / de principio patre / et est principium creature
et secundum verbum vitalis actualis / et principium
sapientie quod est verbum cordis quod sine [illegible] dicitur
loqui / Christum dei virtutem et dei sapientiam
Alio Aug(ustinus) ubi et ponitur super verbo principio / Nec
enim sapientia patris est sic virtus patris et
ipse verbum patris per quem omnia facta sunt et
verbo patris omnia fecit / Unde ipsa manu
tenens ipse ait / Et item / verbo domini celi
firmati sunt / Ergo verbo hic notatur
et principium hoc verbo facit / Sic Aug(ustinus)
xv de trinitate / quod esset arcanum / quod verum
dicimus esse dei virtutem et dei sapientiam
ne intelligatur filius dici dei sapientiam / Quare
tamen ipse filius sit intelligens vel
sapiens sibi ipsi [illegible] Dicunt

solus filius ibi intelligit / et sibi et patri
spiritui sancto / ad illam videtur absurditatem
ut pater non sit sapiens de se ipso sed de filio,
nec sapientia sapientiam genuit / sed ea sa-
pientia dicitur pater sapiens esse quam ge-
nuit / ubi enim non est intelligentia
nec sapientia potest esse / Et idem de si pater
non intelligit ipse sibi / sed filius intelligit
patri / proinde filius patrem sapientem
facit / et si hoc est deo esse quod sapere
et ea illi essentia que est sapientia
filius a patre / quod magis est / sed non filio patri
pater habet essentiam quod filius essentiam est / est
quod dicitur pater sapiens / ea quia ipse est
sua sapientia / et filius sapientia patris est
sapiens de sapientia que est pater de qua est
genitus filius / sicut ipse pater est [illegible]
quod ea quia ipse est sua intelligentia
filius autem intelligentia patris est / intel-
ligens de intelligentia que est pater de quo
genitus est / sed Aug(ustinus) / Cum idem dicit
i Joh(annis) Ego principium qui loquor
vobis / Sic ergo accipiendo principium intelli-
gendum est / quod dicitur In principio erat verbum
de se dicit / de filio erat verbum / ut
sit sensus quod ipsum verbum est principium / eo modo
quo dicitur vita dicitur esse in deo / quod
non est aliud nisi ipse deus / Et sic
exponit Orig(enes) / In principio erat verbum i. in patre
verbum erat principium / Et quod alie sunt ipsius
expositiones / que dicit / [illegible] volens
in principio sui euangelii Christi dignitatem
[illegible] asserit eum esse principium / sed
cum estimaretur a quibusdam [illegible]
est principium / [illegible] est in principio erat
verbum i. in se ipso subsistens [illegible]
subsistens non accidentaliter inherens
vel [illegible] in [illegible] in toto
quam in divinis non est [illegible]
ubi autem sunt [illegible] ubi non [illegible]

3ᵃ expo.

relacionis opposite secundum Augustinum. Unde glosa dicit
filium esse principium de principio. Tercio potest accipi
principium pro duracione, ut sit sensus In principio erat
verbum, id est verbum erat ab eterno, ut Augustinus ex-
ponit. Et sic designatur verbi eterni-
tas secundum Basilium et Hylarium. Sic
enim quod dicitur In principio erat verbum, videtur
quod quodcumque principium duracionis aliquis ac-
cipit, sive temporis rerum temporalium, sive
seculi rerum eternarum, sive eternitatis bono-
rum dei, sive quodcumque imaginaveris principium
duracionis, in isto principio iam ante erat
verbum. Unde Hylarius dicit in libro de trinitate: Tran-
scende tempora, transcende secula, tolle
etates, pone aliquid quod volueris tunc
[illegible] principium, verbum iam erat [illegible]
[illegible]. Et hoc est quod dicitur Proverbiorum 8: Do-
minus possedit me ab inicio [illegible]
antequam quicquam faceret a principio. [illegible]
[illegible] principium est eternum. Et ad
hoc [illegible] In principio erat verbum, id est in
eternitate. Eternitas autem dicit duracionem
esse interminatam, id est esse sine termino, id est sine
principio et sine fine. Et sic [illegible]
[illegible] secundum se. Et sic non
[illegible] eternitas [illegible] esse [illegible]
2ᵃ [illegible]
[illegible]
[illegible]
[illegible]
[illegible] esse filium. Et hoc modo am-
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] in eternitate [illegible]. Quare [illegible]
non dixit In eternitate erat verbum [illegible]
[illegible] excludit errorem [illegible]
eternitatis ~~et [illegible]~~ dicencium filium habuisse i-
nicium. [illegible] quod magis [illegible]
[illegible] dicendo In principio. [illegible]

cum dicti heretici dicerent filium [illegible] esse
[illegible] esse ab eterno, tamen dicebant
esse principium [illegible] ut dicit Crisostomus. Alii
autem dicebant [illegible] fuisse ab eterno, pro
tamen principium esse [illegible] solum [illegible]
non potuit [illegible] errorem nisi
dixisset In principio erat verbum [illegible]
ad [illegible] alii [illegible]
filium [illegible] fuit [illegible] filium
[illegible] non fuit [illegible] fuit principium [illegible]
[illegible] non est nullus [illegible]
[illegible] Johannes dicendo In principio
erat verbum quod non dixisset [illegible]
[illegible] dixisset In eternitate erat verbum
[illegible] dicti heretici [illegible]
filium [illegible] esse [illegible] principium [illegible] ad
[illegible] in eternitate secundum [illegible]
eternitas [illegible] ut duracio [illegible]
[illegible] esse sine [illegible]. Et [illegible]
[illegible] in [illegible] super hoc
[illegible] dicit [illegible] in hebreo [illegible]
[illegible]
est [illegible]. Quod nichil
est medium filii [illegible]. [illegible] nichil est
medium [illegible]
[illegible] principium [illegible] dicit
[illegible] In principio erat [illegible]
[illegible] dicit eternitate [illegible] filius
est [illegible]
[illegible] eternitatis [illegible]
[illegible]
[illegible]
[illegible] In principio erat verbum [illegible]
[illegible] erat verbum [illegible] ad
principium ad eternitatem. Quod ut dicit Crisostomus [illegible]
[illegible] esse eternum [illegible]
[illegible] In principio erat deus [illegible]
[illegible]
[illegible]
verbum, id est verbum erat ante omnia tempora [illegible]
et omnia alia principia sunt [illegible]
[illegible] dicebat

expo

[illegible]

xpm non semper fuisse incepit cum [illegible] ... [illegible]

[illegible] ... exponi ... [illegible]

[illegible]

... [illegible] ... [illegible]

... [illegible] ... [illegible]

Nec aut ipse gloriae(?), sed ipsi insinuarent
hoc verbum unum deum esse. Sed aliter
arguitur sic. Eadem est ratio [illegible] ver-
bi [illegible] [illegible] secundo [illegible] dicunt
substantias [illegible] [illegible] verbum
personis [illegible] [illegible] [illegible] secundum [illegible]
significationem [illegible] [illegible] verbum
sicut dicitur [illegible] [illegible] apparet hoc
[illegible] quia [illegible] est nota [illegible] principii
[illegible] [illegible] proprium sive [illegible] et [illegible]
[illegible] notat [illegible] ut [illegible] est [illegible]
[illegible] est nota [illegible] [illegible] opere
ut instrumentum agentis ut artifex [illegible]
[illegible] vel [illegible] / vel est
nota [illegible] [illegible] est [illegible] [illegible]
[illegible] agens [illegible] ut artifex
operatur [illegible] vel [illegible] / et sic
notat filium [illegible] [illegible] per quem omnia
facta sunt / In [illegible] notat [illegible]
continentia [illegible] bonitas est quae
attribuitur spiritui sancto / et sic notat
[illegible] [illegible] est expositio [illegible]
sunt [illegible] [illegible] [illegible] filius
[illegible] [illegible] spiritu sancto. Et
notandum quod [illegible] modis in scripturis [illegible]
[illegible] [illegible] [illegible] [illegible]
suppositione / [illegible] modo loquendi
[illegible] [illegible] [illegible] / et ordine
[illegible] ut [illegible] [illegible] [illegible]
positive ut deus genuit deum / [illegible]
[illegible] ut [illegible] [illegible] [illegible]
[illegible] ut [illegible] [illegible] [illegible] ut
[illegible] [illegible] / modo loquendi ut
[illegible] [illegible] [illegible] verborum ut [illegible]
[illegible] [illegible] / ordine verborum ut [illegible]
[illegible] nos deus deus [illegible] [illegible]
[illegible] Iohannes sic incepit [illegible] [illegible]
erat verbum [illegible] / dicitur quod Iohannes sic [illegible]
[illegible] ut [illegible] [illegible] novi et veteris
testamenti / qui sunt ab eodem auctore

9o

[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
esse [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] non fecit
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
filium non [illegible] [illegible] [illegible]
[illegible] [illegible] quod Iohannes [illegible] [illegible]
[illegible] [illegible] debuisset [illegible] [illegible]
omnis error illorum erat [illegible]
[illegible] [illegible] non esse deum / et [illegible] Iohannes
[illegible] [illegible] [illegible] est [illegible] [illegible]
esse deum / hoc est sic dicit [illegible] /
eternum esse / [illegible] esse / et sic
[illegible] [illegible] est [illegible] [illegible]
quia omnes possunt unum esse deum
[illegible] est esse [illegible] [illegible]
[illegible] [illegible] quod verbum est [illegible] et [illegible]
[illegible] [illegible] quod [illegible] deus [illegible]
[illegible] [illegible] Item [illegible] [illegible] filius
[illegible] [illegible] maxime [illegible]
[illegible] [illegible] describit [illegible] filium sub
[illegible] [illegible] [illegible] [illegible] [illegible]
quod debet [illegible] [illegible] [illegible] [illegible] filius
solum dicitur [illegible] [illegible] / verbum [illegible]
[illegible] / et ad [illegible] quod [illegible] verbum dicitur
et ad [illegible] quod [illegible] / et ad [illegible]
[illegible] verbo in [illegible] [illegible] / et
[illegible] filius debebat hic describi [illegible]
[illegible] in [illegible] [illegible] [illegible]
sed [illegible] [illegible] quas fecit et
[illegible] quod [illegible] / et [illegible]
[illegible] / [illegible] et [illegible]
[illegible] ubi debuit describi [illegible]
[illegible] ad [illegible] [illegible] [illegible] [illegible]
[illegible] verbum erat describitur [illegible] [illegible]
[illegible] [illegible] / quod [illegible] [illegible]
[illegible] sit [illegible] [illegible] Sed [illegible] sicut
dicit Augustinus in [illegible] quod verbum filium [illegible]
[illegible] [illegible] secundum [illegible] aliorum

9o

verbo, hoc est verbo non dicitur tempore, sed sine ullo
temporali motu designatur. Hoc enim solum
proprie eternitati convenit vel est genitus
non incipit ibi tempus, et Crisostomus dicit
semper genitus quia semper gignitur. Contra
dominus dicit infra viii: Antequam Abraham
fieret ego sum; non dicit fui vel eram
quoniam preteritum debet dici. Respondeo dicendum
quod esse ubi describitur hoc ut prima
ratio, ut est immutabile, ut ecclesiasticam
veritatem. Propter hoc verbum erat hic fuit
sed quia [illegible] incipit. Ideo elegantius
sunt duo tempora, cum ens sit medium
inter presens et preteritum, et medium supponit
[illegible] apud hanc [illegible], quod pertinet
ad immutabilitatem, scilicet principium antecessionis
et ordinis scilicet eternitatis adiungitur. Ideo dicitur
erat, secundum oppositum hereticorum dicentium
precedere aliquid ut filius appareret. Et filius
est prepositio quod verbum non erat
principium [illegible]. Si tu dicis quod comparatur
splendor ad lucem, tamen oppositum
aliud hereticus dicit: lux lucidior sit et
nobilior splendore qui ab ipsa procedit.
Quod est verbo Augustini dicendum quod exemplum
tuis exprimunt in nulla creatura plene
reperitur, quia omnis creatura plus est dissi-
milis quam similis, et ideo evangelista heretici
qui omnia assimilare voluit, exempli
causa, verbum cum comparatur addere
[illegible] ad patrem similitudinem
naturalem et coeternum equalem, comparatur ut
splendor ad lucem propter coeternitatem, et
[illegible] talibus [illegible] filii [illegible]
Item quare Iohannes incipit hic
ab eterna generatione, et alii evangeliste
[illegible] loquuntur [illegible] heretici
qui postea surrexerunt [illegible]
[illegible] probando et allegando ut non
[illegible] posset. Item quare non fuit
memoria [illegible] de [illegible] sed de
et filio, adiungitur dicendum quod creatura
recedunt in duobus, adeo scilicet in hiis que
sunt fidei que magis remota sunt a creatura
[illegible] velata, quam illa que sunt morum, quia
hec quodammodo sunt certa, illa vero omnino
supra naturam, et vicinius est ergo bonum
moris quam bonum fidei. Et ideo prius
fuit reductio creature rationalis ad divinum per
[illegible] aliis evangelistis prius
[illegible] gesta que mores nostros
informare sufficerent et reduxerunt
nos ad [illegible] spiritum, et ideo addidit
in hiis que sunt fidei [illegible]
scribendi Iohannes. Cum alii solum de
[illegible] in hiis ipse tamen
sunt [illegible] tunc erat
[illegible] in hiis re-
manerent solis dogmatibus, [illegible]
[illegible] zelo, ideo reduceret eos qui
[illegible] et ad [illegible]
[illegible] fecit primum
[illegible] dicendum vidit Iohannes
quod [illegible] auctoritatis ut sibi
[illegible] heretici, quia omnes
heretici credebant Christo et apostolis missis
ab eo [illegible] sub auctoritate ulla
[illegible], et exemplum sua auctoritate et
materie veritate [illegible]
[illegible] ideo non debuit
[illegible] Iohannes probando et syllogizando
sicut philosophi, quorum unusquisque timebat et
aliis [illegible], et ideo necesse fuit eis
confingere [illegible] que consistunt
in syllogismis [illegible]
[illegible] dicendum quod [illegible] in hoc libro
[illegible] creature rationalis ad patrem
et [illegible], et de dispositionibus
[illegible] reductio, et ideo necesse fuit
[illegible] de patre ad quem fit reductio
et de filio per quem fit reductio et
non [illegible] quia omnis [illegible]

ad [illegible]
[illegible] et
immutabile

[illegible]

aut sumitur ex parte illius ad quod fit reductio aut ex parte illius per quod, aut ex parte rei que reducitur. Sequitur hic b) Ostendit aliquis decet generare filium dei a principio ostenditur ergo decet generare filium dei a principio sit eternum et arguitur per Augustinum in libro 83 questionum: deus potuit ab eterno aut potuit filium generare et noluit, aut non voluit sed potuit, aut non potuit sed voluit, aut neque voluit neque potuit. Si voluit et non potuit ergo impotens fuit. Si potuit et non voluit ergo invidus fuit, quod absque religione est dicere. Si nec potuit nec voluit impotens et invidus fuit, sed ista [illegible] sunt ab [illegible] relinquitur ergo quod potuit et voluit et genuit [illegible]. Sed adhuc quod cum nobiles agant non plura cogitur nisi posse velle generare ergo filium ab eterno genuit. Secundo ratio est bonum naturale et essentiale est sui diffusivum, unde hec est laus boni quod se diffundat. Unde si ponerentur duo bona in omnibus equalia preter hoc quod unum suam bonitatem diffunderet et aliud non, constat quod bonum illud quod se diffunderet melius esset magis laudabile et melius alio bono quod se non diffunderet. Completa ergo ratio boni includit ipsam diffusionem, ergo ubi est summum bonum ibi est summa diffusio. Summa autem diffusio est qua maior excogitari non potest. Maior autem diffusio excogitari non potest quam illa que est secundum substantiam et naturam secundum totam. Ergo summum bonum necessario se diffundet secundum substantiam totam, et in quo naturaliter intelligitur hec diffusio. Sed nichil aliud est istius generationem nisi istius diffusionem [illegible] sive adhuc ut predicatur pluries in [illegible]. Ergo in summo intelligitur hec libera, summe

et ab eterno, cum illud bonum summum sit et eternum, sed ubi est hec [illegible] est generatio ergo generatio eterna est. Si dicatur quod hec ratio non procedit quia in bono non intelligitur diffusio in essentia, et non naturalis vel essentialis [illegible]. De perfectione boni et nobilitate est generare sibi simile quod est laus boni, quod quia autem est nobilis boni perfectio attribuitur summo bono, ergo necessario in summo bono est simpliciter generatio, et cum ipsum sit summum ergo summa generatio. Magna autem generatio est generare sibi vel simile [illegible] vel sibi equale. Maior autem generatio est generare suam substantiam. Maxima ergo et summa est generare totam suam substantiam, ergo hec generatio necessario est in summo bono. Sed generare suam substantiam ut sibi predicatur [illegible] nichil aliud est quam generare, ergo necessario in summo bono [illegible] generatio ergo generatio est eterna [illegible] quod [illegible] est [illegible] ratio deus est lux inaccessibilis et incorporea sed omni luci naturale est [illegible] splendorem gignere, ergo in summa luce necessario intelligitur lux generans splendorem. Contra. Sed ad oppositum sunt rationes et primo ponitur ratio [illegible] que est Augustini quod [illegible] ergo quod male procedat ratio eius dicit. Si voluit et non potuit ergo impotens fuit, quia in filio non est potentia generandi sicut in eo non est potentia ad hoc quod sit pater, quia [illegible] hoc non dicitur filius impotens, ergo nec pater impotens si non potest filium generare ab eterno [illegible] defectu potentie [illegible]. Sed hec ratio non concludit, et idem dicit quod non sequitur

decipit generare [illegible] sit

in filio non est potentia ad generandum quia filius est im-
potens / quia si debet sumi [illegible] oppositum
sic arguitur / et tunc velle cum non posse
[illegible] sumitur quod vult hic facere et non
potest quod impotens est / Sed filius non vult gene-
rare / [illegible] / et ideo non posse
generare non ponit potentiam in filio [illegible]
[illegible] / sed in patre ponit impotentiam
[illegible] generare [illegible] aut non / sed generari
sic [illegible] perfectionis est in patre generare
sic perfectionis est in filio generari / Item
[illegible] spirari / unde sic posse generare
dicit perfectionem potentie in patre / sic generari
dicit perfectionem potentie in filio / et spirari
in spiritu sancto / Ideo [illegible]
impotens si non posset generare / [illegible] aut
filius [illegible] sic non ponit impotentiam / Alia
ratio in [illegible] / Non solum potuit et non
voluit quod [illegible] fuit / quia potuit
[illegible] sine mundum meliorem facere
quam fecit / sed non voluit / [illegible]
quam mundus fuit / quia [illegible] ibi [illegible]
ibi [illegible] quia secundus est in generatione et
creatione quia [illegible] generationis semper exi-
git quod producat [illegible] et [illegible]
Ratio vero creationis [illegible] ponit [illegible]
exigit [illegible] quod sit [illegible]
in [illegible] / mundus vero
non [illegible] ubi res exigit ali-
[illegible] fuit / modo [illegible] generatione ubi
exigit [illegible] generantis [illegible]
est [illegible] si non [illegible]
O deus [illegible] / potuit generare
filium [illegible] sibi et voluit quod [illegible]
fuit / [illegible] debet facere [illegible] sibi
Sed [illegible] non est debitum illud
[illegible] sic melior quam sit et ideo
non [illegible] in [illegible] istis Ratio [illegible]

[illegible] est [illegible] / quia [illegible]
[illegible] est / [illegible] de s. Victore
[illegible] de [illegible] quod de
[illegible] pensare [illegible] / videmus cot-
tidie quod [illegible] sub [illegible]
[illegible] / et [illegible]
[illegible] in illa [illegible]
[illegible] nulla erit / [illegible]
[illegible] illa [illegible] fructum [illegible]
[illegible] sterilis
permanebit / et [illegible] generationem tri-
buit [illegible] sterilis erit / sic di-
[illegible] ego qui aliis partum
[illegible] non pariam [illegible] ego qui
generationem ceteris tribuo [illegible] dicit
dominus / et [illegible] ibi de generatione eterna
ut dicit glo. / et [illegible] est
Item in eodem libro [illegible]
[illegible] / et [illegible]
sit / [illegible] fuit [illegible]
[illegible] et sine [illegible] fuit
[illegible] lux ista corporalis habet [illegible]
sibi [illegible] non habeat illa lux
spiritualis et [illegible] Et deum
[illegible] Non fuit [illegible] deus in
[illegible] sine verbo semper cum [illegible]
[illegible] verbum [illegible] generatio
[illegible] est [illegible] deus non
[illegible] d. q. [illegible] non [illegible] deo
quia nichil quod est imperfectum et
insufficiens est deo attribuendum / [illegible]
in [illegible] est [illegible] imperfectionis
et insufficientie [illegible] non est
deo attribuendum / [illegible]
[illegible] / s. esse [illegible] / esse [illegible] / [illegible]
[illegible] / ubi autem [illegible] esse [illegible] ibi
est [illegible] / et ideo non [illegible]
[illegible] esse sine [illegible] Ideo [illegible]
[illegible] generationem ut [illegible]

salvare non potest salvetur per generationem in spiritu sancto. Secundum perfectius sequitur, non dicitur generatio, et hoc [illegible] perfectum sit esse quod incorruptibile est, unde in spiritibus potest similiter aestimare esse sine specie [illegible] tunc vel sol non generat solem, [illegible] [illegible] ad hoc [illegible] perfectum quia potest in spiritibus salvari, ergo generatio semper est tamen imperfectionis. Respondetur quod hic duplex generatio est: imperfectionis in generantibus, quia per esse ipsius generatio dicit imperfectum in generante et virtute eius, vel quod sit data generatio, [illegible] supplementum sive imperfectionis. Dico ergo quod quo ad primum modum generatio non est imperfectionis, sed generatio dicit perfectissimum modum agendi sive ducendi, perfectissimus enim modus agendi est [illegible] [illegible], et assimilat in natura effectus agenti quod sit per generationem. Secundum vero modum sequitur quod generatio imperfectionis est in naturis corruptibilibus, quia dicit [illegible] imperfectionem, unde est [illegible] supplementum imperfectionis in [illegible]. [illegible] quod singularia non potest salvare speciem in se, ideo dictum est [illegible] [illegible] [illegible] perfectionis est, [illegible] [illegible] imperfectionem, non est imperfectio sed magis perfectio. Ideo generatio perfectionis est imperfectionem dicit [illegible] in generante, ideo deo est tribuendum [illegible] quod sit generare secundum [illegible] [illegible] [illegible] in divinis esse et [illegible] [illegible] in divinis esse sit [illegible] generare quod intelligere [illegible] [illegible] [illegible] intelligere [illegible] [illegible] non [illegible] esse, unde actus intelligendi [illegible] [illegible] non [illegible]

Ro

[illegible] intelligere nihil aliud est quam speciem generare in se, ergo intelligere in se nihil aliud est quam suam speciem in se generare, ergo intelligere in deo est generare suam speciem in se, sed nihil aliud est generatio filii, ergo nihil aliud est in deo intellectio quam filium generare, et eadem de [illegible] sive essentia sit, quia semper intelligit, unde est in eo semper [illegible] generatio [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] semper [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] sit [illegible] [illegible] [illegible] et [illegible] quod [illegible] [illegible] [illegible] intelligere et intelligi, [illegible] in eo [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] est ergo quod [illegible] est intelligere et intellectus, quia [illegible] [illegible] ut [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quod [illegible] actus generationis [illegible] ergo [illegible] quod dicit intelligere, et intelligere sit speciem rei intellectae generare non est aliud quam generare suam [illegible] speciem in se ipso. [illegible] [illegible] generare [illegible] [illegible] [illegible] intelligere generare non est intelligere modum esse. [illegible] quod non est [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quod sit imperfectus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] generatio est, unde

[illegible] [illegible] [illegible]
[illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Istam q[uestio]nem [illegible] folia ubi [illegible]

Ulterius q[ue]rito que sit generatio divina / s[cilicet] an
p[ate]r genuit filium natura an genuit eum voluntate
aut an genuit eum n[ecessita]te / Et d[icitu]r ad p[ri]mum
q[uod] ad q[uestionem] an p[ate]r g[ene]ret filium natura [illegible]
[illegible] et [illegible] Natura d[icitu]r [illegible]
[illegible] omnino [illegible] i[m]mutabile [illegible]
palam [illegible] natura [illegible] modis
s[ecundum] quatuor genera causa[rum] / Uno s[ecundum] r[ati]o[n]em cause
materialis ut natura indigentie sic homini ad
vitam necessaria e[st] respiratio [illegible] / Alio modo
s[ecundum] r[ati]o[n]em cause efficientis ut natura [illegible]
violentie seu coactionis seu prohibitionis
ut lapidi [illegible] natura [illegible] sursum / 3° s[ecundum]
r[ati]o[n]em cause finalis ut natura [illegible]
seu utilis ut medicina [illegible] natura [illegible]
[illegible] / et [illegible]
[illegible] s[ecundum] r[ati]o[n]em cause formalis [illegible] natura
[illegible] seu [illegible] ut natura [illegible]
[illegible] natura [illegible]
d[icitu]r [illegible] natura [illegible]
[illegible] / [illegible] divisionis [illegible] est
[illegible] natura [illegible] impossibile aliter esse / [illegible]
aut [illegible] vel [illegible]
[illegible] / aut [illegible] aut [illegible]
[illegible] / [illegible]
[illegible] aut [illegible] natura
indigentie / aut [illegible] natura [illegible]
[illegible] / aut [illegible]
[illegible] natura [illegible] / aut
[illegible] / [illegible]
[illegible] natura [illegible] filium [illegible]
[illegible] modis [illegible] / [illegible] natura
[illegible] natura [illegible] vel
indigentie [illegible] apprehendi [illegible] ideo
[illegible] / [illegible] q[uod] [illegible]
non genuit filium natura
an genuit eum voluntate [illegible] alium

[illegible] p[ate]r [illegible] voluntatis agentis / vel ut antecedentis
vel ut accidentis vel ut concomitantis vel ut [illegible] / Prima placet op[inio]
[illegible] sed [illegible] adherendo / [illegible]
[illegible] causa [illegible]
[illegible] placet et [illegible]
[illegible] ad [illegible]
[illegible] / [illegible] placet
[illegible] / [illegible] divisionis [illegible]
[illegible] voluntas [illegible] ad
[illegible] vel ut ad obiectum
[illegible] vel ut ad [illegible] / Si ut
ad [illegible] vel ut [illegible]
sic voluntas [illegible]
vel [illegible] sic voluntas [illegible]
Si ut ad obiectum [illegible] vel [illegible]
[illegible] sic voluntas concomitans
vel ut [illegible] sic voluntas
[illegible] / [illegible] voluntate
concomitante [illegible]
[illegible] / [illegible] voluntate
[illegible] vel accidente vel [illegible]
voluntate [illegible] filium [illegible]
[illegible] in [illegible]
cause [illegible] apprehendi [illegible]
[illegible] natura [illegible]
[illegible] / [illegible] ad [illegible]
[illegible] an p[ate]r [illegible] filium
[illegible] voluntas [illegible]
[illegible]
voluntas [illegible]
[illegible] plus [illegible]
[illegible] / [illegible]
[illegible] filium / [illegible] est [illegible]
[illegible] plura [illegible]
[illegible] sit [illegible]
[illegible] ut [illegible]
[illegible] et [illegible]

nem / nec per ductus est Nec obstat quod productus est non potest specialiter plus generare sicut pater / quia tunc non esset plus quam idem / quia non distinguitur [illegible] a persona / eo quod [illegible] eo tam [illegible] quam in persona [illegible] / Cum ergo filius generatus [illegible] non sit natus [illegible] esse [illegible] parte [illegible] et [illegible] unum [illegible] non [illegible] non plene [illegible] in creaturis / Unde [illegible] non potuerunt eum proprium cognoscere et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] filium [illegible] [illegible] processionem [illegible] [illegible] [illegible] [illegible] nichil [illegible] [illegible] [illegible] solum [illegible] [illegible] Nam [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] solum [illegible] alius [illegible] aliud [illegible]

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[illegible] [illegible] [illegible] genuit filium [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] dici [illegible] [illegible] [illegible] [illegible] vel ut [illegible] [illegible] [illegible] [illegible] [illegible] vel ut [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] dici [illegible] [illegible] [illegible] vel ut [illegible] [illegible] vel ut [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] sapiencia et [illegible] [illegible] vel ut [illegible] sapiencia [illegible] [illegible] vel ut sapiencia [illegible] [illegible] / [illegible] [illegible] [illegible] [illegible] [illegible] vij [illegible] [illegible]

Heresis quod filius dei [illegible] [illegible] [illegible] x e x

Cherinthus / Ebion / [illegible] [illegible] heresim postea paulus [illegible] [illegible] [illegible] in [illegible] / et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] filius dei [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ad filium dei

Sabellius dixit [illegible] [illegible] filius dei [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Sabellium / et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Cum [illegible] [illegible] [illegible] [illegible] [illegible] filius dei a [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Sabellius dixit [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] filius dei [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] filius [illegible] [illegible] [illegible] [illegible] filius dei [illegible] [illegible] Arrius [illegible] [illegible] [illegible] [illegible] filius dei [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Job 38 [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

et unde accipienda sit generatio in divinis
et quae de filio dei in scripturis sacris
dicuntur [illegible]
sit dicat. Capitulum xij.

Principium autem huius intellectionis
hic sumendum est, quod secundum diversitatem naturarum
diversus emanationis modus invenitur
in rebus, et quanto aliqua natura est al-
tior tanto id quod ex ea emanat ma-
gis est intimum. In rebus enim omnibus
inanimata corpora infimum locum tenent,
in quibus emanationes aliter esse non
possunt nisi per actionem unius eorum in aliquod
alterum. Sic enim ex igne generatur ignis,
dum ab igne corpus extraneum alteratur
et ad qualitatem et speciem ignis perducitur.
Inter animata vero corpora proximum locum tenent
plantae, in quibus iam ex interiori parte
emanatio procedit, in quantum scilicet humor
plantae intraneus in semen convertitur
et id semen terrae commendatum crescit
in plantam. Iam ergo hic primus vitae
gradus invenitur. Nam viventia sunt
quae se ipsa movent ad agendum, illa vero
quae non nisi ab exteriori moveri possunt
omnino sunt vita carentia. In plantis
vero hoc indicium vitae est, quod id quod
in ipsis est movet ad aliquam formam.
Est tamen vita plantarum imperfecta, quia
emanatio in eis licet ab interiori
procedat, tamen paulatim ab interioribus
exiens quod emanat finaliter omnino
extrinsecum invenitur. Humor enim
arboris primo ab arbore egrediens
fit flos, et tandem fructus ab arbo-
ris cortice discretus sed ei colligatus,
perfecto autem fructu omnino
ab arbore separatur et in terram cadens
sementina virtute producit aliam
plantam. Si quis etiam diligenter
consideret, primum huius emanationis
principium ab exteriori sumitur. Nam humor
intrinsecus arboris per radices a terra
sumitur, de qua planta suscipit nutrimentum.
Ultra plantarum vero vitam altior
gradus vitae invenitur, qui est
secundum animam sensitivam, cuius emanatio
propria etsi ab exteriori incipiat
in interiori terminatur, et quanto emanatio
magis processerit tanto magis
ad intima devenitur. Sensibile
enim exterius formam suam exterioribus
sensibus ingerit, a quibus procedit
in imaginationem, et ulterius in
memoriae thesaurum. In quolibet tamen
huius emanationis processu principium
et terminus pertinent ad diversa. Non
enim aliqua potentia sensitiva in se ipsam re-
flectitur. Est ergo hic gradus vitae tanto
altior quam vita plantarum, quanto
operatio huius vitae magis in inti-
mis continetur. Non tamen omnino est
vita perfecta, cum emanatio semper fiat
ex uno in alterum. Est igitur supremus
et perfectus vitae gradus, qui est
secundum intellectum. Nam intellectus in se
ipsum reflectitur, et se ipsum intelligere
potest. Sed et in intellectuali vita diversi
gradus inveniuntur. Nam intellectus
humanus etsi se ipsum cognoscere possit,
tamen primum suae cognitionis initium ab ex-
trinseco sumit, quia non est intelligere
sine phantasmate ut patet 3o de anima.
Perfectior ergo est intellectualis vita in

[illegible margin note]

[illegible footnote, four lines]

in angelis in quibus intellectus ad
sui cognitionem non procedit ex aliquo
extrinseco sed per se eam novit semper.
Non dum ibi ad ultimam perfectionem
vita eorum pertingit / quia licet in-
tentio intellecta sit eis omnino in-
trinseca / non tamen ipsa intentio intellecta
est eorum substantia / quia non est idem i-
n eis intelligere et esse / Ultima ergo per-
fectio vitae competit deo in quo non
est aliud intelligere et aliud esse / et
ideo oportet quod intentio intellecta in deo
sit ipsa divina essentia / Dico autem
intentionem intellectam id quod intellectus
in se ipso concepit de re intellecta / quae
quidem in nobis neque est ipsa res quae in-
telligitur / neque est ipsa substantia intellectus
sed est quaedam similitudo concepta in intellectu
de re intellecta / quam voces exteriores signi-
ficant. Unde et ipsa intentio verbum
interius nominatur / quod est exteriori vo-
ce significatum. Et quidem quod praedicta intentio
non sit in nobis res intellecta inde
apparet / quod aliud est intelligere rem et
aliud est intelligere intentionem ipsam in-
tellectam / quod intellectus facit dum su-
per suum opus reflectitur / unde et aliae
sunt scientiae de rebus et aliae de inten-
tionibus intellectis / Quod autem in-
tentio intellecta non sit ipse intellectus
in nobis [illegible] patet / quia esse intentio-
nis intellectae in ipso intelligi
consistit / Non autem esse intellectus
nostri cuius esse non est suum intelligere.
Cum ergo in deo sit idem esse et
intelligere / intentio intellecta in ipso
est eius intellectus / Et quia intellectus
in eo est res intellecta intelligendo

se intelligit omnia alia / Relinquitur ergo
quod in deo intelligente seipsum sit idem
intellectus res quae intelligitur et intentio
intellecta. His ergo consideratis utcumque
capere possumus qualiter sit divina generatio
accipienda / Patet enim quod non est possibile
sic accipi generationem divinam / sicut in rebus
inanimatis generatio invenitur / in quibus
generans imprimit suam speciem in exteriorem
materiam / Oportet enim secundum positionem fidei / quod filius a deo
genitus veram habeat deitatem / et sit
deus verus / Ipsa autem deitas non
est forma materiae inhaerens / Neque deus
est ex materia existens. Similiter autem non
potest accipi divina generatio / ad modum
generationis quae in plantis invenitur
et etiam in animalibus / quae communicant cum
plantis in nutritiva et generativa vir-
tute / Separatur enim aliquid quod erat
in planta / vel animali ad generationem
similis in specie / quod in fine generationis est
omnino extra generantem. A deo autem
cum indivisibilis sit non potest aliquid
separari / Ipse etiam filius a deo ge-
nitus non est extra patrem generantem
sed in eo / Neque etiam potest generatio divina
intelligi secundum modum emanationis
quae invenitur in anima sensitiva / Non
enim deus ab aliquo extrinseco recipit
ut in alterum influere possit
non enim esset primum agens / operationes
autem animae sensitivae non complentur
sine corporalibus instrumentis / Deum
autem manifestum est incorporeum esse.
Relinquitur ergo quod generatio divina secundum
intellectualem emanationem sit intelligenda

hoc autem / sic manifestum quia illud non est
cum quidem deus semper intelligit / Unde ad
intellectum [illegible] intelligitur / quia esse in intellectu
[illegible] / Sicut enim ipsum intelligere [illegible]
[illegible] quia intelligitur [illegible] / unde
et intellectus non semper intelligens est in
[illegible] non solum [illegible] alium sibi
[illegible] sed [illegible] ut [illegible]
[illegible] ut deus in se ipso sit
ut intellectum in intelligendo [illegible]
[illegible] est [illegible]
[illegible] ubi est [illegible] intel-
ligendo semper [illegible] dicit quod deus
intellectus / [illegible] in [illegible]
[illegible] intellectus / [illegible] est
[illegible] / ubi erat apud
deum / [illegible] non intellectus deus
non [illegible] in actu sed semper
est actu [illegible] / [illegible]
quia semper semper intelligit / [illegible]
autem quia semper intelligit / quia ubi
ipsum in ipso sit / Nec est ergo
semper ubi enim in deo [illegible]
est [illegible] deo ubi [illegible]
[illegible] ei [illegible] intellectus
non [illegible] ubi intellectus
[illegible] / quia est intellectus [illegible]
est [illegible] / [illegible] erat ubi
[illegible] intellectus deum non solum sit
semper in actu sed [illegible] sit [illegible]
[illegible] / quia solum intellectus deum
sit ipsum suum intelligere / quia est [illegible]
intellectus esse autem ubi [illegible]
[illegible] intellectus est
ipsum suum intelligere / deum [illegible] est

esse ubi deum et intellectus
deum / et [illegible] quod deus
est suus intellectus / Esse autem
dei est eius esse [illegible]
[illegible] est [illegible] deus / ubi
[illegible] est ipsum esse deum
et [illegible] eius et ipse deus
[illegible] autem sic est
[illegible] intellectus [illegible]
cum intellectus non semper [illegible]
[illegible] / aliud est esse intellectus
et aliud intelligere ipsum / Sed
autem intellectus erat [illegible]
[illegible] / [illegible] intelliget / [illegible]
[illegible] aliud sit esse [illegible]
[illegible] / et aliud intellectus ipsum
[illegible] intellectus [illegible] esse sit ipsum
intelligere / [illegible] quia [illegible] in
intelligendo semper ubi [illegible]
[illegible] non sit [illegible]
esse [illegible] / [illegible] sit [illegible] intellectus
[illegible] / [illegible] deus
[illegible] ubi
ubi dei [illegible] deus intellectus
est [illegible] deus [illegible] esse
deum [illegible] non est aliud [illegible]
esse dei et aliud eius intelligere
[illegible] / [illegible] deus erat
ubi / [illegible] absolute [illegible]
[illegible] ubi dei [illegible] intelligi
[illegible] / [illegible] ubi [illegible] non posset
[illegible] et absolute [illegible]
[illegible] intellectus / [illegible]
[illegible] ubi / [illegible] esse [illegible]
[illegible] intellectus [illegible] ubi [illegible]
deus erat ubi [illegible] ubi

divine non solum esse [illegible] vel [illegible]
sit ubi unum scilicet eandem rem [illegible] vel con-
sistentem et subsistentem deus
cum [illegible] non subsistens est / cum
in omnibus sit ipse ens. Non sic autem
ut [illegible] est in verbo ut sit una essentia
et unus deus. Sic etiam ubi habe-
mus quod sit intelligere quod est ipsum
esse eius / intelligere autem quod est
ipsum esse divinum ubi [illegible] ipsum
essentiam divinam non solum [illegible] sed
eandem. Item [illegible] quod est [illegible]
[illegible] non [illegible] [illegible]
[illegible] / divina autem [illegible]
unio in [illegible] est simplex est [illegible]
[illegible] divina sit una essentia / et unus
deus / ubi [illegible] in [illegible]
[illegible] cum deo [illegible] ubi [illegible] et
deus [illegible] est ubi non sunt
duo [illegible] sed unus deus. Nam quod apud
nos duo [illegible] / sunt duo
homines / [illegible] / quod [illegible]
[illegible] in duobus [illegible]
in creaturis [illegible] in deo [illegible]
[illegible] aliud
est [illegible] et esse / et in quibus [illegible]
est [illegible] aliud quod subsistit in suis
[illegible] et ipsum esse [illegible] sicut [illegible]
[illegible] homo non est sua humanitas nec
suum esse / sed deus est suum esse
[illegible] esse / et [illegible] in deo [illegible]
sunt [illegible] in deo est [illegible]
[illegible] vel subsistens vel essentia
vel ipsum esse / [illegible] eius non
esse [illegible] subsistere /
esse [illegible] esse [illegible]
[illegible] ipsum esse / [illegible] in deo
sit idem intellectus et intelligere

et [illegible] cum intellectu quod est ubi [illegible]
[illegible] deo sit et [illegible] ad [illegible]
eius quod est intelligere / et [illegible] ad
[illegible] intellectus [illegible] sive ubi est
[illegible] ubi / quod est [illegible]
[illegible] / quod procedit [illegible]
[illegible] sive intelligere ad sit [illegible]
intellectualis operationis intelligens
[illegible] intelligendo [illegible] et [illegible]
[illegible] sive [illegible] intellectum [illegible] est
[illegible] ubi / [illegible] quod [illegible]
ipsum sive intelligere procedit ubi [illegible]
/ [illegible] ubi [illegible] ad [illegible] intel-
ligentem [illegible] ubi sit ad [illegible]
est / hoc [illegible] ubi / [illegible]
[illegible] in deo intellectus / intelligere / et in-
[illegible] intellectum / sive ubi / sit [illegible]
[illegible] nove sit [illegible]
sit deus / remanet tamen sola relationis
distinctio [illegible] ubi [illegible] / ad
[illegible] / [illegible] est [illegible]
[illegible] esset [illegible] deus [illegible] ubi
[illegible] distinctio [illegible] intelligenda
ubi [illegible] sive [illegible]
ubi / [illegible] / hic [illegible] in [illegible]
apud [illegible] ubi [illegible] esse
[illegible] aliquando [illegible] esse [illegible]
[illegible] / ut sic possit dici apud [illegible]
esse / [illegible] ad [illegible] est
[illegible] ubi [illegible]
ad aliquam [illegible] / vel [illegible]
[illegible] sic se habet ut [illegible]
vel [illegible] sicut [illegible] ad
[illegible] sit [illegible] / ubi
[illegible] in [illegible] intellectu [illegible]
[illegible] artificiatis
[illegible] in [illegible] artificis est [illegible]

operationis per quam artificiatum constituitur / comparatur ad artificiatum ut exemplar ad exemplatum / Sed similiter de rei intellectae in mente intellectus conceptu comparatur ad rem cuius similitudinem exprimit et secundum propriam suam intelligentiam assimilatur propri[illegible] praeter intellectus [illegible] Cum autem deus seipsum intelligat et alia / eius intelligentia primo est res et intellectus ab ipso autem ab eo causatur [illegible] / sed ad intelligi[illegible] quod est ipse comparatur ut [illegible] sunt [illegible] intelligibile idem cum intellectu intelligente / cum quadam emanatio est verbum conceptum / Ergo quod verbum dei comparatur ad res alias intellectas a deo sicut exemplar / ad ipsum deum cuius est verbum sicut eius ymago / Unde dicitur quod verbum dei dicitur [illegible] est ymago invisibilis dei Est autem differentia inter intellectum et sensum / nam sensus apprehendit rem quantum ad exteriora eius accidentia que sunt color sapor quantitas et alia huiusmodi Sed intellectus ingreditur ad interiora rei Et quia omnis cognitio perficitur per similitudinem que est inter cognoscentem et cognitum / ergo quod in sensu est similitudo rei sensibilis quantum ad eius accidentia / sed in intellectu vero sit similitudo rei intellectae quantum ad eius essentiam / Unde verbum conceptum in intellectu est ymago vel exemplum rei intellectae / sed verbum dei sit ymago dei quantum ad eius essentiam Unde et quod ymago dicitur [illegible] est figura substantiae dei / ymago autem alicuius rei est duplex una [illegible] est cuius est ymago sicut

ymago dupl[ex]

ymago eius quantum ad exteriora accidentia sicut statua enea est ymago hominis [illegible] sicut ymago / quantum ad speciem rei / Non enim homo in intellectu non est homo Nam ut philosophus dicit lapis non est in anima sed species lapidis / ymago autem alicuius rei quae eandem naturam habet cum re cuius est ymago / est sicut filius regis in quo ymago patris apparet et est eiusdem naturae cum ipso / [illegible] est autem quod verbum dei est ymago dei quantum ad speciem eius essentiae / [illegible] eandem naturam cum [illegible] relinquitur ergo quod verbum dei non solum sit ymago sed etiam filius Non enim sic esse ymago alicuius ut eiusdem naturae cum illo sit in aliquo invenitur qui filius dici non possit dummodo hoc in viventibus accipiatur Nam quae procedunt ex aliquo viventi in similitudine speciei dicuntur filii eius / Unde est quod in psalmo dicitur / Dominus dixit ad me filius meus es tu (Sed [illegible] considerandum est [illegible] filii [illegible] sit [illegible] verbum dei filius dei / ergo [illegible] ut [illegible] accidentis [illegible] causatur sicut prima intelligibilia [illegible] intelligibiles [illegible] [illegible] intelligibilia [illegible] intellectus [illegible] experimentis in intellectu [illegible]

[illegible] sit [illegible]

si tamen [illegible] generatio [illegible] contra aut(em)
q(uod) deus se ip(su)m nichil intelligit
sit et nichil est / sicut eius [illegible]
est suum esse / unde [illegible] se ip(su)m intel-
ligendo nichil ab ip(s)o procedit / [illegible]
verbum dei sit [illegible] cum deo
dicente / [illegible] deo ip(s)i(us) sc(ilicet)
q(uod) hic nullus processus sit in simplici
eius a(c)tu qui est processio ad [illegible]
n(atur)e / h(oc) est aut(em) [illegible] generatio(n)is in
in rebus [illegible] q(uod) id q(uod) generat(ur)
a generante procedat ut fili(us) de ip(s)o
et eiusde(m) n(atur)e cu(m) ip(s)o. Est ergo
verbum dei genitum [illegible] a deo dicente
et eius processio generatio uel na-
tiuitas dicit(ur) [illegible]
d(icitu)r Ego hodie genui te. i(d est)
[illegible] q(uod) semp(er) est p(rese)ns / et
nulla [illegible] in eo [illegible] uel futuru(m)
unde [illegible] filius esse [illegible] deo patri
q(uod) p(ate)r genuit filiu(m) [illegible]
[illegible] nichil sunt
Omnia u(er)o [illegible] q(uod) deus
de se intelligit q(uod) [illegible] ip(s)e est
aliud n(on) intelligit se ip(su)m [illegible]
suu(m) esse [illegible] suu(m) intelligere / [illegible]
[illegible] deo esse [illegible]
aut(em) [illegible] filius. Est ergo [illegible]
[illegible] / Hec eni(m) [illegible]
est [illegible] cu(m) sit [illegible]
[illegible] patris / [illegible]
[illegible]
unde eni(m) ap(u)d nos [illegible]
[illegible] patris [illegible]
et augmenti nisi aliquis de-
fectu [illegible]
[illegible] actu

in generatione / [illegible] generatus
filius [illegible] minor patre / [illegible]
q(uod) [illegible] generatio procedit [illegible] ad actum
et [illegible] deinde [illegible]
perfectum. Nichil aut(em) hoc [illegible] possibile
in diuina generatione accidere / [illegible]
diuina [illegible] Nec [illegible]
in actu. Nec [illegible] dei [illegible]
esse [illegible] cu(m) sit infinita / [illegible]
filiu(m) dei [illegible] esse [illegible]
sit [illegible] / [illegible] aliud esse [illegible]
magnitudine [illegible] filii / Nam [illegible]
[illegible] esse [illegible]
et minor [illegible]
est aliud [illegible] / [illegible]
[illegible] esse [illegible] patris et filii [illegible]
dicere filiu(m) [illegible] esse [illegible]
[illegible] q(uod) [illegible] dicebat
[illegible] cu(m) [illegible] deo [illegible]
et [illegible] esse [illegible]
se esse [illegible] / Considerandum
est eciam q(uod) id q(uod) generat(ur) [illegible]
[illegible] esse [illegible]
[illegible] et a deo genitum [illegible]
[illegible] recedit [illegible]
[illegible] verbum dei [illegible] esse
a deo [illegible] est / q(uod) [illegible]
dicit [illegible] Non [illegible]
et [illegible] est aut(em)
[illegible]
[illegible] intellect(us)
Nam [illegible] est et
[illegible]
[illegible] subsistit [illegible]
[illegible]
[illegible] aliud aliud sit [illegible]

plus concepto atque aliud preter ipsum
si que causa huius sequatur plus con-
ta agnitione abstractiva quantitatis congre-
gatis / sicud aut dicitur in ipso decre. dua
te corpus / est proprium in se subsistens /
distinctio ad eo directe non con-
ceptibilis ubi localis distinctio sicut
la [illegible] distinguitur [illegible]
[illegible] ubi dicitur / concepto ipsius
et adeo propterea [illegible] supra dictum
est / ergo iam concepta eius / post
pauca subdit autem collectio ergo particu-
laris dicitur quia concepit et partes in
rebus corporalibus eo modo sunt sed
in eis [illegible] successionem esse eo
concipiendo [illegible] sit esse concepti in
corporalibus / [illegible] partes sunt esse
eius quia pariter distinctio spatii
[illegible] in corporalibus [illegible]
[illegible] non dicitur sic stud
pertinet [illegible] non sit apa-
rente distinctio / [illegible]
ipsius intelligibilis ubi non est eo
modo ut eo successive [illegible] simul
[illegible] est sicud [illegible] pertinet di-
stinctio est / sicut [illegible] illuminatur sicud
illuminatur illuminatio / [illegible] illuminatio
successio nulla est / [illegible]
in intelligibili ubi non multo magis
[illegible] ubi dicitur [illegible] solum [illegible]
[illegible] concepto ipsius est / si [illegible]
[illegible] vero / [illegible] sive et
postea esse non [illegible] [illegible]
[illegible] supra dictum [illegible] autem collectio
ergo [illegible] [illegible] intelligitur
[illegible] non esse / subditur [illegible]
[illegible] adiuvat / ut sicud

[illegible] aliud sine aliquo
[illegible] / deinde pertinet / et de
inde [illegible] sibi [illegible] pertinent
quod sibi [illegible] ut [illegible] distinctio
sicut [illegible] quantitas sit esse
intelligitur [illegible] ubi dicitur sunt [illegible]
per partes [illegible] / et quia
quod partes [illegible] sicut
[illegible] ubi ad [illegible] partium
distinctio cum agnitione dicitur partes
sibi [illegible] dicitur [illegible]
[illegible] [illegible] quarta [illegible]
[illegible] est talis distinctio
ubi [illegible] quod impediunt [illegible]
esse in [illegible] ut [illegible]
sit [illegible] distinctio
ubi dicitur pertinere vel [illegible]
[illegible] esse / [illegible]
talis distinctio non [illegible]
esse in [illegible] dicitur [illegible] quod
in [illegible] partes [illegible]
[illegible] aliud [illegible]
[illegible] actum [illegible] / et abstractio
[illegible] dicitur [illegible]
dicitur [illegible] quod [illegible]
plus [illegible] [illegible]
[illegible] / dicitur eum [illegible]
[illegible] / [illegible]
[illegible] [illegible]
[illegible] eum aut [illegible]
ubi sicut dicta sit esse quod [illegible]
[illegible] [illegible]
intelligitur non est [illegible]
[illegible] [illegible]
[illegible] non [illegible]
[illegible] ubi dicitur non [illegible]
[illegible] sicut solum [illegible]

generacione eciam distinctum patri
et matri [illegible] / vnde in generacione
ubi patri attribuitur in scripturis
sanctis / dicitur enim patri [illegible] vna
filio et genere [illegible]

Sequitur post hec quod est unicum
filium dei credimus / Unde dicens intel-
ligendo scripturis / vel alia intelligit
scripturis aut vero [illegible] intelligit
intelligit eum [illegible] sit [illegible]
Nota [illegible] ubi dei [illegible] eius
aut in diuinis nichil aliud sit filij
generacio quod ubi [illegible] sicut quod vna
sola sit [illegible] filij in diuinis et
vnus solus filius [illegible]
[illegible] dei credimus eum [illegible]
[illegible] et [illegible] est
in [illegible] nobis [illegible]
[illegible] quod non sit aliud [illegible]
filij sit alius filius / [illegible]
[illegible] intelligit
[illegible]
[illegible] in eo [illegible] intelligit
attribuitur aliud [illegible]
[illegible] quod [illegible] et quod vnum et
[illegible] aliud
[illegible] vnum [illegible]
[illegible] solo [illegible] / [illegible]
et [illegible] / sit aut [illegible]
non et alius [illegible] et alius
intelligit [illegible] aliud [illegible]
non aliud [illegible] sit
[illegible] scripturis [illegible]
[illegible] solo [illegible]
[illegible] / [illegible] alia
[illegible]
quod patri / [illegible] quod et filius [illegible]
[illegible] et [illegible] / [illegible] solo

[illegible] sit vnum [illegible] et [illegible]
[illegible] est [illegible] aliud [illegible]
[illegible] filio [illegible]
[illegible] non patri generare aliud filium / eo
[illegible] generat filium / [illegible]
[illegible] filium / [illegible] generat / [illegible]
[illegible] ad [illegible] quod [illegible]
[illegible] vnum [illegible] / [illegible]
[illegible]
[illegible] generatum [illegible]
filius aut [illegible] sola [illegible]
[illegible] filium dei / vnum
[illegible] quod filius sit [illegible]
non [illegible] dicit eum [illegible] / dicit
[illegible] in filio / Et [illegible]
[illegible] sit [illegible]
[illegible] / [illegible]
[illegible]
[illegible] filij [illegible]
[illegible]
[illegible]
[illegible] / [illegible]
[illegible] / [illegible] quod
[illegible] / dicitur
eum [illegible]
[illegible] / [illegible] et
[illegible] / [illegible] intelligit et
[illegible]
[illegible]
[illegible] / [illegible]
[illegible] et [illegible]
[illegible] et [illegible]
[illegible] in
[illegible] quod sit vnum [illegible]
est [illegible] ubi [illegible]
non solo [illegible] dicitur
[illegible] quod et filius / [illegible]
[illegible]

[illegible]

[illegible]

[illegible]

sibi autem [illegible] operum [illegible] posset sibi [illegible]
[illegible] / ad philippenses 3 salvatorem [illegible]
[illegible] dominum nostrum [illegible] qui reformabit
[illegible] corpus claritatis sue
[illegible] dominus [illegible]
[illegible] filius [illegible]
[illegible] / quia [illegible]
[illegible] apud [illegible]
[illegible] et [illegible]
[illegible] apud meum et [illegible]
[illegible] diligit filium et [illegible]
[illegible] dominus [illegible]
[illegible] apud [illegible]
et [illegible] Jo[hannis] [illegible]
[illegible] filium et [illegible]
[illegible] et [illegible]
[illegible]

et [illegible] ut [illegible]
[illegible] / ex hoc [illegible]
filii [illegible] quod est sibi
apud [illegible] esset [illegible]
[illegible]
[illegible]
et [illegible] ad philippenses [illegible]
ut [illegible]
[illegible]
[illegible]
[illegible]
[illegible] filio [illegible]
[illegible] ex hoc [illegible] sibi
[illegible] esse apud [illegible] sibi
[illegible]
[illegible] esse [illegible]
[illegible] et [illegible]
[illegible] / [illegible]
[illegible] et [illegible]

Et cum dicitur Jo. xvii Clarifica me pater apud temetipsum claritate quam habui priusquam mundus fieret / petit cum ut singulariter quam ab eterno recepit ut deus in eo [illegible] homo facto esse declararetur. [illegible]

[illegible]

filii esse fecit [illegible] per hoc filius plenus fuit / [illegible] obedire [illegible] Joh. xv. Sicut me dilexit pater [illegible]

[illegible]

recepta pro [illegible] ad filium [illegible] sunt
[illegible] a filio assumptum / [illegible]
ut [illegible] et obediens usque
ad mortem / Unde [illegible]
[illegible] filio [illegible]

[illegible]

per se [illegible] caritatis vel [illegible]
exaltat / [illegible] Verbi [illegible]
[illegible] Nomen filius
[illegible]

[illegible]

Filius [illegible] caritatis [illegible] abscondit [illegible]

pt [illegible] autem [illegible] dicens
[illegible] ait XX Sedere autem ad dex-
teram meam vel sinistram non est me-
um dare vobis / sed quibus paratum est a
patre meo [illegible] dicens [illegible] ait
[illegible] dedit autem in hora [illegible]
[illegible] angeli [illegible]
filius [illegible]
[illegible]
scriptura dicit [illegible] ita
[illegible] passiones / [illegible] filius
non est [illegible] ad patrem [illegible]
dei filius non est [illegible]
[illegible] dicit [illegible]
[illegible] sedere ad dex-
teram vel sinistram non est meum dare
vobis sed quibus paratum est a patre meo / [illegible]
[illegible] filius [illegible] celesti
[illegible] non habet / [illegible]
[illegible]
[illegible] / [illegible]
[illegible] Jo [illegible]
[illegible] audiunt [illegible]
[illegible] Et Joh v. [illegible]
[illegible] filio [illegible]
[illegible] celesti [illegible]
ait xxv. filius [illegible]
a dextris [illegible] a sinistris [illegible]
[illegible] filius [illegible]
a dextris vel a sinistris [illegible]
[illegible] ad [illegible]
[illegible] ad [illegible]
[illegible]
[illegible]
nota [illegible] filios Zebedei [illegible]
[illegible] petrus [illegible] filios
sedere ad dexteram [illegible] ad

cum sinistra / et ad hoc [illegible]
[illegible]
[illegible]
[illegible] / dicit [illegible]
non dixit [illegible]
[illegible] dare quod petebat / sed [illegible]
[illegible] non [illegible] dare [illegible]
[illegible] Non enim dixit sedere
ad dexteram meam vel ad sinistram non
est meum dare alicui / [illegible]
[illegible] dare [illegible]
[illegible] erat [illegible] apud [illegible] / Non
enim [illegible] dare [illegible]
[illegible] erat filius [illegible] / sed [illegible] erat
filius dei / et [illegible] non erat [illegible]
[illegible] dare [illegible]
[illegible] erat [illegible]
[illegible] / [illegible]
[illegible] erat filius dei / [illegible]
[illegible] erat apud [illegible]
[illegible] / [illegible]
[illegible] / [illegible]
[illegible] patris mei mansiones multe sunt / [illegible]
[illegible]
[illegible] multe [illegible]
[illegible]
[illegible] / [illegible]
[illegible]
[illegible] / [illegible]
[illegible]
[illegible]
[illegible] / [illegible]
[illegible] / [illegible]
[illegible]

eum co(n)fert [illegible] dei in sch[illegible]
brevis ut deus dicit(ur) aliq(ui)s cog(no)sc(en)d(o)
p(ri)ma cog(niti)o(n)e facit sed h(abe)t(ur) [illegible]
[illegible] [illegible] cog(niti)o(n)e(m) in p(ro)ximis d(omi)n(u)m
i(d est) una cog(niti)o(n)e fac(it) Et sic potest
filii nostre dici q(uod) nos facit nos
[illegible] Objectio [illegible] [illegible] ita
talia [illegible] modis adoptivi
[illegible] [illegible] [illegible] nulla inconveniens
[illegible] [illegible] filii [illegible] [illegible]
Arguit sic deinde [illegible] [illegible]
[illegible] [illegible] q(uod) filius dei sit c(re)at(ur)a
d(icitu)r [illegible] [illegible] dixit in [illegible]
[illegible] [illegible] creavit me [illegible] [illegible]
[illegible] Et usq(ue) ab initio
et ante s(ecu)la c(re)ata sum [illegible] filius
c(re)aturis [illegible] [illegible] [illegible]
[illegible] sapiencia dicit(ur) Ego ex ore al-
tissimi [illegible] primogenita ante [illegible]
creaturam Et ad col(ossenses) i dicitur
de filio q(ui) est primogenitus creature
[illegible] [illegible] filius est creatura ar-
[illegible] [illegible] R(espon)de(tu)r q(uod) sapiencia dicitur c(re)ata
[illegible] [illegible] [illegible] [illegible] sapiencia q(ue)
[illegible] dei [illegible] [illegible] [illegible] [illegible]
creaturis [illegible] [illegible] [illegible] [illegible]
[illegible] sapiens [illegible] [illegible] et effunde-
[illegible] [illegible] apud [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
ut sit [illegible] ab initio [illegible] s(ecu)li c(re)ata
[illegible] [illegible] sed [illegible] [illegible]
vel [illegible] q(uod) sapiencia c(re)ata et genita
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] apud nos [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible]

[illegible] non mutat [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] filius
[illegible] [illegible] in [illegible] [illegible]
in [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] filius [illegible]
[illegible] [illegible] [illegible] filius [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] filius [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] filius [illegible] [illegible] non
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] filius dei [illegible] [illegible] [illegible]
[illegible] [illegible] Ego [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] quod
[illegible] [illegible] [illegible] ut [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] Non [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] Nonq(ue)
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] ut sint
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] modo
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] modus
[illegible] [illegible] [illegible] [illegible]
filius [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

[illegible] xc 21

Ex quo dicto possumus colligere quare non sunt nisi tres persone, scilicet quia in divina natura tres persone subsistunt, pater et filius et spiritus sanctus, et hii tres sunt unus deus, solis relacionibus distincti ad invicem; pater enim a filio distinguitur per innascibilitatis relacionem et innascibilitatem; filius autem a patre relacione filiacionis; pater autem et filius a spiritu sancto spiracione ut ita dicam; spiritus autem sanctus a patre et filio processione amoris qui ab utroque procedit. Preter has tres personas non est [illegible] in divina natura ponere; persone enim divine cum in essencia conveniant non possunt distingui nisi per relaciones originis [illegible] autem originis relaciones [illegible] non [illegible] in [illegible] sit cum procedens non esset coeternale suo principio, sed [illegible] processio intellectus [illegible] autem alia procedit [illegible] suum principium [illegible] solum in operacione intellectus et voluntatis; unde persone divine multiplicari non possunt nisi secundum quod [illegible] processio intellectus [illegible] in deo. Non est autem possibile quod in deo sit nisi una processio intellectus, eo quod suum intelligere sit unum simplex et perfectum; quia intelligendo se intelligit omnia alia. Ideo non potest esse in deo nisi una verbi processio. Similiter [illegible], et processionem amoris esse unam tantum, quia eorum divinum velle est unum et simplex, amando enim se amat omnia alia. Non est ergo possibile quod sint in deo nisi due persone procedentes, una per modum intellectus ut verbum scilicet filius, et alia per modum amoris ut spiritus sanctus. Est eciam una persona non procedens scilicet pater; solum ergo tres persone

in trinitate esse possunt. Item si plures [illegible] persone divine distingui, aliqua earum persone [illegible] non posset esse nisi [illegible] ut si sit, aut omnino non procedens quod proprium est patris, aut a uno procedens [illegible] quod est filii, aut a duobus procedens et procedente simul procedens, quod [illegible] est impossibile. Ergo non [illegible] ponere plures quam tres personas. Licet autem in aliis creaturis possunt relaciones originis multiplicari ut sint in natura humana plures patres et plures filii, in divina natura hoc omnino est impossibile esse. Nam filiacio cum in una natura sit unius speciei, non potest multiplicari nisi per materiam aut subiectum, et ipse relaciones sunt subsistentes; impossibile est quod in deo sint plures filiaciones, et similiter de aliis. [illegible] solum in divinis sunt tres persone. Sicut autem [illegible] dicunt quod in filio [illegible] est [illegible] facta, et [illegible] verbum, et filius [illegible] in spiritu sancto sit bonitas infinita que est communicativa sui, potuit alteri divine persone [illegible] divinam naturam communicare [illegible] ut [illegible] non ut genitus. [illegible] est in eo [illegible] procedente per modum [illegible] non ut per modum [illegible] verbum. Et filius cum spiritu sancto sit deus ut pater [illegible] in eo bonitas infinita ut in persona [illegible] non ut [illegible] alii bonitate infinita. Non enim distinguuntur ab invicem nisi solis relacionibus, tota ergo plenitudo divinitatis est in filio, et eadem numero que est in patre, sed cum relacione nativitatis, sicut in patre cum relacione generacionis active. Unde si relacio patris attribueretur filio, omnis distinccio

tollit(ur) / et eadem ratione [illegible] [illegible] / [illegible]
aut trinitatis divine similitudinem in mente
humana possumus considerare / Ipsa enim
mens que se actu intelligit verbum suum
genuit in se ipsa / quod nichil aliud est
quam ipsa mens ut intelligibilis [illegible] /
[illegible] mens [illegible] in mente [illegible] / [illegible]
[illegible] [illegible] amat / [illegible] [illegible]
[illegible] et [illegible] / [illegible] [illegible] non [illegible]
[illegible] se [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] processio [illegible]
[illegible] [illegible] / [illegible] processio [illegible]
exteriores [illegible] / [illegible] [illegible]
[illegible] ad aliquid [illegible] / [illegible] [illegible]
mente in [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] in [illegible] [illegible] / et
mens [illegible] in [illegible] / [illegible] amata
in [illegible] Non tamen [illegible] sunt [illegible]
[illegible] / [illegible] intelligere [illegible] non est esse
[illegible] / Nec [illegible] velle est [illegible] esse
aut intelligere / et [illegible] mens [illegible]
[illegible] et mens amata non sunt
persone cum non sunt subsistentes / [illegible]
[illegible] [illegible] [illegible] non est persona
[illegible] non sit [illegible] [illegible] subsistens [illegible] persona
subsistentes [illegible] [illegible] in mente [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] multiplicari [illegible]
[illegible] [illegible] manifestum sit esse in
[illegible] divina [illegible] [illegible] [illegible] est [illegible]
divine [illegible] [illegible] [illegible] [illegible] / et
[illegible] [illegible] [illegible] [illegible] in [illegible]
[illegible] [illegible] / et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] / [illegible]
[illegible] divinum [illegible] multa [illegible] [illegible]
[illegible] [illegible] solum [illegible] [illegible] [illegible]
[illegible] [illegible] aut [illegible] a
[illegible] divine trinitatis [illegible] [illegible]
[illegible] [illegible] sunt [illegible] [illegible] et
[illegible] [illegible] [illegible] est persona [illegible]

[illegible] / [illegible] intelligere velle sit ipsum
esse divinum / et [illegible] sit [illegible]
divine [illegible] in [illegible] [illegible] [illegible] [illegible]
[illegible] in [illegible] [illegible] [illegible]
forme [illegible] [illegible] [illegible]
[illegible] et in mente [illegible] esse [illegible]
[illegible] [illegible] [illegible] / [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] aliis divine trinitatis [illegible]
[illegible] [illegible] [illegible] [illegible] sunt [illegible] est
et [illegible] [illegible] format [illegible] [illegible]
aliquid [illegible] cum [illegible] in [illegible]
in esse [illegible] [illegible] [illegible] formaliter
[illegible] in [illegible] [illegible] / [illegible] aut
[illegible] [illegible] vel [illegible] in [illegible]
[illegible] et [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] / [illegible] aut [illegible]
et [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] in [illegible] [illegible] [illegible]
in [illegible] esse [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

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[illegible] [illegible] [illegible] persone sunt tres res [illegible]
una res [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] una
res [illegible] [illegible] [illegible] non [illegible] tres res
[illegible] / [illegible] [illegible] non [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] / [illegible] [illegible] esse et [illegible]
[illegible] est res / [illegible] [illegible] esse [illegible] res
[illegible] [illegible] [illegible] [illegible] / [illegible] [illegible]
[illegible] esse [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] / [illegible] [illegible] tres [illegible] [illegible] res
[illegible] tres [illegible] [illegible] sunt subsistentes
non [illegible] [illegible] [illegible] sunt
[illegible] [illegible] non [illegible] [illegible] sunt
tres res [illegible] tres [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] sunt tres res / [illegible] [illegible]
tres [illegible]

Ex quo Boethius dicit in libro de t[rinitate]
Relacio in divinis multiplicat trinitatem
essencia continet unitatem. Item dico quod ponuntur
Relaciones respectivae et nociones quibus
persone distinguuntur. Circa quod sunt no-
ciones respectivae et relaciones [illegible]
[illegible] non intelligere quomodo respec-
tivus dicitur quod vere solum dicitur unum ab alio
distinguendo ut sortes solum sorti
[illegible] et [illegible] aplius distinguunt. Re-
lacio vero [illegible] adeo illud referens ut
sorte ad plato [illegible] referens.
Nocio vero dicitur rem notam fa-
ciens. Et hoc dicitur [illegible] nam ad
nocio sit illud quo res sit nota
pro quo res sit nota dicitur multis
modis [illegible] cognoscibilis
forme vel disposicio rei que nota
bilis est. Alio [illegible] cognoscendus
ut species rei [illegible] per quam res
cognoscitur. Alio [illegible] medium ex
[illegible] per quod res noscitur ut per effectum
medium [illegible] causa. Tribus
[illegible] modis dicitur nocio rei. Secundum
hoc nocio dicitur [illegible]
[illegible] et [illegible] effectum [illegible]
deo [illegible] cognoscitur [illegible]
[illegible] medii [illegible] est
in visibilibus dicitur [illegible] Alio modo
[illegible] medii non [illegible]
sit [illegible] cognoscitur
et hiis duobus modis nocio
dicitur [illegible] vel [illegible]
dicitur [illegible] forme quod deus
est [illegible] cognoscibilis
est et est nocio [illegible] et
dicitur duobus modis [illegible] dicitur dis-
posicio forme quod cognoscitur.

[illegible] et [illegible] distinccione et hic
modo nocio [illegible] essencia [illegible]
est. Alio dicitur disposicio quod noscitur in [illegible]
[illegible] forme [illegible] distinccione et hoc modo
accipitur [illegible] nocio. [illegible] hic
[illegible] non intelligere [illegible] in divinis
[illegible] respectivus [illegible] distinccio persone
[illegible] Relacio vero [illegible] habitu-
do persone [illegible] quod vere [illegible]
[illegible] ut [illegible] ad [illegible] respec-
tivus [illegible] distinccione [illegible] et relacio
[illegible] persona ad personam. Nocio
[illegible] dicitur respectivus quod [illegible] solum dicitur ut [illegible] dicitur
solum [illegible] respectivus [illegible] ut [illegible] ab alio
distinguitur. Relacio [illegible] ad illud re-
ferens ut sortes distinguitur [illegible]
[illegible] et [illegible] referens [illegible]
ad [illegible] cum Nocio [illegible]
distinctivo ab alio nota faciens [illegible]
[illegible] distinccione [illegible] in [illegible]
Relacio respectivus nocio [illegible]
faciens [illegible] respectivus faciens [illegible]
[illegible] et nocio faciens in relacione [illegible]
cognoscitur. Et [illegible] forma
[illegible] relacione respectivus [illegible]
[illegible] effectum [illegible] respectivus
[illegible] referendi [illegible]
[illegible] alio [illegible] sortes [illegible] sorte
[illegible]
Nota [illegible] nocionem respectiva relacione
[illegible] persone [illegible] nociones [illegible]
[illegible] ab alio [illegible] alii [illegible]
et alii [illegible] In hoc [illegible] dicitur [illegible]
[illegible] ab alio intelligitur nocio [illegible]
[illegible] dicitur [illegible] alii [illegible]
nocio [illegible] dicitur [illegible] alius
[illegible] nocio [illegible]

Item filius est persona ab alio procedens et
nulla alia [illegible] producens / ad dicitur ab alio procedens
notatur non ab filiatio / ad dicitur nulla alia
[illegible] spiratione [illegible] non ab alia [illegible] pater [illegible]
est persona ab alio spirata [illegible]
non [illegible] processionis / quia [illegible] sunt non [illegible]
[illegible] pater scilicet [illegible] personas spirantes
[illegible] / duae sunt personae et una [illegible] pater et filius
[illegible] duae sunt filii [illegible] scilicet filiatio
alia [illegible] pater et filius scilicet spiratio [illegible] / et
una persona spiritus sanctus [illegible] multiplicare
[illegible] personae [illegible] / [illegible]
qui a nullo est [illegible] et spirat / et nulla
alia [illegible] processio [illegible] maior [illegible]
maior [illegible] filii [illegible] scilicet qui ab alio procedit
[illegible] / et nulla alia [illegible] spiratione / qui a nullo procedit
[illegible] / nullo [illegible] / [illegible] maior
[illegible] maior [illegible] spiritus sanctus sit [illegible]
scilicet qui ab alio processione / qui a nullo procedit
~~vel processione~~ / nullo [illegible]
vel processione [illegible] non [illegible]
[illegible] hoc distinctio
[illegible] / [illegible]
[illegible] spiritus sanctus [illegible]
[illegible] distinguendi non
[illegible] ad [illegible]
[illegible] / ad [illegible] nulla [illegible]
vel spirat [illegible]
[illegible] nulla [illegible] / [illegible]
[illegible] dignitate
nulla [illegible] in deo [illegible] pater
[illegible] dignitate [illegible]
[illegible]
[illegible]
[illegible]
[illegible] / [illegible]

alia [illegible] sunt processione [illegible]
[illegible] filius [illegible]
[illegible] / qui a nullo [illegible] alia
qui ab alio procedit / [illegible] ab alio pro-
cessione / [illegible] alia procedentia
nulla alia processione [illegible]
in divinis [illegible] ordine [illegible] originis

Item maior sunt [illegible]
[illegible] non [illegible]
[illegible]
[illegible] maior [illegible]
[illegible] pater ad filium [illegible] pater
[illegible]
[illegible] pater [illegible]
[illegible] infinitum [illegible]
[illegible] pater [illegible]
[illegible] pater [illegible]
[illegible] sic [illegible]
a nullo [illegible] ab alio [illegible] ab alio
[illegible] procedens [illegible] spirans
[illegible] ab alio [illegible]
[illegible] ab alio procedens
[illegible] / [illegible] ab alio [illegible]
processio [illegible] alia [illegible] / nulla
alia [illegible] nulla [illegible] alia [illegible]
vel procedens [illegible] personas [illegible]
[illegible] / [illegible] / [illegible]
[illegible] / [illegible]
scilicet paternitas filiatio [illegible]
processio
[illegible] scilicet [illegible]
paternitas filiatio processio / [illegible]
[illegible] non [illegible]
[illegible] / [illegible]
[illegible] et [illegible]
[illegible] / et [illegible]
[illegible]
[illegible] paternitas filiatio processio
et [illegible]

[illegible] pater ad filium / [illegible] ad [illegible] pater et filius ad [illegible]
[illegible] / [illegible] maior [illegible]
[illegible] / et [illegible]

[illegible]

Ex quo tres personae sunt tres res et una res quia
essentia una, quare similiter tres relationes
quae sunt in persona patris quae sunt una res
quia persona una non dicitur tres res et
una. Item quare non dicitur deus quinus a quinque
notionibus sicut dicitur trinus a tribus personis
quae sunt tres et una essentia, sed non
dicitur quinus propter notiones, quia notio non dicit
[illegible] essentiae sed [illegible] quae sunt
tres proprietates vel notiones in una persona
scilicet in persona patris quare non dicitur illa persona
trina propter illas sicut deus dicitur trinus propter
personas. Ad [illegible] alterum essentiam et per
sonas, quia notio dicit [illegible] modo, essentia
sed esse in modo essendi est res, persona
sed esse est res in modo essendi [illegible]
dicit. Notio vero sed esse in modo essendi
dicit [illegible], unde una dicitur essentia tres personae
scilicet tres dicuntur et una res
[illegible] tres [illegible]
[illegible] non [illegible] aliquo alio [illegible]
quae sunt. Sed de relationibus non dicimus
quod sunt tres res sed tres relationes
quia non possumus dicere quod in patre sunt
tres res, sunt tamen tres relationes
[illegible] dicitur [illegible] proprietas non
dicit rem [illegible] dicitur res [illegible]
sed [illegible], sicut relatio non dicit rem
sed habitudinem rei, unde non est in [illegible]
[illegible] notiones sunt quinque res quia
[illegible] notiones non dicunt rem sed
[illegible], unde proprietas non intelligitur in esse
divino absoluto sed [illegible] obicitur

quod proprietas est essentia et essentia
est res, ergo notio, sed [illegible]
[illegible] in [illegible] quod [illegible]
[illegible] quod dicitur [illegible] personarum [illegible]
notionum. Non dicitur deus quinus
propter quinque notiones, quia non [illegible]
[illegible] [illegible] [illegible] [illegible] sed
[illegible] [illegible] sunt unde quia
persona intelligitur ut persona eius
est dicit deus trinus propter tres vel
trinitas [illegible] personarum. Sed notionem
proprietas non dicit ut eius per se
sed ut eius in alio sicut [illegible]
dicit ut [illegible], proprietas ab eius
[illegible] proprietas vel notionum non dicitur
deus quinus, ut [illegible] persona [illegible]
[illegible] non dicit [illegible] personae
[illegible] sed [illegible] in alio [illegible]
ut alterius. Et per [illegible]
[illegible] [illegible] [illegible], [illegible]
[illegible] alius [illegible] personae, et [illegible]
[illegible] alius [illegible] proprietate, [illegible] notio
sed [illegible] [illegible] [illegible] non [illegible]
[illegible] in [illegible]
Et notandum quod in divinis [illegible] [illegible] [illegible]
[illegible] et [illegible], [illegible] [illegible] [illegible]
[illegible] proprietas sunt notiones, [illegible]
est in [illegible] [illegible], [illegible] [illegible]
[illegible], notio et proprietas [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] non [illegible], [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible], persona [illegible]
[illegible] proprietate [illegible] in [illegible] proprietas
[illegible]

Item filius est persona ab alio producta et nullo alio producens / quod dicitur ab alio producta notatur nomine filiationis / quod dicitur nullo alio producens notatur nomine alio [illegible] [illegible] est persona ab alio producens in quo [illegible] nomine processionis / quinque sunt notiones [illegible] patris scilicet innascibilitas paternitas spiratio communis / due sunt persone et una communis patri et filio [illegible] due sunt filii una propria scilicet filiatio alia communis patri et filio scilicet spiratio communis / et una propria spiritui sancto [illegible] [illegible] multiplicare distinctio persone divine [illegible] quia pater qui a nullo est producens et spirans / et nullo alio producens [illegible] [illegible] filius distinctio scilicet quod ab alio [illegible] / et nullo alio producens / quod a nullo [illegible] / [illegible] nullo producens / [illegible] [illegible] [illegible] spiritus sanctus sit distinctus scilicet quod ab alio procedens / quod a nullo producens ~~vel procedens~~ / nullo alio producens vel procedens [illegible] [illegible] [illegible] [illegible] [illegible] distinctionis [illegible] / [illegible] [illegible] [illegible] [illegible] spiritus sanctus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] / [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] / [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] / alia [illegible] [illegible]

aliqua dignitate sunt [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] solum [illegible] [illegible] notiones scilicet quia a nullo nullo alio quia ab alio producens / quod ab alio [illegible] / [illegible] alio producens nullo alio procedens [illegible] [illegible] [illegible] in divinis est ordo [illegible] [illegible] [illegible]

Item [illegible] sunt [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] patris ad filium [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] a nullo et ab alio [illegible] ab alio [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ab alio [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] / [illegible] ab alio [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] / nullo alio [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] / [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] / [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] / et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

~~[illegible]~~

Ex. o tres persone sunt tres res et una res quia essentia una, quare sicut tres relationes que sunt in persona prius quam sunt una res / quia persona una non dicitur tres res et una. Item quare non dicitur deus quinque [illegible] notionibus sicut dicitur trinus a tribus personis que sunt tres et una essentia, sed non dicitur quinque per notiones / quia notio non dicitur in essentia sed in persona quia sunt tres proprietates vel notiones in una persona sed in persona prius quare non dicitur illa persona trina proprietatibus sicut deus et trinus personis. Ratio quia aliud est esse et possessio / et notio, dicitur quod non [illegible] / essentia quia esse in modo essendi est res / possessio quia esse est res in modo essendi [illegible] dicitur. Notio vero quia esse in modo essendi dicitur [illegible] / unde una dicitur essentia / possessio vero tres dicuntur et una res dicitur eadem possessio, tres persone et [illegible] que non indigent aliquo alio ut sint. Sed de relationibus non dicimus quod sunt tres res sed tres relationes quia non possumus dicere quod in patre sunt tres res / sunt tamen tres relationes. Addendum dicitur quod [illegible] proprietas non dicit rem proprie prout res dicitur res ratione sed rationem rei / sicut relatio non dicit rem sed habitudinem rei unde non est in eadem quia quinque notiones sunt quinque res / quia notio notionis non dicit rem sed rationem / unde proprietas non intelligitur in esse divino absoluto sed in respectu. Si obicitur

quod proprietas est essentia et essentia est res / ergo notio / sed intelligitur quod in ... in deo eadem quod res / quia dicitur absolute quod persona proprie notionem. Nota dicitur deus quinque proprietatibus vel notionibus / quia non ... aliis relationibus conveniunt nisi [illegible] personis quod ipse sunt una persona intelligitur ut persona eius est deus dominus trinus proprietatibus, trinus personis. Sed notionem proprietatis non dicit ut eius persona sed ut eius in alio sicut paternitas dicit ut in persona / proprietatis autem absolutis proprietas vel notionum non dicitur deus quinque / ut eius persona trina una non dicitur unitates persone eius sed unitates in alio ut alterius. Et patet sophisma et instantia ad dictum sophisma / Nota quod aliquid eiusdem persone / et quod aliquid alterius eiusdem proprietatis / [illegible] non est sed [illegible] in quo [illegible].

Et notandum quod in divinis sunt duplex conditio: superioris et inferioris / sed in divinis nulla est superioritas et inferioritas / secunda est in dependentia causae / prima dependentia relata / ratio et [illegible] dependentia [illegible] est quod unum [illegible] sed non relatio / in modo notionis [illegible] relatio non [illegible] in modo persone relationis / persona eadem est proprietas [illegible] dependentia in quo [illegible] et relatio

[illegible]

et sic [illegible]

[illegible]

De [illegible]

Divine scripture auctores [illegible]

[illegible] Et [illegible]

[illegible]

et alii [illegible]

[illegible]

[illegible] Et [illegible]

[illegible]

[illegible] / [illegible]
[illegible]
[illegible] scriptura [illegible]

a filio accipit tamen. Spiritus autem sanctus a patre
et filio. Quod vero de operibus ipsius
sancti est quod loquitur in sanctis viris ipse
hoc dicitur quia non loquitur a semetipso
quia a se non operatur. Audire autem
ipsius est accipere scientiam et essentiam a
patre et filio, et quia nos per auditum
scientiam accipimus. Est enim consuetudo
in scriptura ut divina per modum humanorum
tradantur. Nec movere oportet quod dicit
audiet quasi de futuro loquens, cum
accipere sit ei aeternum. Nam et
verba diversorum temporum apta sunt, cum
contineat totum tempus aeternitas. Item vide

Quomodo intelligendum sit quod de spiritu
sancto dicitur

Sic igitur ex scripturae testimoniis ostenditur
hoc fore circa spiritum sanctum tenendum quod
verus sit deus subsistens, personaliter
distinctus a patre et filio. Oportet autem considerare
qualiter haec veritas ut aliqualiter accipi de-
beat ut ab infidelium impugnationibus
defendatur. Ad cuius evidentiam
praemittere oportet quod in qualibet intellectuali
natura oportet invenire voluntatem. Intellec-
tus enim fit in actu per formam intel-
ligibilem inquantum est intelligens, sicut
res naturalis fit actu in esse naturali per
propriam formam; intelligibilem inclinationem
in propriis operationibus. Res autem naturalis per formam
per quam in specie sua constituitur habet inclinationem
in proprias operationes et proprium finem
quem per operationes consequitur: quale enim
est unumquodque, talia operatur et
in sibi convenientia tendit. Unde et oportet
quod ex forma intelligibili consequatur
in intelligente inclinatio ad

operationes et proprium finem. Haec autem incli-
natio in natura intellectuali voluntas est,
quae est principium operationum quae in nobis sunt,
in quibus intelligens propter finem operatur;
finis enim et bonum est voluntatis
obiectum. Oportet igitur in quolibet intelligente in-
venire voluntatem. Cum autem ad vo-
luntatem plures actus pertinere videantur,
ut desiderare, delectari, odire, et huiusmodi,
omnium tamen amor unum principium et communis
radix invenitur. Quod ex his accipi potest.
Voluntas enim, ut dictum est, sic se habet
in rebus intellectualibus sicut naturalis
inclinatio in rebus naturalibus, quae et naturalis
appetitus dicitur. Ex hoc autem oritur
inclinatio naturalis, quod res naturalis habet
affinitatem et convenientiam secundum formam quam
diximus esse inclinationis principium, cum
eo ad quod movetur, sicut grave cum loco
inferiori. Unde et eodem modo omnis
inclinatio voluntatis ex hoc est quod per formam
intelligibilem aliquid apprehenditur ut con-
veniens vel afficiens. Affici autem ad aliquid
inquantum huiusmodi est amare ipsum. Omnis
igitur inclinatio voluntatis et etiam appe-
titus sensibilis ex amore originem
habet. Ex hoc enim quod aliquid amamus,
desideramus illud si absit; gaudemus
autem cum adest; tristamur cum ab
eo impedimur; et odimus quae
nos ab amato impediunt, et irascimur
contra ea. Sic igitur quod amatur non
solum est in intellectu amantis, sed etiam
in voluntate ipsius; aliter tamen et aliter.
In intellectu enim est secundum similitudinem suae
speciei; in voluntate autem amantis est

[illegible]

H⁰

ita et intellectus fit [illegible] actu [illegible] formam

H⁵

sicut naturalis motus in primo motivo proportio-
natur per generationem et speciem quam habet
ad ipsum. Sicut in igne est quidam motus
localis sursum ratione levitatis quam per gener-
ationem a generante adquirit localem. Similis
vero generatus est in igne generante per
similitudinem sue forme. Considerandum autem
est quod in omni re intellectuali est
voluntas. Deus autem intelligens est,
oportet quod in ipso sit voluntas. Non
quidem quod voluntas dei sit aliquid eius
essentie superveniens, sicut nec intellectus,
sed voluntas dei est ipsa eius substantia.
Et cum intellectus dei etiam sit ipsa eius
substantia, sequitur quod in deo sit una res intellectus
et voluntas. Quantum autem in aliis
rebus plures res sunt, sed in deo est
una. Et quia operatio dei est ipsa eius essentia
et essentia dei est eius voluntas, sequitur quod
in deo non est voluntas secundum potentiam vel habitum
sed actum. Sed ostensum est quod omnis actus
voluntatis in amore radicatur. Unde
oportet quod in deo sit amor. Et quia proprium
obiectum divine voluntatis est eius bonitas,
necesse est quod deus primo et principaliter suam bo-
nitatem et se ipsum amet. Cum autem ostensum
sit quod amatum necesse est aliquo modo esse
in amantis voluntate, ipse autem deus se
ipsum amat, necesse est quod ipse deus sit
in sua voluntate ut amatum in amante.
Est autem amatum in amante secundum quod amatur,
amare autem quoddam velle est, velle autem
dei est eius esse, sicut et voluntas eius
est eius esse. Esse ergo dei in voluntate

sua per modum amoris non est
esse accidentale sicut in nobis, sed
esse essentiale. Unde oportet quod deus prout consi-
deratur ut in sua voluntate existens sit
vere et essentialiter deus. Quod autem aliquid
sit in voluntate ut amatum in aman-
te, ordinem quendam habet ad conceptionem
qua concipitur ab intellectu, et ad ipsam
rem cuius conceptio intellectualis dicitur
verbum. Non enim amaretur
aliquid nisi aliquo modo cognosceretur. Nec
solum amati cognitio amatur, sed secundum quod
in se bonum est. Necesse est igitur quod amor
quo deus est in voluntate divina ut
amatum in amante, et a verbo dei
et a deo cuius est verbum procedat.
Cum autem ostensum sit quod amatum in
amante non est secundum similitudinem speciei
sicut intellectum in intelligente, omne
autem quod procedit ab alio per modum
generationis procedit secundum similitudinem speciei a
generante, relinquitur quod processus
rei ad hoc quod sit in voluntate sicut
amatum in amante non sit per modum
generationis, sicut processus rei ad hoc
quod sit in intellectu habet rationem generationis,
ut supra ostensum est. Deus igitur pro-
cedens per modum amoris non procedit
ut genitus, propter quod nec filius dici potest.
Sed quia amatum in voluntate existit
ut inclinans et quodammodo impellens intrinse-
cus amantem in ipsam rem amatam,
impulsus autem rei viventis ab
interiori ad spiritum pertinet, convenit deo
per modum amoris procedenti ut
spiritus dicatur, quasi spiratio quedam existens

[illegible] Sed autem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] voluntas [illegible] [illegible] amore [illegible] amato [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Ho

Ho

[illegible]

spiritualia ... licet et ...
... Salamonis ...
... decem ...
... Et ... v. Clementis ...
... amor ...

Et si ... procedat a[illegible]

Nota ... ab[illegible] ...

[illegible]

... Et ...

[illegible]

90
p d'

non potest nisi oppositio relationis / secundum originem
Oportet ergo quod si spiritus sanctus ab alio distinguatur
quod sit ab eo. Non enim est dare quod
sit aliqua oppositio ad spiritum sanctum magis filius
esse dicatur et ab alio dicatur. Item a
patre est tantum spiritus sanctus / Oportet ergo patrem re-
ferri ad filium et ad spiritum sanctum ut principium ad
id quod est a principio. Refertur autem ad filium
relatione paternitatis / non autem ad spiritum sanctum
quia tunc spiritus sanctus esset filius / paternitas
enim non dicitur nisi ad filium / Oportet ergo in
patre esse aliam relationem qua refertur ad spiritum
sanctum et vocatur spiratio. Similiter cum
filio sit quedam relatio qua refertur ad patrem
et dicatur processio / Ergo secundum originem
filii a patre sunt due relationes / una
in originante alia in originato scilicet pater-
nitas et filiatio / et alie due ex parte
originis processionis scilicet spiratio et processio
/ paternitas ergo et spiratio non constituunt
duas personas / sed ad unam personam patris
pertinent / quia non habent oppositionem ad invicem
Nec etiam filiatio et processio duas per-
sonas constituunt / sed ad unam pertinent. Non
est autem dare aliam oppositionem nisi secundum ori-
ginem / oportet ergo quod sit oppositio originis / inter
filium et spiritum sanctum ita quod unus sit ab alio
et non quod [illegible] quod dicitur scilicet spiritus procedit
per modum voluntatis / et filius per modum intellectus
sequitur quod spiritus sanctus sit a filio. Non enim amor pro-
cedit ab eo / eo quod nihil amare possumus
nisi verbo cordis illud conceperimus

relacio

Queritur an sit generatio in divinis
2o quid sit generatio / 3o cuius sit / ergo
a quo sit / 4o quando sit / Ad primum
an generatio sit in divinis. Dicendum quod omne
quod perfectionis est simpliciter in creaturis
deo est attribuendum quia ab eo [illegible]
[illegible] / Est autem in creaturis ex
generatione / unum [illegible] quod generatur [illegible] esse
[illegible] / quia [illegible] esse non [illegible] sub
stantia et completum non est [illegible]
generatio in deo ponenda / Aliud [illegible]
quod generatur ad esse simile [illegible]
[illegible] alius in genere [illegible] / [illegible]
[illegible] quod generatur dissi-
mile quod non est in deo ponenda / quia
imperfectum / eo quod imperfectum assimilatur ge-
neranti / [illegible]
[illegible]
[illegible] / [illegible] imperfectum est quod non per-
[illegible] esse [illegible]
[illegible] / et [illegible]
in deo non est ponenda / [illegible]
[illegible] ad [illegible] perfectionis scilicet generatio
ad [illegible] imperfectionis / divisio et
motus / quia [illegible] non potest esse
[illegible] / remota ergo imperfectione
residuum quod ponitur in deo / Nam
dicitur [illegible] Sicut ego pater celestis
generavi [illegible] filius eius dicitur deus
Est ergo generatio in divinis [illegible]
[illegible] imperfectionem sine motu [illegible]
Non [illegible] sine [illegible] appellatur
generatio / [illegible] est [illegible] non
[illegible] Sic ergo generatio in divinis est
[illegible] perfectionis et [illegible]
[illegible] generatio [illegible] / [illegible]
[illegible] / [illegible] motu

generatio divi

[illegible]

[illegible]

Et genitus [illegible] / non distinguitur proprie ab actu generandi / quia relatio distinctionis est in creatura ubi est diversitas [illegible] generans et generatum. Sed proprie relatio [illegible] ad aliud fit distinctio quia [illegible] est ad [illegible] et [illegible] intellectus / [illegible] quo [illegible] patet ratio [illegible] generatio [illegible]

Ad tertium cum queritur [illegible] ratio generationis [illegible] proprie [illegible] filius quia [illegible] generat [illegible] potentia generandi / cum dicis potentia generandi [illegible] dico quia [illegible] potentia [illegible] generandi [illegible] generans [illegible] generatio [illegible] generare [illegible] potentia [illegible] ratio [illegible] generandi [illegible] est proprie [illegible] generatio [illegible] potentia generandi [illegible] Sed [illegible] generandi [illegible] in solo filio [illegible] distinctio [illegible] proprie [illegible] filio [illegible] generatio est [illegible] rivulo [illegible] fonte [illegible] abiciturus [illegible]

Ad quintum cum queritur [illegible] est ratio [illegible] proprie [illegible] filius [illegible] proprie [illegible] et [illegible] accipitur in creaturis [illegible] proprie [illegible]

proprie originaliter / ut [illegible] / [illegible] proprie ordinaliter ut [illegible] sit in [illegible] / [illegible] originaliter [illegible] / ut [illegible] proprie / [illegible] est [illegible] est primus actus [illegible] in divinis de aliquo accipitur [illegible] ut [illegible] divinum / [illegible] originaliter ut filius [illegible] / [illegible] ordinaliter ut [illegible] est [illegible] originaliter ut [illegible] proprie. Nam sicut [illegible] accipitur [illegible] plus / ita [illegible] [illegible] essentia [illegible] generatio / [illegible] et [illegible] generatio [illegible] generatio [illegible] in divinis [illegible] suppositum [illegible] appellatur [illegible] essentia [illegible] et creaturis [illegible] suppositum [illegible] generatio [illegible] in divinis [illegible] essentia [illegible] generatio [illegible] essentia [illegible] generatio [illegible] solum [illegible] essentia generat [illegible] / Non [illegible] suppositum [illegible] accepta [illegible]

[illegible]

[illegible]

productio de se ipsa / Sed productio autem multiplex est / quia aliquando producitur aliquid de se ipso ab alio / quod non est ei simile in natura / et est productio in generatione equivoca sicut quando vermes producuntur de carne. Aliquando autem producitur aliquid de se ipso alio quod est simile ei in natura et est in generatione univoca / Sed hec est multiplex / quia id simile in natura productum in se ipso aliquando producit de parte sui / et non de tota se ipsa / et sic est de generatione qua homo generat hominem / Aliquando autem producitur de tota se ipsa et sic est productio in divinis personis unius ab alia / quia cum divina essentia sit simplex immo simplicissima / ubi est ibi est tota et nullo modo secundum partem / Ideo productio in divinis personis de se ipsa tota et non de parte sui / Sed hec productio duplex est quia aut est per modum principii / aut per modum non principii / scilicet modo principii dicitur quod productum ita producitur quod habet virtutem producendi aliud ex se / Secundo quod est productio per modum principii in divinis sic est productio filii a patre / quia filius habet virtutem producendi ex se aliam personam / et hinc continet perfectionem / Sed autem modo non principii est productio spiritus sancti / quia producitur de se ipsa sed non continet perfectionem producendi aliam ex se / Prima secundo productio scilicet filii est generatio / Alia que est spiritus sancti appellatur communi (?) processio. Sed tamen intellige principii in generatione non principii in processione absolute sic ut nullo intelligatur ibi minoritas sed utrumque designatur perfectionis. Quod autem dicitur prima vel non prima non ordo prioritatis vel posterioritatis in tempore sed

designatur ordo nature. Ex hiis patet quod sit secundum rationem intelligendi generatio in divinis / Nam generatio est vera productio simili in natura de tota se ipsa secundum modum principii / Et ideo hec productio dicitur generatio / hoc est quia in divinis productionibus omnis generatio principalior est / et maxime sic dicitur esse ut quod producitur habet virtutem producendi aliud ex se / Sed hic secundo dubitatur / quia non est differentia secundum rationem intelligendi generare et intelligere / sicut nec generare et esse / Esse enim in divinis dicitur absolute / similiter intelligere in divinis dicitur absolute / Sed generare dicitur relative / Ideo non est differentia secundum rationem intelligendi generare et intelligere / Sed generare concomitatur intelligere / quia sic videmus in anima quod cum dicitur mens cognoscit se / quod ad hoc sequitur quod mens generat sui notitiam / et cum non est omnino idem / cognoscere se et generare sui notitiam / quia ad trinitatem dicitur / tamen unum concomitatur alterum sic in divinis esse non est de generare [illegible] licet intelligere [illegible]. Notandum ex quo hic agitur de generatione filii dei / quod filius alio dicitur nomine [illegible] impositum est / [illegible] dicitur filius / Species vero impositum est propter cognoscendi patrem. Et basilius dicit filio dei attribuitur splendor sapientie lucis / Sensus quod convenit omnia / Signum quod disponuntur vita quod operantur / Verbum quod annuntiant lucem quod clarescant. Et quia hic agitur de verbo dei notandum ubi generat solum filium in trinitate. Augustinus sic obicitur [illegible] soli in [illegible] trinitate [illegible] et alios dicit per quo

[illegible]

[illegible] ut [illegible] verbum est [illegible] non est unum [illegible] [illegible]
[illegible] [illegible] ut [illegible] / [illegible] [illegible] [illegible] esse [illegible] [illegible] deus [illegible]
[illegible]

dicit se ipsum dicitur se ipse [illegible] cum ergo
sint tres dicentes et tres qui dicuntur
non erit unum verbum sed tria quia verbum
non habet relationem nisi ad dicentem et ad
eum qui dicitur ergo non potest habere unitatem
nisi ex parte unius illorum cum ergo sint plu-
res [illegible] ex parte non potest esse unum verbum
eo ergo plura verba sunt plures personae
Item verbum creatum non est unum eo
modo sunt plures dicentes / licet sit
unum rei verbum / ergo eodem in divinis quaelibet
persona dicit se [illegible] [illegible] dicitur
unum plura verba Quaeritur ad [illegible] dicendum
In hac autem [illegible] dicitur verbum nisi
filius nec dicitur nisi [illegible] [illegible]
loquens vel dicens accipitur in divinis vel
[illegible] aliquando dicit essentiam non notionem
de aliquo in aeternitate ut cum dicitur
pater dicit se vel loquitur / accipitur communiter
[illegible] aliquando verbum quod
[illegible] [illegible] [illegible]
filio [illegible] cum dicitur [illegible] aliud
est [illegible] [illegible] [illegible]
est dicere [illegible] [illegible] nisi [illegible]
[illegible] / Aliquando vero [illegible]
ut cum dicitur pater loquitur verbum / [illegible]
est [illegible] dicere verbum quod [illegible]
[illegible] Semel loquitur deus [illegible]
[illegible] verbum [illegible] genuit [illegible] cum
[illegible] / et [illegible]
Semel loquitur deus [illegible] loquitur
[illegible] est filius [illegible] quod est semel
[illegible] unigenitum genuit verbum / Ali-
quando [illegible] et [illegible] [illegible]
[illegible] in [illegible] ut cum dicitur pater loquitur
filio [illegible] / [illegible]
[illegible] in filio / Aliquando vero accipitur
[illegible] [illegible] [illegible]
[illegible] personarum Job [illegible] [illegible] est
[illegible] [illegible] aliquando vero [illegible]

essentiam [illegible] ut cum dicitur [illegible]
[illegible] [illegible] [illegible] loquitur [illegible]
[illegible] [illegible] [illegible]
[illegible] quod tres sunt dicentes [illegible]
verbum [illegible] [illegible] dicere ibi
accipitur [illegible] cum dicitur [illegible]
sic dicit hoc est intelligit
cum sit unum intelligere [illegible]
unum erit intelligens et [illegible]
unum verbum / [illegible] intelligentia [illegible]
[illegible] quod verbum [illegible]
ergo tres sunt qui dicunt [illegible]
qui dicunt [illegible] et tres
sunt dicentes quod [illegible] non [illegible] intelligere [illegible]
tres intelliguntur et tres intelligunt
[illegible] [illegible] [illegible] plus dicit
accipitur in [illegible] [illegible]
[illegible] dicitur accipitur [illegible]
[illegible] aliquando accipitur dicitur [illegible]
[illegible] / Aliquando [illegible] personae / Ali-
quando [illegible] Cum dicitur [illegible]
[illegible] / ut cum dicitur pater dicit se
vel filius dicit se / vel [illegible] dicit se
dicit [illegible] quod [illegible] / unum est dicere
sed unum [illegible] esse / Cum vero dicitur
[illegible] alia persona accipitur [illegible]
modis [illegible] cum dicitur dicit [illegible]
[illegible] / [illegible] dicitur verbum / et [illegible]
[illegible] dicitur [illegible] / Cum [illegible] [illegible]
persona [illegible] dicit / [illegible] intelligi
[illegible] modis / [illegible] sic verbum [illegible]
[illegible] [illegible] [illegible] [illegible] modo pater
[illegible] dicit filium / [illegible]
ut verbum / et hoc modo [illegible]
[illegible] [illegible] [illegible] modo
[illegible] persona [illegible] [illegible] dicit
[illegible] / [illegible] modo dicere est [illegible]
Et hoc modo dicit [illegible] quod tres
personae sic [illegible] dicunt / Cum vero
dicitur [illegible] filius dicitur [illegible]
modis / [illegible] quod dicere dicitur [illegible]

ubi sed quod dicitur de verbo [illegible] et istud
dicere verbum est quod declarare sive revela-
re hoc est notitiam dare quod dicitur verum
verum secundum est verbum divinum [illegible] et
[illegible] sit actus [illegible] trinitatis appropriatur
filio sicut dicitur [illegible] xi revelasti ea
parvulis ubi Beda [illegible] verbum
verbum alius [illegible] quod dicere dicitur [illegible]
rei et sic hic dicit dicere rem idem
est quod dicit [illegible] rem in [illegible]
[illegible] sunt / et communis istud dicere
sit essentiale [illegible] trinitatis appropriatur [illegible]
[illegible] filius [illegible]
[illegible] et secundum est [illegible]
quo erat ut fieret [illegible] verbum
quo creaturas [illegible] non est [illegible]
[illegible] de creaturis [illegible] verbum
in divinis non dicitur [illegible] ubi extrinsecus
sed [illegible] quod est ante omnem [illegible]
[illegible] / quod est [illegible] cogitationis
et diversione [illegible] ut dicit Augustinus
xv de trinitate / sed verbum istud [illegible] aliud
est quam notitia / sive intelligentia / eo
quod notitia actualis sive intelligentia
/ communis sit toti trinitati et nulli [illegible]
[illegible] / verbum quod [illegible] trinitati et
nulli [illegible] Respondetur quod communis [illegible]
sibi intelligitur notitia / non [illegible] no-
titia [illegible] sed notitia quod est ex alia
orta [illegible] existens [illegible] ut
[illegible] verbum [illegible] sibi dicat no-
titiam [illegible]
[illegible] ad divina / Non [illegible] sciendum
quod communis notitia sit [illegible] hoc
verbum Nam verbum dicat notitiam non
[illegible] modo sed quod est orta ex
[illegible] ut [illegible] / et [illegible] modo
[illegible] / et [illegible] ut [illegible] ad
[illegible] amoris amorem

et amorem [illegible] ut [illegible]
[illegible] exemplo [illegible]
[illegible] non est [illegible] filio / [illegible]
[illegible] sit manifestativum
[illegible] sicut dicitur Iohannis xvi [illegible] dicitur
verbum sicut [illegible] Richardus de
[illegible] dubio [illegible] eandem [illegible]
eandem [illegible] verbo [illegible] Andreas
audiret / verbum [illegible] ipso eadem
Andreas [illegible] / [illegible] verbum
[illegible] eandem [illegible] et [illegible]
[illegible] notescit / [illegible]
[illegible] verbum [illegible] dicitur [illegible]
[illegible] manifestatur [illegible] vocis
[illegible] verbo [illegible]
[illegible] vocis Andreas
[illegible] Iohannis [illegible]
[illegible] audiret [illegible] Non [illegible]
[illegible] verbum / [illegible] est non [illegible] / [illegible]
[illegible] solo [illegible]
[illegible] manifestativum / sed
[illegible] est [illegible] solo [illegible]
[illegible] manifestativum sicut
[illegible]
[illegible]
[illegible] solo Nam solus [illegible] dicitur
[illegible] audit / [illegible]
[illegible]
[illegible] d. q. xx
[illegible] dicitur / verbum quod
[illegible] dicitur [illegible]
et [illegible] ad dicitur [illegible]
ad [illegible] verbum dicitur [illegible]
[illegible] Respondetur [illegible] in divinis
[illegible] duobus modis [illegible]
et sic [illegible] ad
[illegible] alterum et
hoc modo accipitur [illegible]

eo dicitur

ad magnam amplitudinem [illegible] Alio
accipitur notionaliter / et secundum hoc
[illegible] personam filii ut plenitudinem ex
pressam absolute sine aliis / et alio
dicitur [illegible] plenitudines non solo adae
quatenus dicuntur [illegible] essent ut patet [illegible]
[illegible] [illegible] filii plus
est [illegible] ad distinctionem
quod dicitur [illegible] notionaliter ut sic
[illegible] [illegible] [illegible]
[illegible] [illegible] / et secundum hoc
[illegible] filio Et hoc modo
dicit [illegible] filium [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] quod est apud [illegible] Dubi
[illegible] quod dicit [illegible] pater
non [illegible] si [illegible]
[illegible] esset [illegible]
[illegible] [illegible] est [illegible]
[illegible] Iob xxiij Semel loquitur deus
[illegible] est [illegible] quod est se
mel / [illegible] pater [illegible]
[illegible] [illegible] [illegible] dicitur
quod [illegible] pater dicit [illegible] dicit [illegible]
accipitur [illegible] [illegible]
[illegible] [illegible] pater [illegible]
[illegible] dicit genuit filium / [illegible]
[illegible] [illegible] quod dicit [illegible]
et [illegible] quod dicit [illegible] quod
est [illegible] quod [illegible] dicit
[illegible] / et [illegible] / et hoc
vel [illegible] vel
non [illegible] / quod est [illegible]
deus pater dicit genuit filium / [illegible]
quod manifestetur [illegible] notionale
[illegible] notionale [illegible] manifestari
[illegible] / [illegible] pater genuit
pater genuit filium [illegible] ut [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] non

[illegible] patet [illegible]
[illegible] [illegible] [illegible]
[illegible] pater [illegible]
[illegible] genuit filium Non enim [illegible]
[illegible] [illegible]
[illegible] esset [illegible] patet [illegible]
[illegible] [illegible] dicit [illegible]
[illegible] esset [illegible]
[illegible] [illegible] [illegible]
dicit [illegible] [illegible]
[illegible] [illegible]
[illegible] non est
[illegible] [illegible]
[illegible] [illegible] ex quo
[illegible] [illegible] [illegible]
[illegible] / Nunc ego [illegible]
[illegible] / et [illegible]
[illegible] / [illegible] ad
[illegible] est [illegible]
[illegible] / [illegible]
[illegible] [illegible]
[illegible] / et [illegible] pluribus [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] filius est natus est / futurum / [illegible]
[illegible] est [illegible] pater
[illegible] filius [illegible]
fides / Ergo [illegible]
[illegible] filius [illegible] pater et [illegible]
[illegible] esset [illegible] est / [illegible]
[illegible] [illegible]
[illegible] / [illegible]
et nobis [illegible] est ut et nos [illegible]
veniamus [illegible]
[illegible] possumus [illegible]
[illegible] [illegible]
[illegible] [illegible]

dum

No

[illegible]

hoc dicitur eterna generatio et generatus
ibi intelligitur etiam spiritus sanctus / sapientia
dicta est in scripturis candor lucis et
dicta est ideo patris / huius eterne
splendoris et eterna luce manantis ex
quibus intelligatur coeterna / Nox quod
ut lucerna accenditur simul cum igne et
splendor existit / Sed in hoc igne
sine splendore / et credo te priorem
filio fuisse / ideo existit de spiritu
hominis intendens parabolam / existit ideo
nox et apparetur existit sed ille
qui apparet erat antea accendi et
ad parabolam / ponamus quod aliqua natura
simpliciter vel ingenita vel habens
nomen cum ingenita sit [illegible] nascatur
Si quod ingenita esset [illegible] esset ingenito
angelico / quod autem dicatur quod utraque
nata est / patet quod semper esse generans
et semper cum illo natus est Sed dicunt
ecce intellexi eum priorem / coeternum fi
lium sic esse splendorem eius quem
videmus / aut sic ingenitum esse ignem
in quo splendor existit / dicimus
non sic esse eius comodo quod / Non credo
aut quod non invenisti similitudinem / fortasse
autem invenimus in creatura / quod intel
ligamus filium coeternum patri / ambiguum
invenire / sed non illud possumus inveni
re in uno genere similitudinem sed inveni
ambo genera / unum quod dicit similitudi
nem / et alterum unum nos docemus / Si
dicit ille similitudinem genitus et per
dicit ipse aliquis quibus nascuntur et
sic homo de homine / sed tamen homo in homine eius
filius / Invenimus quod in ista natura
huius nature / dicit equalis genus
In illo autem generat similitudinem quod nos

dicimus de splendore ignis et de igne
singuli equalis nature non invenies per
venies coeterne / tota quod ibi que hic
reperitur singulariter invenitur / et non
solum quod in creaturis totum invenio ibi
sed verumque in creatore / Item ex quo quia
in epistolis suis tria alicubi quod
filium appellat patris alicubi autem verbum
vocat / alicubi autem splendorem
vocat scriptura divina singula hoc
nomina dispositive dicuntur / ut intelligamus ea
que de ipso dicuntur quod blasphemiam que
cum tamen filius eius sit nature ut sit
volens sine unde genitum scilicet patris
et filius / Et filius patris qui ex eo natus
est unigenitus / Deinde quoniam nativitas
et filius apud nos cum motu per
passiones [illegible] dei quia hunc filium appel
lat verbum impassibilitatis nativitatis eius non
ipso demonstrans / sed quia per filius esse
ut homo indubitanter filius suo
demonstraret / ne hic quis tamen de
divina natura putaret splendorem
vocat unigenitum patris / splendor
enim nascitur a sole / non autem in
telligitur sole posterior Ecce per
quod per filium splendor et demo
nstrat / impassibilem nativitatem eius addit
coequalitatem / filius nostri simul / sic ibi.

## Et verbum erat apud deum

In prima precedenti clausula commentator
descripsit unitatem sive filii et
patris in divinitatis essentia / In ista
secunda clausula describit eorum personalem
alteritatem / cum dicat verbum erat apud
deum // Tunc cum deum generat
sunt [illegible] / Sed hic ipso apud im
portat distinctionem / Invenimus enim et
apud scripturas / denotat eandem ipso auctoritate
hic Crisostomus Origenes / scilicet aliquis quod de verbo

// Vel in nomine

m^t abalio cu cum addit Non eni maior dr apud maiorem / s3 cum fcdm quem ipse loqui Et si in principio et filius no sit maius 2mj / tu in pre 2 auctoris in filio subauctor Dum qma filius 2 apud / pr aut non a filio / ideo no dixit eu th / dum cu apud vbu / sed vbu apud deum Et nomdu pliciet ... apud importat distinctionem et auctoritatem ut visu est

importat

tu cu dr ecam ... Spiritu sancti
...

[illegible]

+ Ita [illegible] experimentum [illegible] apud priorem [illegible] dicere tantum pluribus et exigitur ad distinctionem [illegible]
idem est [illegible] est semper aut [illegible] prius [illegible] distinctionem [illegible]
[illegible] clausula [illegible] erit [illegible] remanet [illegible] clausula
[illegible] erit apud deum [illegible] distinctio [illegible]

ut dictum est prius incomplexe designat
[illegible] importat quandam relationem et exigitur
distinctionem personarum [illegible] omnibus [illegible] est bona
/ [illegible] apud incomplexe designat [illegible]
quandam aliquam importat / sed distinctionem personarum
prius / [illegible] quandam [illegible]
importat + Quare [illegible] in hoc lo
co hec propositio apud nos est / ut patet
[illegible] distinctionem filii apud nos sumitur
cum dicitur / Verbum erat apud deum .i.
filius apud patrem ut alius persona apud
alium Secundo est autem quod [illegible]
personam apud quattuor [illegible]
quattuor obiectiones [illegible] exclu
duntur Sicut cum [illegible] apud subsi
stenciam [illegible] / Non enim [illegible] albe
do est apud corpus cum non sit sub
sistens / sed cum [illegible] subsistens
[illegible] dici [illegible] est apud hominem
et non [illegible] dici esse apud alium
nisi aliquis subsistens Secundo [illegible]
[illegible] Non enim [illegible]
est apud militem / sed miles est apud
regem [illegible] distinctionem Non enim
[illegible] aliquis est apud seipsum [illegible]
[illegible] est apud alium [illegible] est quandam
et [illegible] cum dicitur talis
est apud talem [illegible]
[illegible] Secundo [illegible]
[illegible] conditiones [illegible]
personas apud importans [illegible]
hac clausula / Verbum erat apud deum
[illegible] clausule [illegible] erat
[illegible] / [illegible]
[illegible] hinc [illegible] est [illegible]
prius erat [illegible] / [illegible] prius [illegible]
[illegible] apud [illegible]
illam [illegible] prius [illegible]

et [illegible] quoniam prius sunt [illegible] prie
[illegible] est obiectio [illegible] / et sic
sunt quattuor obiectiones / quas [illegible]
quattuor conditiones huius [illegible]
apud [illegible] excludi [illegible]
[illegible] est / Ita quod [illegible]
clausule [illegible] erat [illegible]
[illegible] / sed [illegible] clausule [illegible]
ubi erat verbum [illegible] apud patrem / [illegible]
cum aliquis dicitur [illegible] dicitur [illegible]
[illegible] .i. [illegible] erat
erat / ubi [illegible] erit
sed autem obiectio procedit [illegible]
[illegible] / ab [illegible]
[illegible] / [illegible] obiectio [illegible]
dicitur [illegible] cum dicitur / Verbum erat apud
deum ut [illegible] apud designat [illegible]
secundum ultima dictarum conditionum et
[illegible] secundum [illegible] ubi [illegible] erat
verbum [illegible] / apud deum / [illegible] loco
[illegible] talem [illegible]
sed [illegible] apud patrem [illegible]
[illegible] alius [illegible]
sed est apud patrem sic [illegible] apud dicere
[illegible] Verbum erat [illegible]
.i. [illegible] sed [illegible] sunt [illegible]
dicitur non [illegible]
[illegible] Verbum est procedens ab alio
sed obiectio [illegible] cum
dicitur Verbum erat apud deum ut [illegible] apud
accipiatur secundum [illegible] conditionem
[illegible] importat auctoritatem et sic [illegible]
[illegible] Verbum [illegible] est [illegible]
[illegible] / Verbum erat apud deum [illegible]
[illegible] conditionum Non [illegible]
[illegible] auctoritate / erat enim apud
deum et apud auctorem / dicit enim
[illegible] prius [illegible] apud deum et qui
abest [illegible] non abest [illegible]

Tercia quod est ad aliud expositio secundum quod
principium accipitur pro re que talis est. Tunc
dicit dicens in principio erat verbum i. filius
in patre. Sed quia est malicia nec non sub
sistens sicut albedo que est in corpore non
subsistit. Non quod verbum est ut sub
sistens in sua ypostasi. Sed hanc obiec
cionem solvit philosophus quod dicit verbum erat
apud deum, et hoc apud significatur secundum huma
nam dictionem, sed in quo habet subsistere
quam in toto. Et secundum Crisostomum est sensus
verbum in principio erat non accidens sed erat
apud deum ut subsistens et persona
dicitur autem [illegible] quod [illegible] contra
[illegible] [illegible] dicebant [illegible]
[illegible] fuisse in principio [illegible] tibi di
cens in principio erat verbum verbum erat
apud deum. Crisostomus. Quia magne di[illegible] hic
est [illegible] et in [illegible] principio [illegible] hanc
[illegible] posuit deinde, ne quis audi
ens in principio erat [illegible] verbum di
cat confestim hic removit dicens
et verbum erat apud deum. Quarta
quod ad aliud est talis. Cum dicens in
verbum erat in principio i. in patre, quod autem
intelligitur non est distinctio ab eo quod
[illegible] non est distinctus a patre. Sed hec
obieccio excluditur per hoc quod dicit Et
verbum erat apud deum ut hoc apud sig
nat per [illegible] [illegible] sed quam
hic distinctionem ut sit [illegible] secundum Alcuinum et
Bedam verbum erat apud deum scilicet pa
trem per distinctionem persone. Sic quod
per hoc [illegible] et verbum erat
apud deum habet [illegible] ubi ad pa
trem [illegible] secundum Basilium distinctionem in
persona secundum Alcuinum et Bedam subsiste
ciam [illegible] secundum Crisostomum. Auctoritatem
[illegible] ad verbum secundum Hilarium. [illegible] secundum Origenem
per hoc quod dicit verbum erat apud deum et
filium [illegible] fuisse apud patrem [illegible] cum

[illegible] dicitur [illegible] est verum [illegible] ad [illegible]
[illegible] vel ad aliquem alium ut patet [illegible]
[illegible] locis. Non autem dicitur verum
[illegible] est apud patrem. Nec dicitur erat
verum apud [illegible], quia ad alios [illegible]
[illegible] incipit [illegible] verbum [illegible] non
habuerit, sed ad deum patrem dicitur verum
erat apud deum quia [illegible] [illegible] erat
erat verum apud patrem. Verum Crisostomus [illegible]
[illegible] etiam est [illegible] quod verum dicitur ad
[illegible] ad [illegible] ad [illegible]
[illegible] ad deum [illegible] non. [illegible]
non [illegible] apud [illegible]. Ex eo [illegible]
[illegible] est in eo dicitur et verbum erat
apud deum quia ut in principio apud [illegible]
patrem est. Notandum est quod [illegible] [illegible]
[illegible] que dicitur in principio erat verbum i.
verbum erat in patre [illegible] [illegible]
cluditur error [illegible] qui posuerunt [illegible]
[illegible] [illegible] et [illegible] [illegible]
a patre in divinis, ut cum dictum est
[illegible] verbum est in patre quia est eiusdem
essencie cum eo. Per secundam autem clausu
lam qua dicitur et verbum erat apud patrem
excluditur error Sabellii. De quo dicit
Theophilus [illegible] [illegible] quod Sabellius
[illegible] dicitur [illegible] est [illegible] cum
dicebat quod pater [illegible] et spiritus sanctus una
est persona [illegible] aliquando ut pater apparuit, aliquando
ut filius, aliquando ut spiritus sanctus, [illegible]
[illegible] confunditur ex hoc verbo. Et verbum erat
apud deum. Hic enim [illegible] alium [illegible]
[illegible] filium, alium deum scilicet patrem. Et Crisostomus
Non enim [illegible] in deo erat [illegible] apud
deum erat [illegible] sed in [illegible] [illegible]
[illegible] nobis [illegible]. Recolligendo
ergo expositiones [illegible] clausule ex quo
ut dictum est apud [illegible]
licet nichil sit [illegible] in divinis in
essencia, est [illegible] [illegible]

quia persona non est alia ut patet in simbolo Athanasii confundendo tres personas / et secundo quod dicitur verum erat apud deum ubi [illegible] notatur personalis distinctionis in tempore et [illegible] Secundo verum erat apud deum i. non est locative vel diffinitive circumscriptio vel dilatatio ad certum locum / dico [illegible] ipso est / nota localis [illegible] 3° quod ipso apud est nota [illegible] quia omnia que sunt in divinis sunt eterna / igitur verum est apud deum / scilicet quod verum est eternum / 4° est nota solitarie abnegationis / quia in divinis non est solitudo / quia una persona non est sine alia Johannis 14 qui me videt me videt et patrem meum / Nota contra quia ego in patre etc. Contra dicit [illegible]

Ric

[illegible] Richardus in libro de trinitate sic dicit quod tres personas divinas / quia aliud quam tres aliquos [illegible] / et dicitur [illegible] intelligere aliquem [illegible] qui non sit [illegible] / et [illegible] tres personas sed duobus intelligendo tres alios [illegible] sit [illegible] / Sed [illegible] sunt plures vel unus una [illegible] [illegible] nichil [illegible] exsistere [illegible] persone [illegible] ergo in divino esse intelligimus tres aliquos scilicet patrem filium spiritum sanctum quorum [illegible] sit [illegible] licet [illegible] sit [illegible] in divino esse et non fuerit [illegible] personis / igitur ergo in divino esse [illegible] pluralitas [illegible] sine vitio / [illegible] Richardus in libro de trinitate nichil aliud est persona divina quam [illegible] divinum exsistere in [illegible] / quia sunt ibi plures [illegible] / quia persona humana nichil aliud est quam [illegible] humanum esse exsistere [illegible] / sed in divinis est esse

exsistere [illegible] / quod dicitur pluribus quia sunt ibi plures [illegible] exsistere in [illegible] scilicet pater filius spiritus sanctus / quia est ibi unus non ab alio a quo alius / scilicet pater qui soli patri convenit est ibi unus ab alio per generationem / a quo alius per processionem scilicet soli filio / et est ibi unus ab alio per processionem a quo non alius scilicet spiritus sanctus ergo in divino esse est pluralitas personarum sine vitio / ad aliud [illegible] vitio non [illegible] [illegible] fuerit aliud / [illegible] fuerit aliud [illegible] fuerit alius [illegible] / [illegible] fuerit aliud sine aliud vel aliud [illegible] / [illegible] fuerit aliud sine alterum et alterum / ergo [illegible] fuerit alius [illegible] / sed in divino [illegible] non est [illegible] / quia in divino [illegible] solus est [illegible] fuerit alius [illegible] / sed [illegible] fuerit aliud [illegible] ergo [illegible] in divino esse non fuerit [illegible] / [illegible] dicitur [illegible] solum est ibi [illegible] modum [illegible] ergo in divino [illegible] non est pluralitas personarum sine vitio Solutio [illegible] Richardus in libro de trinitate [illegible] personas in divinis [illegible] plures [illegible] et [illegible] / et plures ibi personas et non plures [illegible] esse / quia ibi sunt plures [illegible] esse [illegible] / [illegible] ibi [illegible] / [illegible] quia [illegible] in divinis [illegible] plures personas quia plures [illegible] / [illegible] tres personas patris [illegible]

4.

divinum esse non ab alio, et a quo alius
habet idem esse per generationem, alius
vero per processionem. Cum dico filium di-
co spirantem divinum esse idem ab alio
per generationem, et a quo alius per processionem.
Cum dico personam spiritus sancti dico
spiratum idem esse divinum ab aliis scilicet
patre et filio per processionem. Est ergo idem
esse patris et filii et spiritus sancti, scilicet esse
divinum, diversis tamen et [illegible] incommunicabilibus
circumstantiis(?) proprietatibus. Sic ergo nihil aliud
est de persona quam habere esse absolutum
nature cum aliqua incommunicabili proprietate; oportet enim
ponere quod pater est pater, filius est persona
et spiritus sanctus; et quia est ibi idem
esse divinum ~~expressum~~ tribus proprietatibus
incommunicabilibus, necessarium oportet ibi esse tres
personas. Sic ergo patet quod in divino esse
est pluralitas personarum sed unitas. Sed
ergo dicendum, quod licet persona substantiam
dicat et substantia dicatur, non tamen uni-
tas substantie ponit unitatem persone, sed
pluralitas persone pluralitatem substantie.
Unde cum pluralitas substantie non
tollit unitatem persone, quamvis plu-
ralitas persone unitatem tollit substantie, in
Richardus in libro de Trinitate. Cum dicantur tres
persone intelliguntur tres aliqui quorum
unusquisque sit substantia rationalis nature, sed
non sunt plures substantie, ymmo omnis una
eademque substantia. Nihil enim est ad
proprietatem vite quam persone. Dicitur enim
esse personaliter et ad non tollit, non
tollit utrumque vite persone. Sic esse
personaliter aliud et aliud non scindit
utrumque unitatem substantie. Ex quo in humanis non
substantie pluralitas dicit ibi vite
vel unitatem personarum. Nec pluralitas

personarum et tamen dissolvit unitatem substantie.
Ad primum ergo rationem in quantum dicitur quod differentia
est diversa ratio vel modi competendi
unum et aliud, et tamen non facit aliud
aliud et aliud et tamen facit aliud et
aliud, et ita diversarum personarum in mo-
dis(?) [illegible], et sic diversa modi competendi est
secundum rationem originis, scilicet per dicere iste habet
non ab alio, a quo alius; iste habet
ab alio per generationem; iste per pro-
cessionem. Sed cum ordo diversus secundum rationem
originis nature, quia in habendo non ab
alio, sed cum diversa ratio non facit aliud
et aliud, unde diversitas impossibile
est nec intelligitur nisi per aliud quod
de alio et aliud de alio est. Unde
sic diversa facit diversam personam in divino
esse. Ad primum non diversa procedit quod
non diversitas, quia potest ad animam in
divinis impossibile est quod illi duo sit
unum, potentia ... esse unum. Et ulterius
non obstat non est proprie in divinis substantia cum
proprie dicatur quod dicit subsistere, sed proprietas
quibus formaliter distinguuntur persone non
dicit subsistere personis sed existere. Ista(?)
[illegible] persone in divinis non dicuntur
existere quam subsistere, et hoc
dixit Bohemus in libro de Trinitate. Sic esse
dicendo proprie, quod in hoc nomine exi-
stentia exprimitur ordo nature sive
originis, unde existentia dicitur quasi ex
eius existere, id est ex aliquo esse, et hoc
quod dicitur ex quo esse convenienter esse ex
alio alium. Item notandum Richardus
dicit quod non proprie erat in divinis
in divinis, quia in deo non est vel
non potest, quia si posse esset esset
in eo forma potentia, et ideo

nec individuum dicitur / nec ultra individuum
per hoc autem excluditur quod est individua
in diffinitione persone posuit in his tabu-
lis dicens / Persona est rationalis nature
in his talibus accidens / dicimus enim
primo oppositum quod substantia sive subsistentia
dicitur potest dici a subsistendo et sic
proprie non convenit deo / vel potest dici
substantia magis large sicut quia eius persone
et sic convenit deo quod dicatur substantia
tamen cum est non dicitur substantia sicut persone
persone sunt / et in se fixa / Similiter
et individuum potest dici quod uni soli
convenit / vel quod est unum solum
primo individuum quod persone divine
sed non essentia divina / quia essentia
divina non convenit uni soli / immo tribus
personis / et sic dicitur persona divina in-
dividua substantia / Secundo modo dicitur individuum
divina essentia sed non persone quia
essentia est una sola sed persone
non convenit esse solum Item notandum quod
boethius in libro de duabus naturis
qui dicit originem huius vocabuli persone
quod apud grecos idem erat prosopon
quod persona / et prosopon dicitur ab eo quod est
ante vel in prosopos quod est facies
et quia ante faciem ponebatur persona
prosopon per homine larvato qui ponebat
larvam ante faciem ad repraesentandum
aliquam certam personam / et sic dicebatur
persona a personando sed persona in illis
scenicis dicebatur larvatus / vel re-
praesentans aliquem etiam unum ab hoc
erat nomen persone translatum Sed
alio modo dicit ipse / quod persona est rationalis
nature individua substantia / Et sic etiam dicitur
persona / quod ut ipse dicit etiam persona est

aliquis est / atque in hiis rationa-
libus / substantia quia omnis natura est in
universalibus sed in individuis tantum
consistit per differentias / Rationalis nature
individua substantia / hoc ergo modo
in divinis capitur persona methaphorice
[illegible] / Sed secundo persona rationa-
lis potest dici circumscriptione nota
quod pluralitas nature ordinat imperfec-
tionem nature vel essentie vel
persone / quia si haberet essentiam
sibi consortem que non esset ipsa
vel ab ipsa hoc esset in perfecto
defectus in ipsa quia una de-
esset alia / Sed hic sunt persone ferrum
persone divine nature cum est
persona quod habet consortem personam
et hoc non sunt cuius quod
est in deo persona ... ordinis
non est in bove solo immo non
est in pluribus Sed de vobiscum
invenitur natura rationalis individua
substantia invenitur persona / quia hoc
est ratio persone Sed in deo in an-
gelo in homine invenitur rationalis na-
ture rationalis nature individua substantia ergo
in persona / dicit ergo quod rationalis una
dicitur persona in hiis / Et quod divisas
Non quod divisas ut patet quia substantia
dictum rationalis invenitur quod est ratio
persone sicut ergo quod unum / Sed constat
quod in homine dicitur persona ad personam
[illegible] / et similiter in angelo / ergo in
divinis dicitur persona a persona quia
pluribus in deo non est dicta substantia
quia non ... a pluralitas persone / aut
si dicitur quod non sit unum rationale est in
hiis persona quia consistit differentia

ad hoc notandum quod dicit Richardus de s. Vic-
tore de trinitate: In distinguendis itaque perso-
nis opus est ut arbitror gemina
consideracione, et scilicet videlicet et
qualis et quis sit, unde habet esse
una persona consideracionem [illegible] respicit in
distinguendo rei qualitatem, alia vero
respicit in investigando rei originem
ad istam oportet diligenter attendere quis
sit sibi cum aliis [illegible] quod qualis, quis
qualis quod denique [illegible] assignare non
bene ad propositum pertinet indagare
hic quis quod est, unde habet esse a
semetipso an aliunde, et si aliunde
a quo scilicet, utrum modo isto vel illo
vel alio [illegible] considerandi modo
[illegible] consideracione sive
persona, si sola rei qualitate, aut si
solum rei origine, et [illegible]
[illegible] Secundum solam rei qualitatem
[illegible] quod pluribus personis est una
[illegible] singulis [illegible]
singulorum [illegible] plures [illegible]
[illegible] esse [illegible] differen-
[illegible] est [illegible]
[illegible] consideracione [illegible] qualitate sola
nil [illegible] origine de
[illegible] solam originem est illa
[illegible] consideracione quod pluribus
personis [illegible] minus esse
invenitur [illegible] secundum originem [illegible]
[illegible] consideracionem [illegible]
[illegible] rei qualitate [illegible] origi-
nem [illegible] ubi sine
qualis persona est plures personarum
[illegible]
[illegible] persona ad
personam [illegible]
[illegible] et [illegible]

[illegible] in [illegible] / ubi
[illegible] pluribus, alia [illegible]
[illegible] diversio [illegible] est [illegible]
et alia [illegible] alias, In angelorum autem
natura nulla [illegible] sola [illegible]
[illegible] est [illegible] singulorum simul
et omnium [illegible] solum [illegible]
[illegible] tot [illegible] personae [illegible]
[illegible] in angelis non est [illegible]
[illegible] secundum originem [illegible] omnes
personae angelorum [illegible] uno modo
originem [illegible] est [illegible] ibi [illegible]
[illegible]
[illegible] in divina [illegible] originem
[illegible] personarum [illegible] ad
[illegible] secundum originem et [illegible] et
[illegible] est [illegible] et [illegible]
[illegible] secundum originem, et [illegible] est minor
ut in angelis, et [illegible] originem
et [illegible] est [illegible] personarum
[illegible] non est [illegible] personarum
et alias [illegible] personis
in [illegible] personis [illegible] in divinis personis
non est [illegible]
est [illegible] ibi non
[illegible] sive [illegible]
[illegible] est ibi
[illegible] ad [illegible]
personarum sine [illegible] aut [illegible]
[illegible] in [illegible] personis non
est [illegible]
[illegible] est [illegible]
et [illegible] est [illegible]
[illegible] personis non
est [illegible]
personarum [illegible] est [illegible]
ille personales [illegible] sunt [illegible]
[illegible] Richardus [illegible]
[illegible] tres personae [illegible]

tres aliqui quem [illegible] unum constituit personalitas vel
natura/ sed deus ipso multiplicatur aliquis
unum quem sit solus personalitas/ ubi ergo sunt
plures persone sunt plures aliqui/ et
ubi sunt tres persone ibi tres aliqui
Ergo trinitas constituitur [illegible] et [illegible]
et ideo relinquitur quod in divinis personis
[illegible] est unus [illegible] quod [illegible] [illegible] et
ideo constituunt unum [illegible] sed sunt diffe-
rentes personaliter/ sed non sunt unum [illegible]
[illegible] constituunt speciem unius trinitatis
ut patet quia unius trinitatis ubi est re-
peritur [illegible] deus personaliter in tribus/ est
tamen unus [illegible] personaliter [illegible] in tribus
personis [illegible] deus non est [illegible]
unius trinitatis/ sed solum [illegible] [illegible]
[illegible] ergo sit ibi unus [illegible]
sit unus [illegible] vel [illegible] aliud modum
/ [illegible] unus [illegible] patet per [illegible]/ [illegible]
dicit in [illegible] personis unus [illegible]
[illegible] que unum sit [illegible]
/ ergo unus quod est ibi/ unus [illegible] [illegible]
non aliquis [illegible] [illegible] [illegible]
addit adesse [illegible]/ sed ubi est unus
ibi est adiectum aliquod [illegible] ergo [illegible]
non potest ibi unum aliquid ergo ut unus
[illegible] alius et alius [illegible]
unus [illegible] [illegible] numerus
[illegible] est [illegible] quam [illegible]
/ [illegible] multiplicatur [illegible]/ multiplicatur
personaliter/ vel [illegible] vel formaliter/
[illegible]/ [illegible] operacionum [illegible] [illegible]
pluralitas [illegible] est unus singularium
[illegible] formarum est ut in
[illegible] et in angelo [illegible]
est in [illegible] sive [illegible] sive [illegible]
[illegible]/ et hec forme sunt
in illo [illegible] est in [illegible]

integralibus sic in corpore [illegible] operacionum
est in una forma que habet diversas
operaciones ut albedo que facit colorem
et disgregat visum/ hec autem pluralitas
non [illegible] in divino esse [illegible]
[illegible] [illegible] dicit Boecius/ [illegible]
est [illegible] unus [illegible] [illegible]
[illegible] sunt [illegible] ut dicit [illegible]
dicit [illegible] vel distinctio ipso [illegible]
aut [illegible] aut [illegible] origine
[illegible] [illegible] [illegible] [illegible]
[illegible] distinguitur persona [illegible]
ubi [illegible] [illegible] in origine [illegible]
est [illegible] sine [illegible] personaliter/ quia
[illegible] [illegible] sicut in angelis non
est [illegible] [illegible] omnis [illegible]
[illegible]/ [illegible] [illegible]/ et non
unum [illegible] [illegible] in [illegible]/ [illegible] quia
modo [illegible] et distinguitur persona
[illegible] [illegible] personaliter [illegible] quia
non omnis [illegible] [illegible]
[illegible] ibi [illegible]/ et est [illegible]
[illegible] [illegible] in divino esse est solum
unus [illegible] per originem [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
non est unus vel [illegible] personaliter sicut
in aliis et ideo solum est ibi unus
[illegible] sine [illegible]/ et non unus [illegible]
[illegible] unus [illegible] personaliter/ [illegible]
solum per originem [illegible] quod non facit unum
in [illegible] sed solum in [illegible] vel
personis [illegible] ergo [illegible] quod [illegible]
[illegible] [illegible] [illegible] est/ vel [illegible]
[illegible]/ [illegible] ergo non facit unum
[illegible] [illegible] [illegible] est [illegible]
[illegible] quod est ipso vel [illegible]
non facit unum sed facit unum [illegible]
[illegible] [illegible]/ et hec est quia

quia magis dicitur ad relationem originis quam
ad rem ad se. Unde paternitas in aliquo et
filiatio in ipso eodem non dicuntur relative
ad se invicem, sed paternitas in isto
et filiatio in alio, propter hoc quod
hoc ad illud ad quod refertur semper ponit
aliud et aliud, et ita facit magis pro
personam sine persona. Ad argumentum contra
quod dicitur relatio nichil addit respectu essentie,
dico quod relatio non addit aliud ad rationem
divine essentie, unde ex illa parte qua
ad eam essentiam comparatur non est numerus,
sed comparando ad illud ad quod refertur, unde
paternitas ipsa non facit numerum cum essentia
sed facit numerum cum filiatione que est in
filio ad quem refertur, et ex illa parte
est multiplicatio. Queritur quare non

Nota

ibi an sit ibi numerus [illegible]
solum vel non, et si non quod [illegible]
relationum vel personarum. [illegible] ad
primum obiectum. [illegible] eorum non
est numerus, quia sit secundum [illegible]
forme [illegible] sicut dictum est. Sic
est ibi numerus quia sit secundum [illegible]
ordinis, quia ibi non est accidens, ideo ibi
est numerus solum qui est secundum re-
lationem, quia relationes non ponunt
numerum rei ubi dictum est [illegible]
[illegible] sed solum in numero vero
[illegible] quia [illegible] aliquis
[illegible] aliquis et medium [illegible]
lineam [illegible] illas [illegible]
relationes [illegible] non ponunt nisi
distinctionem [illegible] et non rei quia eadem di-
vina essentia tota [illegible] sit [illegible] relatio
non ponit ibi numerum nisi [illegible]
[illegible] quod est ibi numerus personarum
[illegible] ordinem originis quo [illegible]

[illegible] quia in [illegible] [illegible] que est
mens intelligentia amor, et relatio
originis, quia invicem [illegible]
et ab utroque amor, et tamen hec
non est divina possessio nec personarum
in anima, quia anima sola persona
invenitur [illegible] [illegible]
quod non erit numerus possessionum vel
personarum divinarum. Ad secundum dico si solum
esset ibi unus respectus et non rei [illegible]
quod [illegible] esset solum [illegible]
[illegible] et quod non esset [illegible]
quod est [illegible] divina. Solutio dicendum
quod in divinis est numerus relationum et
possessionum, et non solum numerus rationis
sine [illegible] quia [illegible]
[illegible] et [illegible]
[illegible] et ordine om-
nibus [illegible] secundo ordine
originis divine [illegible] quod [illegible]
ab alio [illegible] divina [illegible]
et possessionum nichil detrahendo
simplicitati divine essentie, quia
intelligendo eam divinam [illegible]
[illegible] est quod intelligitur in [illegible]
et [illegible] intelligens eam [illegible]
ab alio, [illegible] intelligens [illegible]
[illegible] ab [illegible] eam non
ab alio, et [illegible] introducuntur
divine relationes, unde [illegible]
quia possessionum nichil aliud est [illegible]
[illegible] nature sine [illegible] sub [illegible]
[illegible] divinam [illegible] [illegible]
[illegible] ideo [illegible] in
[illegible] possessionum
[illegible] hoc ordine originis quod [illegible]

diuina non ab alio / in [illegible] distinguitur
tamen ab alio ab eo a quo habet / aut esse
sibi ipsi esset prius quam est impossibile [illegible]
vnde [illegible] magister [illegible] capitulo nam
non permittit illum qui de alio est esse
illud de quo est / et sic in illo ordine
non [illegible] differencia in [illegible]
est diuina possessio [illegible]
[illegible] quod ordo [illegible] quod ibi sit solum [illegible]
[illegible] / dicendum quod duplex est relatio / est
relatio actualis / et est relatio [illegible]
[illegible] quae est [illegible] Relatio actualis [illegible]
[illegible] esse [illegible] / ut [illegible]
[illegible] / relatio autem
originis quae [illegible] est / et duplex [illegible]
aut dicitur [illegible] quae sunt [illegible]
aut quae sunt [illegible] sine [illegible]
[illegible] / diuina ergo relatio originis
[illegible] est in re [illegible] facit diuinam
possessionem sicut visum est et hoc est
[illegible] possessio [illegible] est in re [illegible]
dicat sed relatio originis quae ponitur
in rebus quae non [illegible] ut [illegible]
amor. Non [illegible] facit diuinam possessionem
sed relatio originis in diuinis est rei
quae est [illegible] diuina [illegible] relatio
facit ibi diuinam possessionem. Ad illud
quod obicitur de [illegible] quod diuina relatio
[illegible] non ponit nisi diuinam [illegible]
dicendum quod relatio illa [illegible] est [illegible]
et non est relatio ordinis naturae
et [illegible] non [illegible] est relatio
[illegible] / et hoc est quod dicit Hugo
de [illegible] in [illegible] Cum
[illegible] interrogat [illegible] ille
[illegible] quae [illegible] sunt
[illegible] dicuntur eo in [illegible]

[illegible] tres personas
[illegible] / aut
tribuere personae [illegible] animum
[illegible] praedicatur. Et videtur
[illegible] / [illegible]
affectiones sunt [illegible]
et [illegible] inveniuntur [illegible]
est [illegible] personas / [illegible]
[illegible] autem [illegible] in deo sunt
aliud [illegible] / ut [illegible]
[illegible] affectiones [illegible]
[illegible] / [illegible]
[illegible] non est personae sed [illegible]
[illegible] quod in [illegible]
[illegible] sunt [illegible] / [illegible]
[illegible] / [illegible] esse
[illegible] possessio [illegible] / [illegible]
[illegible] et [illegible] diuinam [illegible]
[illegible] rei [illegible]
[illegible] dicitur [illegible] dicitur
[illegible] in collatione [illegible]
appellatur [illegible] in collatione
[illegible] accipit [illegible]
[illegible] dicitur [illegible] accipit
[illegible] in collatione [illegible]
[illegible] / [illegible] dicitur [illegible] dicitur
[illegible] accipit [illegible]
aut in collatione / hoc modo non
accipit diuinam [illegible] modo [illegible]
non [illegible] diuinam [illegible] solum [illegible]
diuina personae [illegible] sit [illegible]
[illegible] / sine [illegible] collatione
[illegible] est [illegible]
[illegible] / et [illegible] est
[illegible] / Non [illegible]
[illegible] sit [illegible] est [illegible]
[illegible]

quia vere accipitur abnegatio in collatione
scilicet unitas quam habet est rebus quae sunt generis
considerantur per comparationes in creaturis hoc
dicit quod absolute considerantur ibi
quidam dicuntur considerari ratione quod colla-
tione [illegible] ad invicem est accipio
paternitatis quia pater dicitur qui non ab alio accipit
filium per generationem, et filius qui ab alio accipit
aliquid per processionem, talis collatio spirat
per comparationem indistinguere, dico causas et
diffiniendo, iste dicitur distingui
ratione quod est circa distinctionem accipitur
collative. Secundo dicendum quod primum sicut
[illegible] non est repetitio nisi unius et
eiusdem, quia paternitas est divina
essentia, filiatio est divina essentia, sed
ibi est repetitio unius et eiusdem
rei non per intellectum intrinsece, quia ibi
non est nisi unius rei secundum solidam veritatem [illegible]
per hoc dicitur esse sit unum et idem
[illegible] in hijs, est habere non originis dif-
ferens in hijs, et [illegible] collatio recte
ibi nisi per positionem, et [illegible] sit ibi re-
latio patet quia dicitur [illegible] in libro de tri-
nitate [illegible] est substantia relationem
non [illegible] esse [illegible] deus
dicitur [illegible] ad [illegible]
Et ponit [illegible] quod est relatio non
semper [illegible] earum [illegible] idem
[illegible] esse [illegible] est, et
filius [illegible], et [illegible] quod est ad
est et filius relatio in trinitate patris
ad filium, et utriusque ad spiritum sanctum, et
eius quod est [illegible] quod est [illegible], quia
sicut in creaturis aliis rebus non sit in-
venire sicut [illegible] contraria [illegible]
rebus alicuius, iste est ibi relatio
eiusdem ad eundem [illegible], hoc
est quod [illegible] eadem [illegible]

[illegible] sed habet non ab alio
non habet ab alio, ex quo enim [illegible]
esse relationis, non subdistincta [illegible]
habet tamen non personae, est plures sunt [illegible]
[illegible] plures personae. Sed utrum sit una
vel duae [illegible] nihil [illegible]
veritate [illegible] personae ut dicit [illegible] in
libro [illegible] et in [illegible] unum idem
esse repetitur in illis, quia habet est non
originis [illegible], aliquo [illegible] esse habetur
[illegible] est ibi nisi [illegible]
Et [illegible] quod sit [illegible] intelligi
[illegible] veritate esse sit pluralitas
personalis [illegible] in libro [illegible]
[illegible] in obscuro [illegible] quod [illegible]
[illegible] sit [illegible] dissimi-
litudine et diversitate sit in persona
[illegible] dicimus, quod [illegible]
[illegible] dissimilitudine
[illegible]. Si experientia [illegible]
aliquid esse super intelligentiam [illegible]
[illegible] non [illegible] diversitate
[illegible] esse super intelligentiam
[illegible] Et [illegible]
in creatura [illegible] personalis
diversitate pluralitas. Sic in divina natura
[illegible] diversitate [illegible]
personarum, et [illegible] nisi [illegible]
[illegible] Ex quo patet quod [illegible] sit [illegible]
relationum et positionem [illegible]
[illegible] ibi non nisi. Et [illegible]
sit ibi [illegible] in libro
[illegible] aut hoc sit [illegible] personae quae
secundum aliam [illegible], et se multiplicat
aut [illegible] ad [illegible]
unde sit nisi vel non [illegible] in divinis,
dicendum quod iste [illegible] est [illegible] personam
[illegible] et [illegible]

tum apparendo secundum rationem intelligendi, tunc bonitatis est sic, non prius secundum illam rationem, quia ratio boni et eius perfectio ordinetur in communicatione, sed communicatio semper est unius ad aliud, et ideo ubi est communicatio ibi est alius et alius, et ita multiplicationes et numerus, et bonitas summa est quasi prius secundum causam istius multiplicationis in divinis, sed cum bonitas sit quiddam concomitans voluntatis, sic est duplex perfectio, unum quod est naturae, aliud quod est voluntatis, sic bonitas duobus modis erit, scilicet summa bonitas naturae et bonitas voluntatis, et hoc est caritas, convenit ergo sic bonitas vel productio naturae vel productio voluntatis summe aptioris, quia communicationis bonitas quae est productio naturae illa plena est et perfecta per generationem, quod cum sit de ratione sua vel essentiae et non de tota essentia quod est in persona in natura, summa ergo diffusio ab amante summe remota est et omnis ei perfectio tribuenda, ideo necesse est quod ponat se productio naturae quae ergo est per generationem quamvis agnoscitur... et quia ista generatio non sit de ratione essentiae sed de tota essentia, et haec summae bonitatis, est tamen distinctionis summae naturae, in distinctione differentia quae est prius ad filium. Secundo sicut ponit se bonitas productio naturae, ita productio voluntatis, summum bonum summe est quod non est nisi ponit se productio naturae et voluntatis, et ubi ponit se productio voluntatis quae non est per amorem aptiorem summe continetur, et hoc quia summe bonum est tamen in distinctione differentia quae est prius et filius et spiritus sanctus. Rursum

summe perfectio personis summae bonitatis, sed quia non posset esse perfectio sed esse non habet perfectum, est tamen prius ad filium, quia prius non vult ubi procedit amor et abundantia, est tamen distinctio prius sive ab ipso. Ergo quia patet quod per hunc modum esse has personas et possunt esse plures, et non prius quam boni esse nisi ista duplici modo vel productio naturae, scilicet per generationem sive productio generationis naturaliter, vel productio voluntatis, scilicet per processionem amoris abundantiae, et sic erunt hae personae. Secundo dico quod multiplicatio personarum est ex compositione personarum, quia sicut perfectio personae prius requirit personam aliam, scilicet personam filii, quomodo erit ita perfectio sua cavat ea et ita perfectio personae prius dependet a persona filii quae est in his diversis, sicut enim prius apostolus dependet. Ideo sicut quia aliud est perfectio ab aliquo et aliud perfectio in aliquo, persona ergo prius exhibet, quia producit personam filii, perfectio in illo et ordinetur eius perfectio in illa productione, sed non perfectio ab illo sicut diximus, quia forma perfecta tamen non ... Unde Ricardus in libro de trinitate personis facie notandum quod semper ordinatum est quod perfectio unius dependet a communione alterius, sicut in genere perfectio unius quod requirit cohaerentiam, et est similiter compositio omnis summae summae dilectionis, unde ubi est perfecta caritas ibi dilectio in dilectio, quia perfecta caritas non est unius ad se sed perfectio dilectionis in aliquo necesse requirit alium quem diligit ut se, secundo dilectio et non solum diligatur alius ut se, sed et alius velle diligi

ut se/ et etiam velle quod ille diligat
alium ut se/ Et dicit quod per hanc di-
lectionem et condilectionem que est in deo
quia in eo est perfecta caritas sunt
necessario tres persone et non plures quia
pater diligit filium ut se/ Iterum vult
eum diligi ut se/ et eciam actiue
[illegible] vult quod alium diligat/ et in
hac condilectione sumitur persona spiritus sancti
qui est amor dilectorum ut vult Ri[chardus] de sancto
victore [illegible] Si in illa vita divina
sola una persona esset utique non
haberet cui summum amorem impen-
deret qui sibi summum amorem re-
penderet Unde ergo ille summe
dulcedinis delicie [illegible] quod ut
dictum est nemo [illegible] quam
de alieno corde hauriri solent
quod unum alterum amorem impedit et
solus solum diligit/ dilectio quidem est
sed condilectio non est/ quod duo invicem
se diligunt et summi desiderii affec-
tu [illegible] impediunt/ [illegible] in illo
et ille in istum affectus defluit
et quasi in diversa tendit/ utrobique quidem
dilectio est sed condilectio non est
Condilectio autem recte dicitur ubi
a duobus tercius concorditer diligitur
socialiter amatur/ et duorum affectus
tercii amoris incendio in unum con-
flatur. Ecce [illegible] patet quod in
ipsa divinitate locum condilectio non haberet
si duobus tantum [illegible] persona
[illegible] Sed si summa bonitas
et summa caritas est non in persona
patris quod procedat ex se personam alteram cum
una tota eadem bonitas per omnem modum
sit in spiritu sancto [illegible] in spiritu sancto non
[illegible] persona alia [illegible]
quod summa bonitas [illegible]

[illegible] in patre et filio [illegible] est
[illegible] in spiritu sancto [illegible]
[illegible] summe bonitatis necessario [illegible] dif-
fusionem [illegible] in alium [illegible] summe
bonitatis excludit [illegible] in diffusione
boni [illegible] Sed si ponitur quod
[illegible] habet [illegible] alium
[illegible] summe bonitatis in eo/ [illegible] et ille
alius habet [illegible] alium
[illegible] in infinitum et in infinitum necessario
[illegible] diffusionem bonitatis/ quod
non [illegible] summe bonitatis/ [illegible]
[illegible] summe bonitatis quod sit persona
una in qua sit terminus diffusionis/ [illegible]
est una que est primum diffusionis/ et
[illegible] diffusionis
**Et deus erat verbum** [illegible]
ponitur tercia clausula Iohannis [illegible]
[illegible] ordine doctrine
[illegible]/ quia cum
Iohannes dixerat de verbo/ quod erat/ et
in quo erat/ reservabat quid sit erat
verbo [illegible] dicit et deus
erat verbum i. [illegible] erat deus/ ut hic
verbum ponatur [illegible]/ hic deus
[illegible]
[illegible] ad primam [illegible]
et hoc in prima clausula/ [illegible]
[illegible] ubi [illegible]
[illegible] et hoc in [illegible] clausula [illegible]
[illegible] ubi [illegible] in [illegible]
[illegible]/ Et sic [illegible]
[illegible] ~~[illegible]~~ [illegible]
est [illegible]
[illegible] in ista clausula [illegible]
erat verbum/ [illegible] et deus
[illegible] infinitus [illegible]
[illegible] infinitus [illegible]/ et [illegible]
[illegible] infinitus [illegible]
[illegible]/ [illegible]

prohibet Augustinus dicens verbum erat deus
quo infinite vel incomparabiliter perfectius
quo maius cogitari non potest / verbum
scilicet quod sui in maiestate erat par
consubstantialis patri / Johannis 14 dixit Ihesus
discipulis suis Creditis in deum et
in me credite / Si in solum deum est
credendum tamquam in summum verum
et in ipsum credendum / restat quod verbum
erat deus / et in hoc clauditur heresis
Arrianorum qui posuerunt filium
creaturam et minorem patre secundum dictum
Augustini Non enim intelligi potest quod verbum
erat verum / Et in quantum continet haec
clausula [illegible] dictum est quod verbum
erat apud deum patrem / [illegible]
apud patrem quod [illegible] erat deus .i. cum
[illegible] et magistri [illegible] patre [illegible]
[illegible] sit [illegible] dicere [illegible] est / [illegible]
ubi sit ipsum sit [illegible]
[illegible] putant [illegible] ubi
ubi ipsum sit Et adhuc [illegible]
[illegible] aliud dicere esse verbum dei
apud homines et aliud esse apud deum
Verbum apud homines est ut [illegible]
[illegible] effectus [illegible]
et [illegible] in [illegible] dei
et [illegible] constituit [illegible]
[illegible] apud deum [illegible] non
[illegible] esse verbum / [illegible]
[illegible] ab ipso [illegible] verbum est apud
deum quod accipit et [illegible] ad [illegible]
sit [illegible] verbum [illegible] sit deus [illegible]
apud deum Et [illegible]
dicere quod verbum erat apud [illegible]
patrem [illegible] verbum erat deus [illegible]
est [illegible] clausularum deus
erat verbum [illegible] duabus [illegible]
[illegible] insurgunt / [illegible]

existingit existens verbum / et est
[illegible] dicens quod verbum erat [illegible]
apud deum Constat [illegible] quod verbum
[illegible] modo [illegible] et [illegible]
aliis / et [illegible] et
manifestationem cogitationum [illegible]
[illegible] et non subsistens / posset
[illegible] credi quod [illegible] verbum [illegible]
[illegible] Et [illegible]
[illegible] dicit quod [illegible] ab [illegible]
[illegible] concluditur quod [illegible] proprium
erat [illegible] est quod verbum non
[illegible] sit [illegible]
[illegible] / non [illegible] proprium
erat / [illegible] verbum erat
apud deum [illegible] intelligi [illegible]
[illegible] quod aliud est in esse et
aliud esse / [illegible] verbum [illegible] non subsisteret
non est [illegible] est / verbum vero dei sub
sistens est et ubi est / haec non sub
[illegible] quod [illegible] est ipse non indigens
alio adhuc [illegible] / Et ideo [illegible]
[illegible] dixit erat apud deum [illegible]
[illegible] totaliter [illegible]
[illegible] et esse [illegible] subdit [illegible] Et
verbum erat deus / q. d. hoc verbum non
est [illegible] non [illegible]
non [illegible] deus est [illegible]
insurgit [illegible] quod [illegible] apud
deum [illegible] apud [illegible]
[illegible] posset credi quod verbum apud
deum [illegible] esset ab ipso [illegible]
distinctum Et ideo ad [illegible]
[illegible] subdit [illegible]
[illegible]
verbum erat deus Nota [illegible]
modum [illegible] dicit verbum erat
deus absolute / et non dicit verbum
[illegible] deus / [illegible] potest [illegible] deus / [illegible]

credat in verbum non eo modo esse
deum quo creatura dicitur deus in scriptura
sed simpliciter deus veraciter / sed cum aliqua
creatura dicitur quod sit deus in sacra
scriptura semper hoc manifestatur
per aliquam addicionem sicut illud Exodi vii
Ego constitui te deum pharaonis ad
designandum quod non simpliciter est deus sed
verum dei sed quod sit dictus deus pharao-
nis ad premendum et liberandum filios
Israel. Et ibi Ego dixi dii estis
scilicet secundum meam reputationem non secundum rei veritatem
Aliud enim est deum credi deum et
aliud esse deum / verum enim dei
absolute deus dicitur / quia secundum suam essentiam
est deus non secundum participationem ut homines
vel angeli. Et [illegible] secundum aliquem de-
bet deus accipi [illegible] eo accipitur
esse per deo / ut in primo capitulo deus re-
lative adoptive eo accipitur pro illis eo
quod sunt in participatione divinitatis / et hoc
vel in participatione potentie / sicut dicitur
Exodi septimo constitui te deum pharaonis
Exodi vii et ponitur deus non deus
hec vel in participatione sapientie ut
in psalmo Ego dixi dii estis quod ex-
ponit dominus Io x vel in participatione
bonitatis unde deus deorum dominus lo-
cutus est / ubi dii dicuntur [illegible]
veris [illegible] Nuncupative
ut cum dicitur [illegible] attribuitur hiis
qui non sunt dii participatione divinitatis
ut ydolis vel demonibus psalmus
omnes dii gentium demonia Et
glossa super i ad Corinthios viii
Si sunt qui dicuntur dii multi sive
in celo sive in terra / et sequitur multi
dii nobis autem unus est deus Ibi
Glossa deus dicitur tribus modis sub-

[Left margin: participatio divinitatis]

stantive de eius trinitate / adoptive
sicut quod per gratiam adoptionis dii sunt Nun-
cupative demones et ydola / qui
nominantur tamen dii sunt non natura
vel participatione divinitatis. Et notandum
tamen hac blasphemia [illegible] tempore
[illegible] quando in greco
habetur [illegible] erroris occasionem
Consuetudo enim est apud grecos
quod [illegible] nomini apponunt articulum
ad designandum distinctionem quandam / et
ideo in evangelio Iohannis huic nomini deus
quod est verbum cum dicitur principio erat
verbum / et illud huius nominis quod est
deus ut cum dicitur verbum erat apud
deum apponitur articulus / ad designandum
eminentiam [illegible] ubi ad alia
verba / et principaliter patris in deitate
Ideo cum in hoc quod dicitur verbum erat
deus non apponatur articulus huic
nomini deus quidam [illegible] filii
blasphemaverunt dicentes quod verbum non
esset deus per essentiam licet sit esse
verbum Sed dicitur deus per participationem
solus enim pater est deus per essentiam suam
et sic ponebat filium minorem
patre Cum autem hoc non sit verum [illegible]
scriptura [illegible] Christum esse magnum
deum per illud verbum apostoli ad Titum ii
expectantes beatam spem et adventum
glorie magni dei [illegible] expectantes
[illegible] beatam spem [illegible]
eternam et adventum vel manifestationem
[illegible] magni dei [illegible]
[illegible]
[illegible] et [illegible] sed
[illegible]
[illegible] qui in [illegible] adventu

[Middle margin: Origenes]

adeo similiter fuit quod non solum ca-
dunt sub eodem dicto .i. tenditur ma-
in scientiis primis probl' Et propter id addo ex
Exemplis xpc qui est super omnia deus
benedictus / Et similiter si sederent xpc si carnaliter
hoc est quod ipsius dicitur homo natus est
ex .i. xpe / et si si carnaliter natus est
dicitur tamen hic est super omnia deus benedictus
in secula / vnde in eadem parte dicitur fundament-
um aliquis amen quod ista persona
qui est deus / Preterea in multis locis
in quo hic non deus quod suppo-
nit non apponitur articulus / Consulit
dicitur et similiter . tu es filius dei vivi
hic est verus deus et vita eterna. Est
ergo xpc verus deus et non patrem
ut si filius est quod Arrius finxit
Et autem quod eadem hic nomine deus
articulus / assignatur altera s. quod verbum
bis nominat deum cum apponendo articulum
et ideo non apparebat quod hic intrat
articulus sed subintelligitur ~~[illegible]~~
~~est~~ vero [illegible] dicitur sic. Sed dicitur
primo cum articulo ad verum dicitur
est deus / filius autem sine hoc quod 5o
apostolus dicit magni dei salvatoris
nostri ihesu christi / et iterum qui est super
omnia deus Sed et romanus scribit
d. Gratia vobis et pax a deo patre nostro
sine addendo articuli / aliquid [illegible]
filius [illegible] hic apponi [illegible]
[illegible] adiecta Non [illegible]
non est adiectum filio articulus [illegible]
hoc filius meus deus est / vel dicendum
similiter quod deus ponitur hic in predicato
et tenetur formaliter ut consuetum est
quod nominibus in predicato positis non apponitur
articulus eadem dissimilitudine in predicato Sunt

ponitur hic deus concrete sicut per consequens
persona supponit divina sine filio sine
spiritu sancto Et non est dubium quod non
apponitur ibi articulus Et aliquis
dicit quod hic in deus concrete sive
sufficienter quod importat est ad significandum
quod est deus / quod est autem deus hic
ponitur nature et rerum nature / habet
supponere pro omnibus tribus / Non sic autem
est de hoc nomine deitas / vel de hoc
nomine essentia divina / Nam hoc
significans importatur est ad significandum
quo deus est .i. divina forma sive
essentia / et ideo essentia non habet suppo-
nere nisi quod est / Non enim ponitur
nomine nature sine persona Et si dicitur
quomodo in deo non dicitur quod est et quo
est .i. natura et habens naturam / ergo cum attri-
buitur quod est et supponit / attribuitur
quo est et supponit / ergo si hoc
nomen deus attribuitur personis
et supponit personas / Dicendum quod verum
dicitur quod quamvis in deo sit verum non
differt quod est et quo est / tamen reperitur
in ratione dicendi qua est sic nos cognovimus
habemus considerationem considerando divinam
essentiam in se / et ita quamvis abstrac-
cione sit persona ut quo est per hoc
nomen divinitas / consideramus vero divinam
essentiam in habente illam sic [illegible] ut
quod est per hoc nomen deus / persona ergo
habens divinam essentiam est divina persona
ut pater filius et spiritus sanctus supponitur
per hoc nomen deus / quod est in significa-
tione quod est / Non autem per hoc nomen
deitas quod est in significatione quo
est / [illegible] si dicitur pater est deitas
[illegible] pater est habens divinam naturam / pater est de-
itas .i. essentia divina quod dicitur deus

Nam aliter se habet hoc nomen essentia sive divinitas cum attribuitur personis aliter hoc nomen deus. Nam hoc nomen deus attribuitur personis ut pater est deus et [illegible] hoc divinum nomen tenetur supponere pro persona. Hoc vero nomen essentia attribuitur personis ut pater est, Non tamen ut persona est persona sed ut qua persona est. Et in divinis aliter simpliciter divina essentia deus qui est. i. deus per se dicitur vere per identitatem quo est. Non tamen huius supponere personam quia non [illegible] ut in hoc ista. Item nota sic dictum est prius in parabola ordinatur essentia tres vero a patre. Et posset sic dici a quo est essentialiter unitas et tamen personaliter alietas illorum est di[vi]tatis et qualitatis. Sed hoc [illegible] primum in divinis quo [illegible] simpliciter ut exemplum sic [illegible] dubium quod posset quaeri si esset unum [illegible] quod est deus. Quia non est simile [illegible]. Ut sermo se diffinit ex [illegible] in natura divina permanens. Non in [illegible] veritate [illegible] et variabilitate consistens. Quia [illegible] magis dicit [illegible] more per [illegible] et [illegible] ut [illegible] tamen [illegible] alterum dubium [illegible] deum verum sicut apud deum quod non sit deus hoc [illegible] quod est deus ex illa unitas patris et filii sit unitas communis [illegible] sicut [illegible] [illegible] [illegible] hoc [illegible]. Quod non sunt plures dii sicut [illegible] hoc est homo, pluribus est homo, pluris homines sed unus homo. Hoc autem

non potest esse in deo, quia licet pater sit deus, unus sit deus non tamen sed duo dii sed unus deus quia hic unum essentia cum omnibus in eis in divinis [illegible] unum aut [illegible] Item non unum in divinis numeratur pluribus nominibus sed aut nomen ordinatur [illegible] personarum eiusdem vere differentia eius vero est quod sit generans naturaliter a patre et [illegible] dicitur filius. Differentia eiusdem est quod sit genitus a patre procedens naturaliter et ubi dicit unum patris [illegible] sine [illegible] tertio dicitur [illegible] vero est quod procedit a patre et filio et procedens filius. Et quod unum sic procedit [illegible] secundo dicitur vero est quod sit coaeternum patri et sic dicitur [illegible] splendor est coaeternus igni ita filius est coaeternus patri [illegible] sit aequalitas in divinis personis [illegible] sic dicitur quod maxime, [illegible] dicitur filius a patre et non ordinatur in aequalitas [illegible] ordinate [illegible] aequalitas [illegible] aequalitas [illegible] aequalitas est in divinis. Item in symbolo dicitur quod tres personae coaeternae sibi sunt et coaequales [illegible] aequales [illegible] [illegible] est [illegible] aequale vel inaequale dici sed in divinis personis non est aequalitas cum sit ibi summa simplicitas [illegible] aequalitas [illegible] [illegible] [illegible] ex unitate [illegible] ex unitate [illegible] aequalitas ex unitate [illegible] filio [illegible] aequalitas [illegible] [illegible] [illegible] [illegible]

similitudinis quod est significatiue diuinorum eorum in spiritu / et ut equalitas et ut talis / est ponere in diuinis ydemptitatem equalitatem similitudinem / Sed equalitas in diuinis dicitur in genere quantitatis / et similitudo qualitatis / quia in diuinis non est ponere nisi duo genera scilicet substantie et relationis / equalitas et similitudo dicuntur relationes et fundantur in substantia / Dicendum quod adiiciendum quod licet in diuinis personis non sit proprie quantitas / quia tamen conuenit sibi diuinam substantiam et quantitatem ut eam dicitur deus magnus etiam / est dare in diuinis equalitatem Aliter ergo non dicitur equalitas in diuinis et in creaturis per equalitas proprie determinatur a philosopho / Preterea simplicitas in diuinis non opponitur quantitati / quia cum est vna deus est magnus / simpliciter immensus etc. / Simplicitas enim in diuinis non dicit priuationem in magnitudine sed dicit in diuinis formam scilicet essentie et virtutis et actus / Que sic eum est semper quia in eo idem est essentia quod virtus / et virtus quod actus / et essentia quod actus Item de equalitas dicit aliquid quod est immensitatem scilicet equalitas infinite nichil est immensurabile Ergo possibilis in creaturis dicit immensitatem scilicet immensitatem et finitam compositionem exterius Dicendum quod equalitas in diuinis non immensitatem proprie loquendo sed finitam compositionem / vnde dicitur equalis patri quia non excedit nec exceditur ab eo aut non repugnat immensitati Vnde dicendum quod equalitas in diuinis dicit puram finitatem sed eius rationem compositionis dicit virtualem capacitatem virtutis duratione / Et ulterius

cum certum quod deus diuinum esse / sed sic dici licet inclusiue quod deus deo par est immensurabilis infinitus scilicet filius est sibi immensurabilis / et ideo cum deus sit infinite est immensurabile / Ergo ibi nichil dicit[illegible] penitus ~~[illegible]~~ Vtrum equalitas in diuinis proprie est vnitas sed distinctionem personarum quod vtrum equalitas conueniat istis duobus vnitate essentie et distinctione personarum Dicitur vtrum filius sit equalis patri quod dicit patet in Symbolo Athanasii scilicet equalis patri secundum diuinitatem patre est maior filio secundum humanitatem maior autem dicitur comparatione in equalitate / equale autem similiter comparatione ergo si pater est maior filio filius non est equalis patri Sed dicitur quod maior importat principalitatem auctoritatis cum dicitur pater maior filio / non comparatione potentie vel sapientie vel bonitatis / Contra auctoritas ordinatur attestatur potentie ergo si pater est maior filio auctoritate est maior potentia ergo non est illi equalis Ergo filius est equalis patri / in nullo minor quoniam nec secundum potentiam nec secundum sapientiam sed potius equalis Dicendum ad illud quod obicitur quod pater est maior dicendum quod illa maioritas non dicit excessum potentie vel sapientie vel bonitatis vel alicuius huiusmodi sed solum principalitatem auctoritatis Ad illud quod obicitur quod auctoritas attestatur potentie / dicendum quod auctoritas proprie attestatur dignitati / dignitas autem quam attendit ponere maioritatem potentie vel sapientie etc. / quamuis non importat principalitatem sine potentia vnius persone secundum quod dignitas dicitur et magis reuerenda quam alia persona

xx Coram tamen aperte consurge-
re porcione aut in creaturis videt ordo
in divinis/ dicendum est ergo quod in divinis
auctoritates non attestantur potentie secundum dignitatem
sive prioritatem sed ordinem nature/ non quod alter
prius alio sed quod alter per alium/ unde sicut non
sequitur pater est prior filio secundum ordinem
nature ergo filius non est ei consubstantialis
non sequitur pater est maior filio ergo filius
non est illi consubstantialis/ [illegible] in
divinis personis sive divinarum personarum pe-
nes quod est ordo nature est secundum ordinem
[illegible] [illegible] [illegible]
quia ibi est [illegible] [illegible]
[illegible] quod una persona est
consubstantialis [illegible] et [illegible]
xix pater non est maior filio nec
pater et filius maior spiritu sancto nec maius
aliqui due persone sunt simul quam
una nec tres magis aliquid quam due
et Richardus de S. Victore attende
illa deiformis/ et [illegible]
consubstantialitas in illa summa trinitate
quam incomprehensibilis est ubi unitas
pluralitati non cedit nec pluralitas
unitati concedit. Ex quo videtur sequi
quod in illa summa trinitate nulla persona
dicatur pars trinitatis sed dicit Augustinus
[illegible] pars trinitatis esse non potest
[illegible] unus in tribus/ nec huius trinitatis
tertia pars est nec maius aliqui
due quam unus nec maius aliqui
omnes quam singuli [illegible] aut [illegible]
non est dicendum pars in trinitate
est quia pars est in parte/ et huius
esse finitum et diminutum et in
personis magnitudo huius quod non conveniret

persone in divinis [illegible] pater sic
illo verbo pars [illegible] pars in trinitate
est pater [illegible] una persona in trinitate [illegible] pars
[illegible] pars non est consubstantialis toti [illegible]
illa glosa quod dicit quod Christus est pars in trinitate
quia [illegible] glose est de Christo in quantum
est sub signo significatur [illegible] per totum
partem [illegible] unde sicut est pars in quantum
est sub signo id est significatur [illegible] quod est
pars non [illegible] est pars [illegible]
nes quod attenditur consubstantialitas in personis di-
vinis videtur [illegible] [illegible]
[illegible] in personis trinitas est in
unitate et unus est/ [illegible]
totus pater in filio et spiritu sancto est/ totus
[illegible] spiritus sanctus in patre et filio est/ Nullus
[illegible] est/ quia nullus
alterum aut precedit eternitate/ aut ex-
cedit magnitudine/ aut superat potestate
quia nec filio nec spiritu sancto [illegible] quantum ad
[illegible] nature originem [illegible] aut minor
aut maior est pater [illegible] nec pater sive
posterior aut minor est filio [illegible]
[illegible] [illegible] quod consubstantialitas
[illegible] sive [illegible]
[illegible] aut [illegible]/ aut est [illegible]
[illegible]/ aut [illegible] aut est [illegible]
aut [illegible]/ [illegible] non [illegible]
in divinis [illegible]
[illegible] [illegible] [illegible]
est [illegible]/ et [illegible] est
[illegible] videtur [illegible] in
divinis/ [illegible] est [illegible]
videtur magnitudo in divinis/ non quia deus
circumscribatur in loco/ sed quia est [illegible]
[illegible] non [illegible] et [illegible]
[illegible] [illegible] [illegible]

est vel quod est prius, videlicet quod est
eternitas, et locationis sive continentie
relative quam ipse continet et claudit omnia et
hic dicitur magnitudo. Et quoniam in deo non
est ponere pluribus modis continentiam, ideo
contra adhuc tria solum in divinis assignantur:
equalitas, scilicet per quam in divinis est quanti-
tas vel non molis, et ideo patet hec
sunt tria ipsi continendi et claudendi res.
Secundum verum magis ipsi opponitur magis dicitur
non patet hec sunt ipsi continentia sive
continentia tria unum forte. Hoc erat
in principio apud deum. Hic
ponitur quarta clausula ad predictas. Ex
hoc enim quod auctoritas dixerunt scilicet quod verbum
erat deus duplex falsus intellectus oriri
potest, secundum hereticos duplex concurrit. Unus
hereticus alius abarianus. Sabellius
enim ponit deorum multitudinem, et
deorum diversitatem, contra quod dicit dominus
Exodi XX: Audi Israel, dominus deus tuus
unus est. Ponit etiam quantum vo-
luntatem deorum sicut illi qui fa-
bulantur Iovem ad Saturnum pugnasse,
et Manichei qui duo principia
fingunt. Ulterius ergo auctoritas dixe-
rit verbum erat apud deum et deus
erat verbum, possent isti hoc in sen-
tentia sui erroris adducere, intelli-
gentes alium deum esse sive quantum quod
est quantum hereticum cum ideo ad hoc
excludendum dicit: Hoc erat in principio
apud deum, quasi diceret: sicut hic contra dico,
verbum est deus, quod tamen non est habens
diversam deitatem, sed quod est apud
deum scilicet in natura una in qua ipse est

dicit concorditer hic in scripto hoc dicit, quia
dixerat deus erat verbum, trepido
in dicto, et ne in sublimitate sermonis
commovit, cum unum deum prophete nuncia-
verint, sed ne quo ulterius trepidatio
mea procedere possit, reddit securitatem
meam tamen prosecutor dispensationis
adventus, cum sive continentia sive
absolute sive dicens hoc
erat in principio apud deum unum
ingenitum deum, ex quo ipse unigenitus
deus prodiret. Item per hoc quod
dicit verbum erat deus, ne intelli-
gatur quod habeat quantum voluntatem,
addit hoc scilicet verbum erat in principio
apud deum scilicet patrem, non diversam
ab eo nec quantum sed habens cum ipso
unitatem nature et concordiam
voluntatis, quia est quod unio per quam
nature divine et tribus personis et
principalis amoris patris et filii. Ar-
riani vero ponunt filium minorem
patre propter hoc quod dicit Io IX: Pater
maior me est. Ponunt enim pro-
creationem filii et contra adeunt hoc
et contra adunatione divinitatis sed hoc
excludit per illud quod sequitur: duo enim
sunt contra magni dei, quia Arriani
filium dei patri attribuebant scilicet eterni-
tatem et operationem. In quantum ergo invenie-
runt contradictio, iste est magnus
deus, sed istis duobus dicit auctoritas esse
in verbo, ergo est magnus deus. Non ergo
est minor patre. Eternitatem quando dicit
esse in verbo per hoc quod dicit hoc erat
in principio apud deum, id est verbum ab eterno

non solum in principio causaliter ut arriani
potuerunt intelligere / per hoc quod dicit in principio erat
verbum Consequenter vero per hoc quod subdit
omnia per ipsum facta sunt / Et sic in ista
clausula primo contra hereticos [illegible] sic in
[illegible] [illegible] . ad dicit hoc erat
in principio apud deum . i . [illegible] apud pa
trem Cum erat in principio apud deum / non
enim erat solummodo pater [illegible] sed semper
verbum erat deus apud deum et sim
liter omnia / hec in primo aliud sunt [illegible]
[illegible] semper in prima clausula / quia ibi
accipit [illegible] hec perfecte Origenes
vero hanc eandem clausulam pulcre
satis exponens dicit potius non esse aliud
a tribus premissis sed quod epilogus est premis
sorum / quia enim consuetum est quod cum
satis dictum est de una materia et
descendendo ad aliam in fine dictorum
revolvunt in summa epilogando
que dicta sunt [illegible] [illegible]
[illegible] Ideo evangelista postquam in summa
[illegible] vite de esse filii / [illegible]
adeo [illegible] insinuandam proces
surus in summa epilogo [illegible]
[illegible] dixerat / in ista una clausu
la / dixerat eandem [illegible] in quo erat

*tertia clausula*

verbum / in 2a clausula apud quem / in 3a
quis erat verbum / quia deus / hec hec
tria [illegible] revolvit ea
[illegible] [illegible] / primo cum per hoc
quod dicit hoc revolvit totam clau
sulam / per hoc vero quod dicit erat in
principio / revolvit primam / per hoc quod sub
dit erat apud deum / revolvit secun
dam sic / hoc verbum quod erat deus / erat
in principio . i . in patre / et erat apud deum

Nam Origenes sic dicit postquam premi
serat tres [illegible] evangelista resumit tria
in unum dicens hoc erat in principio apud
deum / In primo eum [illegible] dicimus / In 2o
erat verbum in principio / In secundo apud
quem erat apud deum / In 3o quod erat verbum
quod deus / velut [illegible] verbum
predictum deum per hoc quod dicit hoc / et
colligens [illegible] [illegible] sit quod
in principio erat verbum / et verbum erat
apud deum / et deus erat verbum
ait hoc erat in principio apud deum Et
[illegible] subdit [illegible] [illegible] quis au
tem est dictum in principio erat in
deo / et verbum dei erat apud deum / et
deus erat verbum dei / [illegible] autem
unicam vitam esse fatebitur / per illam
est quam [illegible] eius quod est sa
pientia una est / sed sic virtus una [illegible]
[illegible] una / verum [illegible] quod [illegible] [illegible]
sapientiam [illegible] / [illegible] qui [illegible]
[illegible] sunt / verum [illegible] erat [illegible]
hoc [illegible] [illegible] verbum dei fore
sed [illegible] [illegible] confessionis
notabile dicit [illegible] quod Iohannes in [illegible]
[illegible] nomen eius verbum dei Si
[illegible] considerat has [illegible]
[illegible] [illegible] per eas destrui
omnium hereticorum [illegible] errores
[illegible] hereticorum [illegible] Ebion
et [illegible] [illegible] non
fuisse ante virginem sed ab ea [illegible]
[illegible] in eo [illegible] hoc
dicentes / et postmodum [illegible]
[illegible] [illegible] et eadem forma
et paulus [illegible] esse

enti dixit / hoc igitur error ex
cluditur per hoc quod dicit cum tale supplicio
erat unum .i. ante eum / et ipse ab eterno
Non qui suscepit initium exiguum / Sa
bellius licet fateretur deus quod carnem
suscepit / non suscepit initium exigui
ne sed fuit ab eterno / tamen dicebat quod non
erat alia persona patris quam fuit ab
eterno a filio qui carnem suscepit ex
iguum sed idem erat pater et filius preter
trinitatem in divinis confundens / igitur hoc
est quod cum tale dicit / et unum erat
apud deum scilicet sed apud patrem ut alia
apud aliud Eunomius posuit fi
lium esse dissilium patri qui ex
cluditur per hoc quod dicit cum tale deus
erat unum Si enim unum est apud deum
scilicet patrem / et deus est verum quod filius
est filius patri Arrius vero dicebat
quod filius erat minor patre ut dictum
est et hoc excluditur per hoc quod ad
dit cum tale hoc erat in principio apud
deum / Gentiles dicebant scilicet fuit deus
tunc aliud insurget igitur patrem / Theo
philus et Ruffus ne suspicio dya
bolica aliquos generaret ne forte
etiam deus insurrexit igitur patrem
ut aliqui fabulantur gentiles et separat
apparet fuit ipse pater igitur dicit hoc
erat in principio apud deum quod dicit hoc
dei verum in principio adeo quod patet separatio
Excluduntur enim per hoc omnes philo
sophorum errores philosophorum Quidam enim a
tempore scilicet naturales ponebant mundum non
ex aliquo intellectu nisi per aliquam
rationem sed a casu fuisse Et ideo
non posuerunt principium rerum seu intellectum
aliquem rerum nisi solum materiam flu
tuantem utpote attomos sicut de
mocritus posuit / et alia principia
huiusmodi materialia ut alii posuerunt / Contra
hos est quod cum tale dicit in principio erat
verbum quo rebus principium processerit et
non a casu / Plato autem posuit deum
rebus rerum factarum subsistentes
separatas in propriis naturis / per quarum
participationem res materiales esset
puta per ideam hominis separatam quod
dicebat ipse hominem per se et quod
sunt homines Ne ergo hanc rationem
post omnia facta sunt intelligens sic
posuit adeo et unum erat apud ut ipso ponendum addit etiam
deum Alii enim Platonici ut Eusebius
ponebant deum patrem carnem
ipsius et immensus sub quo ponebant autem
mentem quandam in qua dicebant rebus
esse plenitudines et ydeas / omnium rerum
ne ergo intelligas quod unum erat apud
patrem quasi sub eo et minor eo
cum tale addit / et unum erat deus
Aristoteles vero posuit in deo rationes omnium
rerum et quod idem est in deo intelligens
et intellectum / tamen posuit mundum coeternum
sibi fuisse Et igitur hoc est quod cum tale
dicit hoc scilicet unum solum erat in principio
apud deum ita quod per hoc non
excluditur aliquam personam sed
aliam naturam coeternam Quia eo
dicto est in essentia inseparabi
liter / et hec in multis in ista
eadem clausula quia secundum aliud
modum exponendi Cum enim deus
pater non potuit se aliquid non intelligens esse

que tunc generasset semper et alia/ et
que non intellexit nisi primum/ constat quod
non potuit usquam fuisse sine verbo
immediate sine inseparabili intellectione
subsistente/ Ita quod ipsum potuit esse
extra intellectum divinum verbum secundum Augustinum xv
de trinitate verbum aliud non dicit
sed est ars quedam omnipotentis atque sapientis
dei plena omnium rationum viventium et
incommutabilium et omnes unum in eo sunt
sicut ipsum unum de uno cum quo unum
est/ de quo etiam/ hec ille. unum verbum
quod est ars patris ac per hoc ex[illegible]
et ideo [illegible] in unum cum omnibus ipso
i. abeterno apud deum i. non separatum
adeo patre quod verbum potest dicere
simul erant inseparabiliter permanens
immediate verbum gloriose intellectus sibi coleit
verbum eadem patre ut omnia patri in eternitate
sine principio [illegible] et hoc
est quod dicitur sapientie 8/ dominus possedit
me ab initio viarum suarum/ antequam
quicquam faceret a principio abeterno
ordinata sum ex antiquis et in
hoc eliditur error [illegible] anti-
quorum qui posuerunt ydeas et
rationes rerum potius intellectum divinum quam
non intellexerunt/ quia hec utique
erant semper apud deum/ Ita quod hoc
quod dicitur quod erant in principio est contra
sententiam [illegible]/ hoc ideo quod addicitur
apud deum esse est contra errorem quorundam
antiquorum et adiuve [illegible]
[illegible] contra [illegible] apostolorum
illorum enim de quibus contra de-
clinatur primum non fuisse unum
in unum/ quod verbum aliquid non con-

stitit ut dicebant fotiniani/ [illegible]
sed primum capitulum contra eos expli-
catur verbum numquam fuisse extra primum
separatum/ dato enim verbum esse eternum
principium sed quantum contra/ adhuc di-
cerent heretici ipsum non semper fuisse in
patre et apud patrem/ sed aliquid ha-
buisse esse separatum potius intellectum
dei patris/ et hoc dicit error qui
per istum proprium eliditur et non di-
citur quod primum omnibus predictis contradicens ta-
men hoc quod dicit verbum/ intelligitur se
subtiliter imponitur/ Dicitur enim quod
dicitur verbum divinum [illegible] ad id de
quo gignitur quia gignitur de se in
primis et hec secundum sed [illegible] adiu-
vari gignitur quod ipse unde primus se
habet secundum [illegible] ad id quod
gignitur eadem generatio sed [illegible]
aggregative se habet 3m sed ad
intelligentiam quod gignitur quod ab eo de-
[illegible] habet xm et quando ad
[illegible] quando gignitur quia primo de-
[illegible] se habet quod [illegible] in
dictam [illegible] est secundum predicte
[illegible] se [illegible] Cum
enim intellectus divinus non [illegible] de
potentia ad actum sed semper sit in actu
[illegible]/ [illegible] semper intellexit
[illegible] esse intelligit/ quod verbum
[illegible] in [illegible] sit/ necesse est quod verbum
semper in patre [illegible]/ et hoc est
quod dicit [illegible] in principio erat verbum
[illegible] quod omnium intellectum/ ipse [illegible] est apud
patrem se intelligente/ hoc enim

intelligere apprehensionem eius quod intelligitur
preintelligitur / verbum enim intellectum non semper
intelligendo. Non solum in semper verum
est [...] sed enim est aput semper
ut enim esse apprehensionis / intelligi ergo
oportet ut deus esse intelligens quod est
primum sicut apud deum intelligentem / et
hoc est quod dicit eum / Et verbum erat
aput deum. Adhuc [...] intellectus dei
non solum quod est in actu sed enim quod
actus sit primus / oportet quod sicut intelli-
gens divinus sit primum sicut intelligi
illud est ergo esse intellectus divini et
verbum divini [...] dei quod est
simul intellectus esse autem dei est
[...] vel non quod illud est ipse
deus / et hoc est quod dicit ewangelista
et deus erat verbum. Amplius enim
semper verum in deo [...] ut dictum
est / quia nunquam potuit se intelli-
gere deus sed non / et ergo necesse est
ut verbum dei esset eternum et nunquam
[...] eum potuisse / et hoc est quod
dicit ewangelista hoc erat in principio apud
deum. Non ex quo dictum Johannes ab
aliis [...] scilicet dignus [...]
[...] quod alii ipsi [...] annunciaverunt Christum
filium dei [...] natum ut in [...]
esse [...] Johannes non dicit eum [...]
fuisse [...] in quo erat verbum ipsi
[...] subito [...]
[...] dimittis [...]
[...] Johannes dicit eum semper apud
deum fuisse ~~[...]~~ [...] et
verbum nunquam erat apud deum. Alii [...]
hominem [...]
qui [...] dedit [...]

non dicit eum esse deum / Et verbum nunquam
erat deus. Alii dixerunt eum fuisse
eum hominem [...]
[...] aut illustratum. Sed Johannes dicit
eum aput patrem fuisse / hoc
nunquam in principio erat apud deum i. e.
eternaliter apud patrem [...] quod non de
novo sibi advenit. Nota enim
quod ewangelista [...]
hoc verbum / erat ut [...] verbum dei
[...] scilicet [...] comprehendere
[...] ultimo [...]
comprehendere. Moraliter docemur hic quod
principium omnis nostre intencionis et at-
tencionis debet esse deus / quia
in principio erat verbum et verbum erat apud
deum. Item si vis scire de omni acci-
one tua interiori vel exteriori utrum
sit divina vel non / et utrum deus
operetur in mente et [...] sunt
[...] si finis intencionis
tue sit deus quod sic sit accio tua est
divina / quia principium [...] est ipse deus
Item docemur hic quod opus nostrum
debet esse nobile et [...]
principaliter / Sed cum in principio erat
verbum ibi grece dicitur logos i. e. racio
[...] nobile [...]
Et [...] nobilis [...] dolo
[...] deus [...]
[...] Et dicit quod bonum hominis
est secundum racionem esse / Malum
autem quod est preter racionem / et pro
[...] quod homines [...] arte et
racione vivunt / et hoc est quod dicit
[...] multi dicunt [...]
nobis bonum / illud enim quod [...] fit
et [...] / verbum [...]

Oco

derelictu tuo indicium meum predicat
vn bellang' h[oc] dilo aro docet
q[uod] o[mn]ibus hec oppo bo[n]u iusta est q[uod]
derelictu di[cit] p[ro]cedit mula no[n] et
iusta q[uod] aliunde procedit Quilibet
vero posset dici v[er]e plures dii/ et
ar[istotel]es q[uo]d [illegible] e deus q[uod] vnus diui
na[tur] s[ed] plures sunt hec tres diui
ni sc[ilicet] tres p[er]sone [illegible] g[e]n[esis] i
vbi nos h[abe]m[us] In p[ri]n[cipi]o creauit
deus in hebreo habet heloym
q[uod] n[ost]ri tra[n]sl[atores] dii vel iudices s[e]c[un]d[u]m
hebr[aic]a in l[ite]r[a] [illegible] g[e]n[es]o vitiis
hebraica p[re]dicat plures deos
deu[m] [illegible] v[er]u[m] et si sunt dii
multi g[e]n[er]o adoptiue opinatiue
vel nu[n]cupatiue vel adoptiue vel
aut vnus e deus qui est deus
[illegible] g[e]n[er]o in g[e]n[er]e dici plures dii
[illegible] adulatam s[ic] [illegible] 4o p[ro]hor
nomen deus [illegible] v[er]e [illegible] [illegible] dicat
mpli' [illegible] [illegible] accipi nullus/ Et io
est exp[re]ssa i[n]a/ Non h[ab]e[t] locu[m] de
s[er]mo vbi no[n] est p[ro]d[i]uisio vnio
[illegible] vnius [illegible] est vna diuinitas
in tribus p[er]sonis no[n] multiplica
ta s[ed] vna eade[m] no[m]i[n]e est tres p[er]s[on]as
vnu[m] esse deum no[n] plures Si g[e]n[er]o
v[er]e sufficit [illegible] dicit[ur] dii
plures v[er]e s[ed] vnus deus Ad
[illegible] g[e]n[er]o dicitur q[uod] [illegible] in aliis
eu[m] dico [illegible] dico quo h[oc]
est/ eu[m] dico h[oc] [illegible] dico q[uod] est
eu[m] dico p[er]f[ec]t[um] dico q[uo]d est/ s[ed] h[oc]
p[otes]t dici in diuinis eu[m] dico diui
tate dico quo deus est/ eu[m] di
co deu[m] dico q[uo]d est/ eu[m] dico
patre[m] dico q[ui]s/ eu[m] g[e]n[er]o obi

et tres sunt hec tres diuinitate dist[inc]ti
est/ q[uonia]m h[ec] tres diuinitate dic[itu]r d[i]u[i]n[e] vt
q[uod] est vel quis est/ vt q[uo]d est sic
di[citu]r p[er] h[oc] in deo/ vt quis est p[er] h[oc]
in p[er]s[on]is/ tres g[e]n[er]o sunt hec tres diui
vt q[uo]d est/ p[er] h[oc] g[e]n[er]o [illegible] q[uod] eu[m] dic[itu]r
deus/ di[citu]r [illegible] q[uod] h[ec] diuinam na[tur]a[m]/
[illegible] dz ipsam p[er] q[uo]d no[n] p[er]s[on]am vt
sic [illegible] deus d[icitu]r q[uod] est h[ec] diui
na[tur]a/ et sic h[ec] diui[n]a na[tur]a est vnu[m]
solu[m]/ Eu[m] v[er]o di[citu]r p[er]sona de p[er]s[on]a a' &
alia p[er]sona/ e h[ec] diuinam na[tur]am
[illegible] dz ipsam p[er]s[on]am est no[n] p[er] q[uo]d
est vt sic [illegible] p[otes]t [illegible] sunt h[ec]
tres diuina[m] na[tur]am i[d est] q[ui] h[ab]e[n]t/ no[n] h[ab]e[n]t
s[ed] p[er] g[e]n[er]o sunt dii/ g[e]n[er]at[iu]e eu[m]
q[ui]s est in q[uo]d est/ sicut v[er]o [illegible]
p[er]sonaliter in v[er]o dicendi [illegible]
[illegible] [illegible] q[uod] sic in g[e]n[er]o alia p[ro]p[r]ietas
s[er]monis est q[uod] in latinu[m] sic in he
breo vn[de] grecus dicitur tres
yp[os]tases p[ro]p[r]ie sui ydiomat[is]
no[n] h[ab]e[n]t n[ost]ri dicimus tres p[er]sonas eu[m]
h[ab]e[n]t ypostases de sic p[er]sona/ et h[oc]
v[er]e q[uonia]m h[oc] in s[er]mo[n]e in latina
lingua no[n] [illegible] sc[ilicet] h[ab]e[n]t adde
s[ig]n[ific]acio[n]e[m] [illegible]/ et supp[osi]to[rum] q[uo]d
ac [illegible] in ypostasi est in[de] s[e]c[un]d[u]m
essen[ti]e i[d est] dei q[uod] in g[e]n[er]o [illegible] ambi
guitate di[citu]r tres ypostases p[ro]pter
suppositas p[er]sonas/ ambiguum dicit[ur]
latina lingua tres [illegible] sine at
[illegible] dz esse [illegible] no[n] ambiguus
[illegible] s[ed] ip[s]a p[ro]p[r]ie hebraica
s[er]monis q[uod] di[citu]r heloym/ [illegible]
eu[m] est supp[osi]tu[m] [illegible]/ Et [illegible]
[illegible] pl[ura]lit[er] p[otes]t v[er]o supp[osi]to[rum] p[ro]p[r]ie

apud nos latinos hoc nomen deus de
signaret pluraliter / non solum pluraliter
in scripturis immo pluraliter ceciderit in
scripturis [illegible] Circa secundum hoc nomen deus
habeat sumi sic sumitur adoptive
dicendum quod non prohibet et gentes quod habeat
sumi sed per [illegible] dicendum prohibet
/ ut in commemoratione non dicatur sine
detractatione / unde scriptura non dicat
de moyse constitui te deum sed deum pharao
onis sic [illegible] potestate super pharaonem
dimissus Circa tertium an aliquo sit sic
in ydolo est deus dicendum quod non cuiusque ad
detractionem tanquam ydolatre nomen ut
ydolum est deus illi dicebant secundo quod
in deo [illegible] dicendum quod [illegible] ad
[illegible] ut [illegible] / [illegible]
/ sed quod non ad [illegible] ut illi [illegible]
[illegible] ydolo [illegible] ydolum est deus [illegible]
[illegible] sed quod subsistit huic [illegible]
[illegible] ad ydolatram ydolum est deus
quod sit ibi deus / hoc nomen deus [illegible] ibi
aliquid [illegible] // aut [illegible] eandem [illegible]
quod [illegible] ad [illegible] trinitas est
deus aut alia dicendum alia [illegible]
[illegible] ydolo [illegible] in ydolo est
deus dicendum [illegible] trinitas est
deus accipitur hoc nomen deus [illegible] et
[illegible] non [illegible] / et [illegible]
quod nihil subsistit huic [illegible]
[illegible] apostolus / [illegible] ydolum
nihil est in mundo dicendum [illegible]
[illegible] Nihil est
ydolum in mundo id est in creaturis
mundi [illegible] non [illegible]
[illegible] dicitur [illegible] deus [illegible]
[illegible] sed
[illegible] sunt in [illegible]

[illegible] facta sunt / sed [illegible] in ydolo
non est [illegible] / [illegible] quod est
[illegible] est / sed [illegible]
[illegible] in [illegible]
aliquid est [illegible] est [illegible]
aliquid est [illegible] ydolum [illegible]
ad hoc nomen deus accipitur [illegible]
adoptive [illegible] non [illegible]
[illegible] sit / ut [illegible] in alia [illegible]
[illegible] nomen
deus quod est in uno simpliciter ydolo
quod est [illegible] causa accipitur
in alia [illegible] unum simplex
[illegible] et [illegible] solum in
[illegible] / [illegible]
[illegible] accipitur [illegible]
[illegible] est aliquid [illegible] super hominem
veneranda dicitur [illegible] et [illegible] hoc
nomen deus [illegible] veneranda
super hominem aut est veneranda [illegible]
veritatem / aut [illegible] falsam opinionem
dicendum [illegible] falsam opinionem [illegible] accipitur
[illegible] et non [illegible] est [illegible]
[illegible] ut ad dicendum ydolum deum dicendum
[illegible] est veneranda [illegible]
aut [illegible] est veneranda veneratione
latrie sive veneranda [illegible]
[illegible] / et hoc [illegible]
[illegible] hoc nomen deus accipitur [illegible] et
[illegible] ut ad dicendum trinitas est
deus vel est veneranda veneratione
[illegible] et [illegible]
aliud [illegible] accipitur ad
optime ut ad dicendum [illegible]
[illegible] conformatum [illegible]
Et [illegible] quod hoc nomen deus [illegible]
[illegible] sit [illegible] in [illegible]
[illegible] / [illegible] / dicitur [illegible]

[illegible] sine [illegible] et si
sunt [illegible] sit diuisio [illegible] in scriptura
[illegible] que sic [illegible]
et [illegible] et [illegible] et
[illegible] [illegible] et
[illegible] ad
[illegible] incomparabiliter
[illegible] nomine deus [illegible] sunt
adoptiue ut angeli vocati sunt
dii sicut homines sunt [illegible]
[illegible] deus [illegible]
[illegible]
in diuinis eloquiis reperitur quod angeli
dicantur dii / cum in potestate angelica
[illegible] / ne aliqui hominum presumant
colendos / ne homines ad hoc declinarent
[illegible] ut [illegible] religionis [illegible]
[illegible] angelus [illegible] / [illegible]
[illegible] deus [illegible] et rex [illegible]
[illegible] dominus [illegible]
[illegible] / [illegible] nichil [illegible]
[illegible] / [illegible]
in eloquiis diuinis [illegible] / [illegible]
non debet dici [illegible] anima
[illegible] sunt [illegible] diuini [illegible] ho
mines [illegible] [illegible] [illegible]
[illegible] [illegible] / [illegible]
dii dicantur [illegible] participatione di
uina / [illegible] [illegible] dici dii
[illegible] [illegible] [illegible]
[illegible] [illegible] angeli et
dii et filii dei [illegible] [illegible]
[illegible] angeli non de
bent vocari dii [illegible] [illegible]
[illegible] in scriptura inveniatur
et [illegible] in scriptura
non inveniretur [illegible]
[illegible] est [illegible] [illegible]
[illegible] dii alia [illegible] homines [illegible]
homines adoptatur ut sunt [illegible]

intellectu nec cum deo [illegible] habere [illegible]
[illegible] [illegible] / et in hac [illegible] nomen
[illegible] angelis [illegible] tunc ad id quod [illegible]
[illegible] [illegible] ydo
lum est deus / et cum b. apostolus i cor. viii
dicit ydolum nichil est / [illegible]
[illegible] ydolum nichil
est in mundo, i. nichil creaturarum mundi / et
hoc [illegible] / [illegible]
[illegible] ydoli deus [illegible] formaliter
[illegible] est [illegible] / [illegible]
est [illegible] est / [illegible] [illegible]
[illegible] ydolatre quod est [illegible]
existimata in ydolo / et hoc est [illegible]
ydoli [illegible] ydolum / et sic nichil
est [illegible] [illegible] vos
estis ex nichilo et opus vestrum ex eo
quod non est / [illegible] ydolum nichil est in
mundo, i. id quod existimabatur ab ydo
latris ydolum esse / nichil est / existimabant
enim ydolo esse [illegible]
[illegible] et [illegible]
quod [illegible] simulacrum [illegible] et
[illegible] est [illegible]
[illegible] ydolum nichil est i. nullius
rei [illegible] in mundo similitudo / [illegible] fit
[illegible] in lege [illegible] et [illegible]
[illegible] ydolum et similitudinem quia simili
tudo accipiebatur pro [illegible] ad
[illegible] alicuius rei [illegible] ut
homines vel [illegible] / ydolum est [illegible]
[illegible] similitudinem
[illegible] [illegible]
[illegible] possit dici ydolum nichil
est in mundo quod possit [illegible] et [illegible]
[illegible] [illegible] si [illegible]
[illegible]

Omnia per ipsum facta sunt. Postquam descripsit beatus Johannes dei verbum [illegible] in comparatione ad dicentem, hic describit de ipso in comparatione ad ea que per verbum dicuntur, et hoc quantum ad [illegible] describit enim ipsum verbum ut primum creationis sufficiens est, cum dicit Omnia per ipsum facta sunt. Secundo ut in defec[illegible], cum dicit et sine ipso factum est nihil. Tertio ut [illegible], cum dicit quod factum est in ipso vita erat. Quarto ut aliis [illegible], cum dicit et vita erat lux hominum. Et quia non [illegible] sicut sunt peccatores, ideo quinto dicit quod peccatores [illegible] non comprehenderunt, et dicit et lux in tenebris lucet et tenebre eam non comprehenderunt. Ita quod premisit quatuor clausulas in quibus [illegible] describit [illegible] verbo in comparatione ad dicentem, hic [illegible] ad ea que per verbum [illegible] dicuntur scilicet creaturas, et describit ipsum quantum ad quinque [illegible] est enim omnium primum creationis sufficiens, indeficiens, [illegible], et aliis [illegible], et [illegible] ad [illegible]. Et habet hec particula quatuor clausulas. Prima [illegible] est, quod est primum creationis sufficiens. Prima [illegible] sufficiens ideo dicit Omnia per ipsum facta sunt, scilicet per ipsum [illegible] facta, [illegible] dicitur [illegible] est per verbum [illegible] primum, et hoc quantum ad hoc [illegible] nihil, et [illegible]

[illegible] primum [illegible] est [illegible] scilicet per alium [illegible] in deo [illegible] Omnia per ipsum facta sunt scilicet visibilia et invisibilia, spiritualia, corporalia, [illegible] [illegible] peccata [illegible] non sunt [illegible] per ipsum scilicet verbum [illegible] apud deum facta sunt scilicet a deo [illegible] [illegible] in [illegible] et [illegible] per ipsum [illegible] dixit et facta sunt [illegible] in libro [illegible] verbo [illegible] dicitur [illegible] et [illegible] dicitur [illegible] [illegible] est [illegible] [illegible] [illegible] [illegible] est agere per [illegible] [illegible] [illegible] per verbum [illegible] in libro [illegible] per verbum [illegible] dicit [illegible] fecisse quia [illegible] opus [illegible] verbum vel [illegible] Postquam [illegible] verbum dei [illegible] per alium [illegible] instrumentum, quod [illegible] ad [illegible] seu operationem [illegible] dei [illegible] instrumentum [illegible] quantum ad [illegible] quod in [illegible] [illegible] [illegible] quantum ad [illegible] [illegible] erat lux hominum. [illegible] ponit tres clausulas quas [illegible] non distinguimus [illegible] [illegible] [illegible] sunt [illegible] [illegible] [illegible] clausula est, Omnia per ipsum facta sunt [illegible] [illegible] [illegible] [illegible]. Et [illegible] [illegible] [illegible]

\+ Glossa ad hec: i. dicat per ipsum omnia per ipsum fecisse, ubi ait per quem fecit, tamquam [illegible] non posset [illegible] non [illegible] per [illegible] vel tamquam aliud instrumentum fuit [illegible] [illegible] [illegible] [illegible] Non [illegible] ut [illegible] [illegible] [illegible] tamquam aliud instrumentum [illegible] [illegible] dicitur fecisse tamquam [illegible] non [illegible] [illegible] [illegible] [illegible] filium [illegible] [illegible] [illegible] [illegible] [illegible] filium [illegible] [illegible] [illegible] [illegible] [illegible] est [illegible] [illegible] [illegible] filium [illegible] [illegible]

capitulo eius ad propositum. Secundo
eius dictum est, scilicet primo eius causa
excludens errorem Arrii, qui dicebat
secundum filium ad patrem pertinere. Quod
dicant hoc erat in principio apud
deum. Hic vero eundem errorem
excludit quo filium ostendit cum
ad dicit: Omnia per ipsum facta sunt.
Esse eius patrem, quem ut fecit, ipsum
est dei magni opus omnia sunt. Iuxta illud
Psalmi: Omnia quecumque voluit deus
fecit in celo et in terra etc. Verbum
igitur per quod omnia facta sunt est magnus
deus, et equalis patri. Secundo ad
ostendendum coeternitatem verbi ad patrem
contra Hilarium, quia eum philosophi
dicebant in principio erat verbum quod
aliquis diceret eum fuisse in principio post
[illegible], et fuisse tunc aliquod tempus
ante partes [illegible] in quo verbum
non erat. Ideo hoc excludens
contra dicit: Omnia per ipsum sunt. Si
omnia ergo et tempus [illegible] ex quo sic
argumentatur: Si omne tempus ab
ipso factum est, ergo nullum tempus fu-
it ante ipsum, nec ipse in aliquo
tempore sunt, sive aliquo simile esse
incepit. Sunt ergo ab eterno coe-
terni patri contra [illegible] Augustinus ad eundem
[illegible] ibi adparatur. Si enim
omnia per ipsum facta sunt, non potest
dici verbum fuisse factum, quia
si factum est, oportet quod sit factum
[illegible] quia omnia per verbum fac-
ta sunt. Oportet ergo esse aliud
verbum per quod verbum [illegible] [illegible]
sunt factum sit. Sed illud verbum

per quod istud factum est dicere [illegible]
de filio per quod omnia facta sunt.
Si autem verbum istud per quod omnia facta
sunt non est factum, hoc est creatum,
et si non est creatum, [illegible] est dicere
ipsum esse eiusdem substantie cum patre, cum
omnis substantia preter divinam facta
sit. Substantia autem que creata non est
deus est. Verbum ergo per quod omnia facta
sunt possibile est patri ad non factum
vel creatum sit. Dicitur ergo hominem verbi
consubstantialem ad patrem contra Eunomium, coeternum
contra Hilarium, et consubstantialem contra Arrium, philosophi
[illegible]. Omnia per ipsum sunt verbum facta
sunt. Cavendi autem sunt in hoc
verbo errores. Primo error Valenti-
ni [illegible] eum intelligere philosophum quod dicit
Omnia per ipsum facta sunt, quia verbum de-
dit causam creatori qui mundum
creavit, ut dicunt. Omnia per ipsum sic
facta esse quod [illegible] possent quod
[illegible] mundi conditor mundum
creavit. Et hic videtur reddere
opinionem illorum qui dicunt deum mundum
fecisse propter aliquam causam exteriorem,
quod est contra Apostolum ad Romanos XI: Quis prior
[illegible] ei et retribuetur ei. Principium est deus, de hic
filius [illegible]. Origenes dicit: Si
non fuisset causa creatori preter
ei verbum, omnia dicit [illegible], non diceret:
Omnia per verbum facta sunt, sed omnia
per verbum facta sunt a creatore.
Secundus vitandus est error Arrii,
qui in hoc quod dicit Omnia per ipsum
facta sunt intelligit verbum factum
non omnia facta, factum fuisse per
verbum, sequitur ipsum esse

creaturam quod omnes posuit. Sed hoc
haereticum est, cum spiritus sanctus sit consub-
stantialis et dignitatis cum patre et filio iuxta
illud Matthaei ultimo: docete omnes gentes
baptizantes eos in nomine patris et filii et spiritus sancti,
et prima canonica Iohannis: Tres sunt qui testi-
monium dant in caelo, pater, verbum et spiritus sanc-
tus, et hi tres unum sunt. Cum ergo di-
citur: omnia per ipsum facta sunt, non
est intelligendum per verbum facta esse sicut per instrumentum
causatum et necessario factum, quod dicitur. Quod si
secundum quod omnia per ipsum facta sunt aliquis sic
intelligat quod verbum per ipsum factum esset,
[illegible] est [illegible] necessario aliquid
praeter [illegible] factum est. Secundo vi-
detur esse error [aliquorum] [illegible] ipse cum
sit omnia per ipsum facta esse voluit sic
aliquid sit a maiori principio quam
[illegible], scilicet sit filius per quem facta
sunt omnia et ubi [illegible]. Sed
hoc falsum est. Nec sequitur, quia
in scriptura invenitur non solum aliquid
esse factum per filium sed etiam per patrem, et
ut ad Corinthios I: fidelis deus per quem
vocati estis in societatem filii. Si ergo per patrem
vocati sumus in societatem filii, [illegible]
[aliquis fecit] [illegible] per aliquid sit
[illegible] agentem [illegible] habet.
Sed hoc falsum est [illegible]
[illegible] per quem omnia facta sunt [illegible]
sit [illegible] [illegible]
[illegible] est quod [illegible] aliquid [illegible]
[illegible] debet [illegible] in obliquo
[illegible] aliquo [illegible]. Cum
[illegible] [illegible] significandi quod
dicitur medium inter operantem et operatum.

Cum dico [illegible] [illegible] per
[illegible] hic opus accipitur me-
dium inter operantem et operatum. [illegible]
[illegible] [illegible] [illegible] ab operante
[illegible] quod [illegible] ad
operatum, [illegible] [illegible] est [illegible]
operans quod [illegible] ab operante, [illegible]
vero quod [illegible] ad operatum. [illegible]
[illegible] operans quod [illegible] ab operante
sit [illegible] quod [illegible] in obliquo sic
est causa operandi quod operatur, vel sic
efficiens causa, vel [illegible], [illegible]
[illegible] [illegible]
[illegible] cum [illegible]
[illegible]
[illegible] Cum
[illegible]
[illegible] Rex est
cum efficiens [illegible] quod operatur et
[illegible]
per ipsum facta sunt, [illegible] [illegible]
causa [illegible]. Cum
[illegible] operans [illegible] ad
operatum [illegible]
[illegible] causa non est causa
operandi quod operatur [illegible] est cum operans
[illegible] ad operatum sic cum dico
[illegible] non est causa
[illegible] quod operatur causa
quod [illegible] ab operante [illegible]
[illegible] cum dico: Omnia per ipsum facta sunt
[illegible] non [illegible] sine [illegible]
[illegible] ad operandum, [illegible] est
[illegible] operatur per filium [illegible]
[illegible] operatur ut dictum est [illegible]
[illegible] debet [illegible]

sic enim pater operatur per sapientiam suam
sicut per summam essentiam et quia sapientia
et virtus potentie attribuitur filio (i
cor. i dicimus christum dei virtutem
et dei sapientiam) deo predicto modo appropriatur
dicimus quod operatur omnia pater
per filium id est per sapientiam suam et ideo
dicit augustinus quod hic ostenditur [illegible]
omnia ipse [illegible] omnia operatur trinitas
personis scilicet patri [illegible] filio [illegible]
spiritu sancto. Si vero hoc predicto modo non
exponatur operatur tunc hic quod dicimus
patrem omnia operari per filium non est
[illegible] cum quia hic quod est
[illegible] habet ab alio [illegible]
[illegible] ut sit [illegible] sapientia patris
hic quod sit instrumentum patris licet
omne quod ab alio est motum ad aliquid
operandum [illegible] habet rationem
instrumenti. Et cum deo aliquid
operari per virtutem ab alio acceptam
sit intelligere dupliciter/ uno modo quod cum
una sit virtus et dantis et accipientis/ et hoc modo qui operatur
per virtutem eandem acceptam ab
alio non [illegible] sed [illegible] ei [illegible]
accepit/ [illegible] ergo [illegible] eandem
[illegible] quam licet det filio [illegible]
filius operatur [illegible] pater operatur per
filium [illegible] hic filius non est dicendus
minor patre neque instrumentum
est sed hoc [illegible] in illis qui
non eandem virtutem acceperunt ab alio
sed aliam [illegible] Sic ergo patet
quod [illegible] non est factus sed
est causa [illegible] quod operatur neque
patris minister seu instrumentum ut
dicebant arriani. Sed [illegible]

considerentur verba predicta/ omnia per ipsum
facta sunt evidenter apparet contra
[illegible] fuisse locutum. Quicunque
enim aliquid facit [illegible] quod [illegible]
[illegible] sapientia/ [illegible] nunquam [illegible]
faciet aliquid nisi precessit actualis
conceptio sive sapientia quod sit faciendum et
[illegible] sic forma arche in
mente artificis precedit [illegible]
arche facienda. Sic ergo deus nichil
operatur nisi precedat conceptus sive [illegible]
que est sapientia [illegible] conceptus [illegible]
verbum et [illegible]/ Et ideo impossibile
est quod aliquid faciat nisi per filium unde
augustinus dicit quod verbum [illegible] plena
rationum viventium. Sic ergo [illegible] quod pater
facit per ipsum facta sunt. [illegible] ergo
[illegible] quod [illegible] moyses [illegible] multa
enumerat [illegible] dixit deus fiat lux/ fiat firmamentum
[illegible] hec [illegible] comprehendens
[illegible] dixit omnia
per ipsum facta sunt. [illegible] est
quia moyses [illegible]
[illegible]
[illegible] Johannes vero [illegible]
[illegible] in hoc libro [illegible]
[illegible] in origine [illegible]
[illegible] esse fal-
sos [illegible] quo dicebant filium factum
esse et non genitum/ [illegible] augus-
tinus [illegible] clausula [illegible]
[illegible] sunt/ [illegible] sunt facta
ut dicit [illegible] quod [illegible] sit
factum [illegible] si factum esset utique
esset factum per aliud verbum/ et hoc
esset verbum dei/ [illegible] verbum ipsum

aliud verbum quam sequitur dicit ergo unigenitus filius dei. Et non quod hic omnia [illegible] [illegible] / et per hoc [illegible] omnia [illegible] sic [illegible] B. Nota quod [illegible] dictum est. Et sic [illegible] hic error [illegible] quod dicit omnia / tamen [illegible] facta. Nota etiam quod [illegible] clausula arriani sunt [illegible] errores dicentes eum filium dei [illegible] [illegible] velut instrumentum [illegible] esse [illegible] per omnia [illegible] / omnia per ipsum facta sunt [illegible] [illegible] artifex facit domum [illegible] augustinus [illegible] sic dicit [illegible] instrumentum [illegible] quod per ipsum sunt [illegible] velut per [illegible] omnia facta sunt / sicut [illegible] homo [illegible] [illegible] Non [illegible] et quod est instrumentum principale agens / [illegible] ergo [illegible] dicit / omnia [illegible] fecit / sed omnia per ipsum facta [illegible] videlicet [illegible] licet sic sit principale agens / non tamen est [illegible] actionem [illegible] Ideo [illegible] intelligunt [illegible]

Item excluditur error [illegible] philosophorum qui posuerunt [illegible] non [illegible] consistens [illegible] Et contra quosdam qui dicebant deum non esse [illegible] solum [illegible]

Item [illegible] hic error [illegible] philosophorum qui posuerunt [illegible] non [illegible] non intellexerunt predicti [illegible]

quod per ipsum omnia facta sunt / [illegible] multa [illegible] sunt [illegible] causas [illegible] [illegible] facte [illegible] sunt cause [illegible] / [illegible] omnia per ipsum facta sunt / [illegible] multa [illegible] causas / [illegible] non [illegible] sed [illegible] agentia [illegible] non agunt nisi [illegible] agentibus / [illegible] abstracto [illegible] alia [illegible] esse [illegible] [illegible] [illegible] 30 [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quod [illegible] [illegible] nulla [illegible] esse nisi [illegible] / licet [illegible] [illegible] omnia [illegible] singula [illegible] sine [illegible] [illegible] solo [illegible] esse [illegible] in [illegible] [illegible] plures [illegible] [illegible]

Item nota quod [illegible] [illegible] [illegible] [illegible] in diuinis [illegible] filius [illegible] [illegible] non [illegible] naturam [illegible] [illegible] [illegible] realem [illegible] naturam vel [illegible] realem [illegible] et [illegible] non admittitur ad diuina / quia in diuinis non est [illegible] [illegible] non est [illegible] [illegible] [illegible] creature [illegible] creature facta / [illegible] nota quod [illegible] est [illegible] sufficiens [illegible] facta sunt [illegible] [illegible] est factum in [illegible] natura [illegible] est [illegible] [illegible] creata [illegible]

et in verbo / omnis forma / omnis comparatio /
omnis concordia parcium / primum enim est
hoc nomen possibile et proprium / quia licet aliud
esse et idem primum producentum sunt
aliud producere producunt / sed patri et
filio licet aliud esse divinum sunt
et primum producentum scilicet voluntate divina
quod est aliud omnino indistincta a pro
ducentibus. Et ex isto videtur sequi quod
verbum licet primo dicatur omnium supereminentem
[illegible] eternitate secundum Aug. [illegible]
Non est creatura per quam facta est omnis
creatura / quia si creatura esset
primum factum esset [illegible] velle [illegible]
[illegible] usque in infinitum [illegible]
[illegible] est impossibile / ergo illud
verbum per quod facta sunt non est creatura
[illegible] sequitur quod verbum licet sub scriptura
auctoritate quia dicitur per ipsum omnia
omnia facta sunt. Et hec nota
[illegible] non denotat [illegible]
[illegible] in filio [illegible] subiectum [illegible]
subauctoritate [illegible] verbum quod sit
[illegible]
[illegible] divinam essentiam
[illegible] Quod non [illegible]
[illegible] non est nota mediacionis [illegible]
instrumentalis eo modo quo in
instrumento mediat in [illegible]
[illegible] sic patet discurrenti / sic verbum
non mediat. Nec secundo mediacionis
accidentalis sicut accidens [illegible]
accionis mediat inter agens
et passum. Sed quia virtus est in
[illegible] divino / Nec 3o est
nota mediacionis finalis eo
modo quo [illegible] operatur propter finem

in operacionem [illegible] operatur per divinam
essenciam et quia divina essencia est in
[illegible] / [illegible] dicitur [illegible]
et creaturis per sapienciam [illegible]
sapiencia [illegible] verbo / [illegible] modo
[illegible] / [illegible] producit per
[illegible] et non alia
[illegible] solo voluntate [illegible]
[illegible] sit mediacio nullus [illegible]
Et non [illegible] [illegible] dicit
quod dicitur omnia per ipsum facta sunt / [illegible]
tenet [illegible] medium in [illegible] et
creaturam. Non in [illegible] [illegible]
Nec in [illegible] et creaturas
quia [illegible] creator [illegible] quod patri et
verbo [illegible] / finalis [illegible] omnia
[illegible] per appropriacionem. Si enim [illegible]
bonitas [illegible] facta sunt omnia / [illegible]
[illegible] quod dicitur eo quod finis [illegible]
filio per appropriacionem. Unde summa potencia est
[illegible] / summa [illegible] / summa bonitas
[illegible] [illegible] persone
[illegible] / verbum ergo non [illegible] medium secundum
intelligenciam [illegible] [illegible] /
[illegible] non [illegible] [illegible] / [illegible] Et
non [illegible] non [illegible] [illegible] sit
[illegible] sit creatura / [illegible] non
quia non est creatura facta [illegible]
[illegible] dicitur quod est facta [illegible]
non [illegible] sit creator [illegible]
[illegible] quia [illegible]
[illegible] persone divine non [illegible]
[illegible] [illegible]
An [illegible] creatura
facti / Et [illegible] Aug. / [illegible]

ubi bus sempiternus dicit cum quod dicit
3o non talia est hoc argumentum [illegible]
[illegible]

[illegible]

Omnia ut dicitur sit tam [illegible]
[illegible]

[illegible]

quod sit causatum ab alio. Unde hoc quod eius non
potest esse quin sit causatum sed non hoc quin
sit possibile sed ipsum esse causatum non est de
ratione eius sed propter imperfectionem inveniuntur aliqui
eius non causato. Sed dicunt aliqui quod forma
sit causata a deo, ut ipsi dicunt quod causa
sit compositorum et eorum aliorum
ut dicit philosophus [illegible]. Sed forma non
est aliquid simpliciter. Ergo non forma non potest
esse facta a deo. Sed contra, dicunt quod
[illegible] dicunt [illegible] unde [illegible]
sed angelus aliud [illegible] nihil [illegible]
[illegible]. Secundo quia antiqui philosophi posuerunt
et quia praedicti [illegible] in
[illegible] quia [illegible]
[illegible] non [illegible] eorum [illegible]
[illegible] simpliciter [illegible] qui po-
nebant [illegible] motus non conside-
rabant motum nisi [illegible] aliquam [illegible]
[illegible] sed [illegible] [illegible]
[illegible] et supponentes
[illegible] corporum [illegible] [illegible]
[illegible] aliquorum causatorum [illegible] [illegible]
[illegible] [illegible] ut pote
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] in [illegible] [illegible] et
[illegible] ponebant [illegible] et [illegible]
[illegible] [illegible] in [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] ponebant
ut [illegible] [illegible] [illegible] vel
[illegible] sed [illegible] considerandum est quod
non [illegible] [illegible] ad [illegible]
[illegible] sed [illegible] aliud [illegible]
[illegible] ad [illegible] [illegible]
[illegible] [illegible] ut [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] consideravit eius

[illegible] quod [illegible] [illegible] vel [illegible]
est [illegible] eius vel in [illegible] est [illegible]
eius et sic causas agentes [illegible]
[illegible] Et ultra aliqui [illegible]
[illegible] se ad considerandum eius [illegible]
est eius et consideraverunt [illegible]
non solum [illegible] vel [illegible] sed [illegible]
[illegible] [illegible] quod est [illegible]
sunt [illegible] [illegible] [illegible] non
solum sed quod sunt [illegible] [illegible]
[illegible] [illegible] [illegible] sunt
[illegible] ~~[illegible]~~ [illegible] sed [illegible]
[illegible] quod [illegible] ad esse [illegible] quo-
cumque modo. Et sic [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] quod philosophus [illegible] philosophus
[illegible] [illegible] quod est [illegible] in
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] ut [illegible] [illegible] [illegible] [illegible]
modo [illegible] [illegible]. Ex quo
patet quod sit [illegible] quod [illegible]
[illegible] quod deus sit prima [illegible] [illegible]
[illegible] [illegible] quod [illegible] [illegible]
deus [illegible] [illegible] [illegible]
ut [illegible] ut [illegible] [illegible]
[illegible] [illegible] sit ab alio [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] de [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] ad
[illegible] [illegible] [illegible] [illegible]
[illegible] esse [illegible] ut non [illegible]
[illegible] [illegible] esse [illegible]
non [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] ad [illegible] [illegible] [illegible]

no
6

intellectu directo quod agit dumtaxat et actu expressum apparent et in hiis que sunt communia mechanicorum per impressionem agit natura quia non quaerit sibi similitudinem, eo quod sunt de mechanicis, et ideo videtur agere potius eadem ratione [illegible] in artificiis non consimile dico. Utrum debeat omnia

sibi appropriari per se, quia hic dicitur omnia per ipsum scilicet verbum facta sunt. Dicendum quod est [illegible] dicendum est et dicitur quod quamvis tria divina sint omnia causa. Causa tamen est triplex: causa efficiens, exemplaris et finalis, quia agens agit sibi simile; proprium actionis consideratur ex actione efficiens, scilicet cuius est quia gignit. Ideo vero est de se esse suum, quod est causa [illegible] quod est genus trium personarum. Nunc causa non est simul alium pater, sed quod toti trinitati [illegible] dicitur, deinde personae secundum notas sive passiones suas [illegible] appropriate, circumscripta natura. Deus est enim natura per se ut melius intelligatur sic artifex, ut artificiatum. Artifex autem producit in natura quaedam per amorem sive voluntatem ad aliquid ideale operatur. Unde vero dicitur quod creatio est per ipsum verbum quod est filius; ipsum amorem qui est spiritus sanctus; et sic hic passiones patris sunt vere condicionales naturae, ut [illegible] includunt essentialia attributa quae sunt secundum rationem intellectus; [illegible] esse natura divina licet sint in tribus personis, ordine tamen quodam eis [illegible] ut [illegible] appropriata divina apud nos secundum abutionem [illegible] nostri intelligendi licet sint omnia tribus personis ordine tamen quodam eis

quod patri nam sunt tamen apud nos secundum abutionem [illegible] attribuitur patri ut ei qui non habet causam de [illegible], de filio autem dicitur per quem omnia facta sunt, ut [illegible] secundum [illegible]. Nam hic per [illegible] solet denotare causam mediam sive primam [illegible]. De spiritu sancto quod habet eandem [illegible] abutionem attribuitur quod [illegible] gubernet et vivificet quae sunt creata apud patrem et filium, ut causa [illegible] accipitur [illegible] attributionis ex appropriatione essentialium attributorum ~~essentialium attributorum~~. Nam patri appropriatur potentia quae maxime manifestatur in creatione, et ideo attribuitur patri creatorem esse; filio autem appropriatur sapientia per quam agens per intellectum operatur, et ideo dicitur de filio per quem omnia facta sunt; de spiritu sancto appropriatur bonitas ad quam pertinet gubernatio, deducens res in debitos fines, et vivificatio. Nam vita in [illegible] quodam motu consistit, primum autem movens est finis et bonitas.

Utrum omnia per ipsum habuerunt processionem

ex ductu rerum ad cognitionem creatoris quia apostolus ad Romanos I: invisibilia dei per ea quae facta sunt intellecta conspiciuntur, sempiterna quoque eius virtus et divinitas, ut [illegible] creaturas quae sunt [illegible] ductu rerum appropriari [illegible] quod [illegible] etiam apostolus quod dicitur in symbolo articuli fidei creatorem celi [illegible] fidei sunt super [illegible] ea ... est cognitio [illegible] scripturarum de creatione propterea

revelacionem / omnibus istis medicis contingit
venire in cognicionem creacionis / Si ipsi
carent fide / et fides ponit creacionem
Item per scripturam divinam in scriptura
que est ex lege prophetis et ewangelio / vel
per revelacionem / Item revelacio
eorum indicat corporum esse in deo
corpus non ponit creacionem [illegible]
omnium de nichilo Nam si non possent
produci nisi ex aliquo Non esset
corpus / Cum maior potencia posset in
[illegible] / Iterum alia non esset
corpus / quia potest aliquando non esse
corpus / contra quos est actus omnipotencie /
Aut quod dicunt philosophi non pervenerunt / quod ad
cognicionem creacionis hoc est / quia
non ascendebant ultra racionem naturalem / quod
cum pervenerunt tamen ex scripturis
tum ex [illegible] consideracionibus ut philosophus
quod dicitur in [illegible] / ubi dicitur
[illegible] in quondam [illegible]
philosophorum libros ex greca lingwa
in latinam versos / et ibi legi non
[illegible] / sed hoc [illegible] multis
et multiplicibus suadens racionibus
in principio erat verbum / et verbum erat
apud deum / usque ad [illegible] et mundus
eum non cognovit Et autem [illegible]
in propria venit et sui eum non receperunt
et verbum caro factum est
et habitavit in nobis / Non ibi le-
gi [illegible] / quod tamen ex scrip-
turis [illegible] cognoverunt quod
omnia per ipsum facta sunt / quod solo
verbo fecit omnia [illegible]
non de [illegible] de nichilo
[illegible] an creacio sit [illegible] sive

divina essencia / [illegible] creacio non fuit
ab eterno sine [illegible] / contra [illegible]
[illegible] est [illegible] divina essencia est eterna [illegible] non
[illegible] Cum [illegible] simpli-
citas est in deo [illegible] est sine
[illegible] / [illegible] sed [illegible]
[illegible] sit divina [illegible]
divina essencia Quarto queritur utrum creacio
dicat [illegible] quod est ex
nichilo vel [illegible] actum / Nichilominus
tamen [illegible] potest dici [illegible] esse creatura
Et [illegible] potest dici [illegible] / [illegible]
[illegible]
[illegible] / Sed [illegible]
[illegible] multiplicacionem [illegible]
[illegible] / divina [illegible] essencia
[illegible] multiplicata / [illegible]
[illegible] Quinto
queritur utrum creacio multiplicatur [illegible] deus
[illegible] divina essencia [illegible] est
[illegible]
[illegible] multipli-
[illegible] divina non
[illegible] / Et [illegible]
[illegible] divina
essencia [illegible] divina
essencia [illegible]
[illegible] / [illegible]
[illegible] /
[illegible] divinam essenciam
Et [illegible] queritur utrum creacio dicatur mutabilis
quod est [illegible] in [illegible]
di / [illegible] divina essencia est
mutabilis quod est [illegible]
[illegible] est mutabili-
bus

queritur quod [illegible]

Creatur quod habet esse ideo est ex parte in deo dicitur ad Ro xi Ex ipso et per ipsum et in ipso sunt omnia / ut sic obiciatur ipso ex designat conditionem cause materialis sed ex deo causa materialis non est prime cause quia non est dicendum quod corporalia sunt omnia Item cum deus esse omnia in ipso / continet [illegible] forte melius sit eius dicitur dicit xvii [illegible] vivimus movemur et sumus [illegible] autem ipse sit forma omnium habet [illegible] infinita deus [illegible] / unum est omnium quod ab uno sunt et ad unum [illegible] / et huius ibi [illegible] [illegible] per deum rerum [illegible] quod [illegible] designant hec [illegible] / [illegible] sicut [illegible] sed hec [illegible] non [illegible] quia non sunt [illegible] / [illegible] sunt causa materia / [illegible] ordo [illegible] non [illegible] [illegible] / [illegible] causa materialis Non est [illegible] [illegible] in actu [illegible] / [illegible] causa est [illegible] est [illegible] / [illegible] dicitur ad Ro xi [illegible] [illegible] [illegible] filius [illegible] spiritus sanctus / [illegible] [illegible] ista [illegible] [illegible] tribus personis

[illegible] eius dicitur quod [illegible] sunt omnia [illegible] [illegible] / [illegible] [illegible] [illegible] et [illegible] / [illegible] illud quod [illegible] persone [illegible] in [illegible] [illegible] [illegible] quod eius dicitur [illegible] non [illegible] [illegible] cause materialis sed non [illegible] [illegible] [illegible] ex [illegible] [illegible] in [illegible] summa est [illegible] omnium / [illegible] pulchritudo et [illegible] [illegible] / ubi [illegible] [illegible]

[illegible] ut [illegible] quod est [illegible] [illegible] / hoc autem quod dicitur in ipso non sunt [illegible] [illegible] quod [illegible] ad [illegible] [illegible] / sed [illegible] continere quod [illegible] / quod [illegible] [illegible] [illegible] [illegible] / hoc [illegible] [illegible] [illegible] [illegible] / hoc autem quod dicitur [illegible] [illegible] filio [illegible] [illegible] [illegible] / Est enim [illegible] [illegible] quod [illegible] [illegible] quod sit [illegible] [illegible] [illegible] [illegible] / [illegible] ideo [illegible] [illegible] persone filii / Non [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] illud [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] / [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] / [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] ad [illegible] [illegible] [illegible] [illegible] et aliud [illegible] [illegible] Non [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quod dicitur [illegible] [illegible] est [illegible] [illegible] [illegible] [illegible] Non autem [illegible] quod est [illegible] est [illegible] [illegible] non est [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] est [illegible]

omnes et potentia et in omnibus notis / ubi
alia ipso primo ponitur alia vero dicitur ma-
net Dicitur ad Col. / Omnia per ipsum
et in ipso creata sunt / et ipse est
ante omnes et omnia in ipso constant
ubi primo hoc ipso ante secundum similiter hoc
ipso per eius [illegible] credendum primum
[illegible] ipsorum / et quod ad [illegible]
[illegible] hoc ipso in alia vero [illegible]
Item [illegible] dicitur [illegible]
[illegible] est per ipsum et ipso
et in ipsum et per ipsum / et alia
[illegible] et [illegible] est
[illegible] et adhuc [illegible]
ubi [illegible] in [illegible] est
[illegible] abbi [illegible]
[illegible] et in ipsum sunt omnia
ubi [illegible] ad [illegible]
[illegible] quod alia [illegible]
[illegible] est [illegible]
[illegible] per [illegible] ubi [illegible]
[illegible] alude [illegible] omni
creature [illegible] omne
[illegible] est [illegible]
[illegible] esse super omnes / filius vero per
[illegible] per ipsum [illegible] / ipse vero
[illegible] attribuitur esse [illegible]
[illegible] vero [illegible]
[illegible] alia
[illegible] ubi
[illegible] / omnia per ipsum creata
sunt et in ipso [illegible]
notat [illegible] est alude
[illegible] filio / [illegible] ipso vero no-
tat [illegible] ipsius [illegible]

cum non excedunt [illegible] est ut
non notetur filius in [illegible] omnem
creaturam [illegible] dicitur
esse ante omnes ut ondatur excellen-
cius in dignitate super creaturas / hec
omnia [illegible] attribuuntur filio [illegible]
[illegible] ut notetur [illegible]
[illegible] excellencia [illegible] / ex
et omnia in ipso constant / [illegible]
[illegible] ad [illegible] vero [illegible] adhuc
[illegible] ubi [illegible]
[illegible] et per ipsum et [illegible] est
[illegible]
ex attribuitur [illegible] origine [illegible] / [illegible] est
[illegible] / per ipsum [illegible] filio [illegible]
ipso vero et [illegible] spiritus sancti [illegible]
[illegible]
sunt / Et hec [illegible] in alia
[illegible] / ex [illegible] per [illegible]
[illegible] per [illegible] super
[illegible] / ad [illegible]
[illegible] / Et [illegible]
[illegible] / Et [illegible]
[illegible] / [illegible] et in ipso
[illegible]
[illegible] est
[illegible] ubi [illegible] in [illegible]
et [illegible] est [illegible]
est [illegible] / notat [illegible]
[illegible]
[illegible] ipso a filio
[illegible] / [illegible]
[illegible] in [illegible]
omnibus [illegible] in notat ipso

informacio quia dictas est forma
prius conficiens spiritus sanctus / veritatis aut
creature nichil aliud est quam esse / Et
dicit hoc quod hoc ipso in veritate quo infor-
macio in hac veritate est intimatio
id est interius proponis Sed in hac veritate
est in veritate hoc ipso in veritate quam
subiectum / non dico vita sui accidenta-
libus sed vita eius ipsius propter hoc quod
dico veritas dei eius veritas est
quod secundum veritatis illa veritas quam subiec-
tum hec Et sunt plures modi loquendi
in talibus similiter ut dicitur albedo
est in albo / et albedo in albedine

**Et sine ipso factum est nichil**

Hic ponitur secunda conclusio ubi se expedit
primum ut desperatur natura Cum dicitur et sine
ipso factum est nichil / quia nulli operacioni
deest Nam per se sine verbo nichil fecit
Joh. 4. Cum quod per [illegible] facit similiter
filius facit Sicut verba sine
verbo cooperante nichil facit Joh. 14
Sine me nichil potestis facere Et
in hoc probatur eliditur heresis manicheorum
qui posuerunt duo principia / unum scilicet bonum
quod dicebatur deus lucis / Aliud
malum quod dicebant principium deus tene-
brarum Non enim intelligunt quod sine
ipso factum est nichil / quia iohannes hec
ita audiverunt hoc quod nichil / esse
quoddam malum / quod verbo facta non fue-
runt / quod ipse beatus Augustinus in libro de natura
boni / qui dicit hoc videlicet esse / cum
hoc nichil dicat negacionem entis / nec
possit esse terminus productionis verbi
ymmo [illegible] / hic ponitur secunda clausula

quod quidam ut Augustinus dicit mille annis ante ...
hoc intellexerunt Nam ex hoc
modo loquendi quo Johannes hic utitur
ponens hoc quod dicit Nichil / in fine
orationis Credebant quod ipsum Nichil
tenere affirmative / quod nichil sit
aliquid / quod sine verbo factum est Unde
volunt quod hec clausula ponitur ad
excludendum aliquid verbo non factum quod
prius dixerat omnia per ipsum fac-
ta sunt / qui adiungit Et sine
ipso factum est nichil / quasi diceret ita
dico omnia per ipsum facta esse / quod tamen
sine ipso factum est aliquid scilicet ipsum
nichil Et ex hoc processit error heresis
scilicet Valentini qui ut Augustinus dicit / posuit
multa principia / et quilibet dicit ponendo
XXX secula / ponit enim duo
principia esse / scilicet profundum scilicet deum profundum
et silencium / et ex hiis duobus
dicit processisse X secula / ex profundo
autem et silencio / dicit esse alia duo
principia scilicet intellectum veritatem / ex quibus
processerunt octo secula / Similiter
autem veritate dicit esse alia duo
principia scilicet [illegible] veritatem / ex quibus
procedunt XII secula / et sic sunt XXX
secula / Ex verbo autem et vita
secundum eum processit homo Christus et cetera
Sic igitur Valentinus ponebat an[te]
plerorum ubi multa secula processisse
Et ideo dicit / quod quamvis dixerit
Omnia per ipsum facta sunt / ne quis
intelligeret illa secula processisse
facta per ipsum / ideo adiungit
Et sine ipso factum est nichil.

oni scilicet per existencia tamen eius fue-
runt ideo addidit vocat nichil quia
preexistencia sunt super omnem motum
/ et quod sit abinstabilia mo capi ne
pro Sed iterum error ex hec predictus
fuit Manichei ponentibus duo
principia / unum scilicet rerum corruptibilium / et
aliud incorruptibilium / dicit ergo / quod cum
Johannes dixit omnia per ipsum facta sunt
ne intelligeretur unum esse earum corru-
ptibilium quae sunt agno pro ideo
ad hoc excludendum quod addidit
Et sine ipso factum est nichil i. corruptibilia
q. d. omne quod sit ... nichil factum
est sine ipso Tercius error est
aliorum qui volunt quod per nichil in-
telligatur dyabolus juxta illud Job xviii
habitent in tabernaculo eius socii qui
non est / ergo omnia per ipsum facta excepto
dyabolo / Et ideo Johannes addi-
dit sine ipso factum est nichil
i. dyabolus Sed omnes isti tres erro-
res exeunt fonte peccatores sed per
hoc quod nichil accipitur affirmative ap-
positum / sed negative tamen appositum
excluduntur omnes nichil hic non
ponitur affirmative sed negative tamen / ut
dicitur / sine ipso factum est nichil
i. contradictio quod omnia per ipsum facta sunt
quod nichil est factum sine ipso Sed
forte insurget aliquis dicens quod
cum hoc posset intelligi per hoc quod dicit
omnia per ipsum facta esse / non
erat necessaria clausula / sunt ergo
plures causae alique quare addita
est ista particula Ad hoc dicendum quod
sunt multos multiplex introdu-

citur particula / Et ad hoc dicendum quod sunt mul-
tos multa introducuntur hanc particulam
Secundum Crisostomum enim sic introducitur
/ cum dixerit / omnia per ipsum facta
sunt Ne ergo aliquis legens a moyse
enumerata solum visibilia credat illa
tantum facta esse per ipsum cum dicat / omnia
per ipsum facta sunt quae moyses enumerat
ideo quod inducit sine ipso factum
est nichil. q. d. Nichil eorum quae
sunt sive sit visibile sive intelligi-
bile quod est factum sine ipso Et hoc
modo loquitur apostolus Col i. omnia
per ipsum facta sunt sive visibilia
sive invisibilia etc Ubi specialiter apostolus
de invisibilibus mentionem facit / quia
de eis moyses mentionem non fecerat
propter imbecillitatem et ruditatem
illius populi / cui doctrinam tra-
debat / Introducitur etiam secundum eum
aliomodo sic Possit enim aliquis
legens in aliis evangelistis multa
signa et mirabilia a Christo facta sicut
est ix Ceci videt claudi am-
bulant etc et multa eorum quae
per hoc quod dicit Johannes omnia per ipsum facta
sunt intelligi debet / omnia illa
tantum quae ab aliis evangelistis continentur
et non alia per ipsum facta esse Et
ideo ne hoc suspicaretur Christus / subjungit
inducit / Et sine ipso factum
est nichil q. d. Non solum illa
quae in evangeliis continentur de Christo
per ipsum facta sunt / sed nichil eorum
quae facta sunt sine ipso factum
est / Et sic secundum Crisostomum ista particula

inducitur / ad videndum totalem
causalitatem / et est quasi completiva
premisse particule. Secundum Hylarium vero
introducitur hec particula / ad ostendendum
quod verbum habet operativam virtutem / ab alio enim
enim contra diceret omnia per ipsum facta
sunt posset intelligi patrem per illud
a bonum causalitatis quod deo convenit contra-
diceret / sine ipso factum est nichil quasi dicat
Sic per eum facta sunt omnia / ut tamen
pater cum eo cooperaretur / Non tamen
[illegible] sicut eo ac si diceretur Non
solus / ut sit sensus Non ipse solus
est per quem omnia facta sunt / sed ipse
est alius sine quo factum est nichil
quasi dicat sine ipso eo alio cooperante sine
ipso factum est nichil [illegible]
[illegible] cum eo etiam cuncta compo-
nens. Crisostomus autem [illegible]
incipit vox [illegible] et attri-
buitur Origeni inveniuntur alia ex-
posicio satis pulcra ubi dicit [illegible]
[illegible] ubi nos habemus sine ipso / [illegible]
habet [illegible] quod idem est quod foris vel
extra / quasi dicat Ita omnia per ipsum facta
sunt / quod extra ipsum factum est nichil
Et hoc ideo dicit ut hic inducatur
ad videndum conservacionem rerum in esse
fore per ipsum / Creaturarum enim sunt quedam
que non indigent quodam agente nisi quantum
ad principium earum fieri enim possunt subsistere
postquam facta sunt absque agentis in-
fluxu / Sicut domus indiget artifice
quantum ad suum fieri / sed tamen persistit in suo
esse absque artificis influencia Ne
ergo crederet aliquis / omnia per verbum

sic facta esse ut sit causa eorum ad fieri
suum solum / et non quantum ad conservacionem
eorum in esse quod deo convenit [illegible]
subiungit Et sine ipso factum est nichil
id est hoc est nichil factum est extra ipsum
quia ipse ambit omnia continens ea
Exponitur eciam hec particula secundum Origenem
et Augustinum et plures alios sic ut
per nichil intelligatur peccatum / Omnia
ergo cum dicit omnia per ipsum facta sunt
posset intelligi peccatum et mala per ipsum
facta esse / quod deo convenit subiungit
et nichil id est peccatum est factum sine
ipso / quia peccatum non fit defectu
alicuius secundum [illegible] / deficiens autem [illegible]
non sunt causa [illegible] sed exce-
dentes [illegible] artis [illegible]
[illegible] vel aliud [illegible] Et
ideo per verbum quod est ars plena
[illegible] non fit aliquid in-
ordinatum / Nec aliquid malum seu peccatum
quod dicitur non ens secundum apostolum / Sed cum
[illegible] nichil est [illegible]
[illegible] non est factum per verbum [illegible]
est peccatum et malum / [illegible]
[illegible] est [illegible] sit
per [illegible] Hec ergo tercia particula adducitur
ad videndum [illegible] causalitatem
secundum [illegible] / [illegible]
in operando secundum Hylarium Et virtutem
in conservando secundum Origenem [illegible]
[illegible] causalitatis / [illegible] est
causa bonorum quod non est causa peccati
secundum Augustinum / Nota [illegible]
[illegible] nichil accipiatur [illegible]
ad [illegible] factis [illegible]
est [illegible] Augustinus [illegible] bonum
Non sunt audienda [illegible]

Nicolaus

hominum qui michil aliud esse pu-
tant / quia ipsum nichil sicud pec-
catum est nec intelligunt / quod michil
non est uel ut dicit sicud ipso michil
est factum / sicut ipso factum est michil
2o nota quod in hoc verbo Augustinus ordinat
[illegible] et aliter sed [illegible] eandem diuersitatem
[illegible] / quia alia [illegible] non sunt
nisi ad factum [illegible] [illegible]
ad [illegible] sic carpentarii non
est [illegible] [illegible] domum et facit / sed
per [illegible] domum / eandem materiam
ipso [illegible] non [illegible] facit nobis
[illegible] sicud ipso / et [illegible] est
[illegible] [illegible] [illegible] eandem [illegible]
Deus dicitur sicud ipso factum est michil
i. michil subsistit sicud ipso / unde
[illegible] [illegible] dicit [illegible] aduersarius / quia
[illegible] [illegible] [illegible] dericus factus 3o
et [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] quia per [illegible] [illegible] sicud [illegible]
[illegible] dicitur sicud ipso factum est michil
i. per [illegible] [illegible] sicud [illegible] Joh.
v. per meus usque modo operatur
et ego operor / Xo et [illegible] [illegible]
[illegible] quod michil est in omni [illegible]
uel [illegible] quod [illegible] sit [illegible] factum / sicut
[illegible] [illegible] [illegible] [illegible]
[illegible] duo fratres [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]. Sicud ipso
factum est michil [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] sicud ipso
factum est michil i. peccatum / quia
[illegible] non est factum [illegible] / [illegible]
[illegible] [illegible] / quia peccatum non
est nisi priuacio boni debiti

in existente / dicitur enim est priuacio / quod
est in existente forme uel [illegible] [illegible]
[illegible] / [illegible] [illegible] [illegible] [illegible]
[illegible] / alia forme uel [illegible] de-
bitis in existente sic in [illegible] [illegible]
qui [illegible] [illegible] / debent [illegible] [illegible]
[illegible] [illegible] / eo quod est [illegible] de
[illegible] sensibus [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] non [illegible] quia non
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] / [illegible] [illegible] [illegible] [illegible]
[illegible] petrus [illegible] et [illegible] [illegible]
[illegible] / et alijs bonis [illegible]
et corporalibus / quia [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] est [illegible]
[illegible]. quia [illegible] [illegible] [illegible]
[illegible] / [illegible] [illegible] [illegible] [illegible]
ut esset bonus [illegible] [illegible]
et illorum [illegible] [illegible] [illegible]
quia [illegible] [illegible] [illegible]
[illegible] bonas [illegible] [illegible] [illegible]
[illegible] / et [illegible] [illegible] / et idem
petrus [illegible] [illegible] [illegible]
non [illegible] [illegible] / deo [illegible] [illegible]
[illegible] [illegible] sicud ipso factum est michil
i. peccatum / dicit enim [illegible] [illegible] [illegible]
hic petrus [illegible] [illegible] factus est
et [illegible] [illegible] quod petrus michil
est / et michil fiunt homines [illegible]
et ydola non [illegible] facta est
[illegible] [illegible] [illegible] [illegible] [illegible] / et
[illegible] [illegible] [illegible] [illegible] / [illegible] [illegible] homo
in ydola non [illegible] facta est [illegible]
est [illegible] [illegible] michil [illegible] ydo-
la [illegible] [illegible] non [illegible] facta [illegible] / [illegible]

[illegible] facta sunt [illegible]
[illegible] ab angelo usque
[illegible] facta [illegible] angeli
[illegible] sunt [illegible] michael et petrus
[illegible] / quia petrus [illegible]
[illegible] sit [illegible] / quia petrus [illegible]
est [illegible] / et michael [illegible]
[illegible] et [illegible]
[illegible] / et [illegible]
[illegible] / vel michael [illegible] michael [illegible]
[illegible] Et
[illegible] / [illegible]
[illegible] michael [illegible]
[illegible]
[illegible]
[illegible]
[illegible] est / [illegible] facta [illegible]
[illegible] sunt [illegible] facta
sunt [illegible] / [illegible] petrus [illegible]
[illegible] est michael et michael [illegible]
[illegible]
est [illegible]
[illegible] michael est / [illegible]
[illegible]
[illegible]
michael est [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
vel [illegible]
[illegible]
[illegible]
[illegible]

[illegible] / [illegible]
[illegible]
[illegible]
[illegible]
[illegible] est [illegible]
sunt vel [illegible] vel [illegible]
vel [illegible] Et
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] sit [illegible]
[illegible] Non [illegible]
[illegible] est [illegible] / [illegible]
sunt [illegible]
[illegible] / et [illegible]
[illegible] / [illegible]
[illegible]
[illegible] et [illegible] non
esset / Non [illegible] esset [illegible]
[illegible]
esset / [illegible]
[illegible] / [illegible] est
[illegible] est
[illegible]
[illegible]
[illegible] et [illegible]
[illegible] / [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] sunt [illegible] et
[illegible] / [illegible]
et [illegible] sunt [illegible]
[illegible] sunt

dui [illegible] priori. Non enim sic di-
citur [illegible] sed solum [illegible] [illegible]
dicitur [illegible] xv. Non potest arbor bo-
na fructus malos facere etc. [illegible] Non
potest ex bono nasci malum, vel ex
malo nasci bonum. Et ad argumentum
Michael mediam [illegible] boni actoris [illegible]
sunt bona et mali mala. [illegible]
tenebre erant super faciem abyssi et
postea [illegible] [illegible] [illegible] [illegible]
sine [illegible] [illegible] [illegible] aliud [illegible] [illegible]
tenebre erant [illegible] [illegible] non [illegible]
erant [illegible] aliud [illegible] erat [illegible]
lux [illegible] lux, [illegible] [illegible]
[illegible] tenebrarum [illegible] lucis [illegible]
est prima lux creata, [illegible] fuit
prime tenebre [illegible] tenebrarum et
lucis [illegible] sunt principia [illegible] [illegible]
[illegible] medium [illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible] sunt
principium [illegible] [illegible] [illegible]
[illegible] principium mali [illegible] dicitur [illegible]
principium boni, esset summe malum, sicut
est summe bonum, [illegible] summe bonum est
[illegible] michil [illegible] vel [illegible] potest [illegible] [illegible]
[illegible] summe malum [illegible]
michil [illegible] vel [illegible] posset [illegible]
suo [illegible]. [illegible] si haberet [illegible] [illegible]
[illegible] dependeret ab [illegible], et ita non
esset [illegible] principium. [illegible] est
sic esse summe malum, michil
enim haberet [illegible], [illegible] non esset
non [illegible], [illegible] non [illegible] [illegible] [illegible]
Item Augustinus [illegible] ex bonis
mala orta sunt, et nisi in bo-
nis non subsisterent [illegible] malum de-
pendet a bono [illegible] ut [illegible] [illegible] su-
me malum non [illegible] [illegible] [illegible]

summe bonum [illegible] enim sic summe bonum
summe potens est, [illegible] [illegible] [illegible]
[illegible] [illegible] summum sine [illegible] [illegible]
[illegible] michil [illegible] potest sine [illegible], [illegible]
[illegible] tenebrarum, [illegible] enim principium [illegible]
tenebrarum [illegible] [illegible] potest, [illegible] [illegible]
[illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible]
nocebit. [illegible] boni et mali non
sunt duo principia vt ex eius [illegible] [illegible]
[illegible] enim malum [illegible] aliquo [illegible]
[illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] principium boni, et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] sic malum [illegible] bo-
no, [illegible] [illegible] [illegible] ad [illegible] [illegible]
alteri [illegible] vel [illegible] vel [illegible] [illegible]
[illegible] [illegible] [illegible] impediendo, [illegible] [illegible]
non potuit [illegible] impeditum. [illegible] [illegible]
[illegible] summum bonum esse sic nullum malum
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] sic ad [illegible] [illegible]
[illegible] enim [illegible] impedimentum vel destructio
[illegible], et [illegible] [illegible]. Et si non
potest impedire [illegible], [illegible] [illegible] [illegible] ex
parte sua [illegible] [illegible] [illegible] [illegible], [illegible]
[illegible] [illegible] [illegible] impediuntur et de-
struuntur a malo [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible], [illegible] [illegible]
[illegible], non [illegible] [illegible] [illegible] [illegible]
[illegible] alteri [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
boni et mali [illegible] principia, [illegible] bonum
et malum [illegible] [illegible] [illegible] aut enim
bonum et malum [illegible] [illegible], aut
[illegible] in [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] hoc [illegible], [illegible] [illegible]

Non [illegible] posset bonum et malum esse [illegible] [illegible] [illegible] [illegible] [illegible] posset [illegible] [illegible] esse [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] bonum [illegible] ad [illegible] [illegible] [illegible] [illegible] [illegible] malum [illegible] tenebre [illegible] [illegible] [illegible] malum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] bonum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] mali [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] malum, [illegible] [illegible] bonum [illegible], [illegible] [illegible] [illegible] mali [illegible], et [illegible] malum [illegible] [illegible] [illegible]

quia sunt in mente adiecta diuino videntur
Michi in bonum et malum videntur adesse
[illegible] voluntatis et liberi arbitrii [illegible]
in bonum et malum diuina [illegible] /
libertas consentiendi vel deficiendi / Sed
bonum et malum corporum [illegible] diuina
esse [illegible] / [illegible]
Non est illud [illegible] diuino [illegible]
bono [illegible] quia est summe
bonum / Malo vero [illegible] esse [illegible]
[illegible] in fine libri [illegible]
[illegible] Ad aliud [illegible] in malo [illegible]
[illegible] adesse [illegible] ex vo-
luntate [illegible] voluntas bona [illegible]
[illegible] / voluntas mala [illegible]
mala [illegible]
[illegible] / [illegible] voluntas bonum [illegible]
[illegible] / et mala [illegible]
[illegible] bonum et malum [illegible]
[illegible] diuino [illegible] Ad aliud
[illegible] lux de tenebris
[illegible] / [illegible] tenebre [illegible]
[illegible] / Tenebre [illegible] nichil aliud [illegible]
[illegible] lucis [illegible]
[illegible] lucis et [illegible]
[illegible] lux Quia
[illegible] principalia et ad

corporalia / Et [illegible]
[illegible]
[illegible] / [illegible]
[illegible] et semper
et in [illegible] / [illegible]
corporalia [illegible]
[illegible] / et [illegible]
[illegible]
[illegible]
[illegible] / Non

[illegible] principia [illegible]
[illegible] exemplaris exemplari
[illegible] deus
[illegible]
[illegible] / [illegible]
[illegible]
[illegible]
[illegible] corporum
[illegible] / [illegible]
[illegible] / [illegible] celesti / [illegible]
[illegible]
[illegible] ad
[illegible] / [illegible]
[illegible] / [illegible]
[illegible] abstrahit
et fiat [illegible]
Et [illegible] est nobis in
[illegible]
Et ad [illegible]
[illegible] et
[illegible]
[illegible]
[illegible] in [illegible]
et [illegible] / [illegible]
[illegible] vel [illegible]
vel [illegible]
[illegible] est
[illegible]
et [illegible]
[illegible]
[illegible] Et [illegible]
XVI [illegible]
[illegible]

[illegible] de [illegible] sunt / [illegible] sicut potiones / [illegible] ad potens [illegible] / [illegible] Non est [illegible] tenebras / [illegible] / [illegible] / [illegible] / [illegible]

[illegible]

Iohannes vel [illegible] [illegible] dicit [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

copulatis [illegible] et copulatiue / Si vero [illegible] [illegible] [illegible] [illegible] vel [illegible] [illegible] [illegible] [illegible] [illegible] petrus est rector / dicit [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ad [illegible] et [illegible] [illegible] [illegible] [illegible] rector vel [illegible] est [illegible] sine possessor [illegible] [illegible] [illegible] [illegible] copula [illegible] [illegible] [illegible] [illegible] [illegible] / [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] / [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] / [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] / [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] / [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] / [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] esse [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

/ et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Si [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] / [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Si vero [illegible] [illegible] [illegible] [illegible] [illegible] / et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] / [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] / [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] / [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] / [illegible] ad [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] / [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] / et [illegible] [illegible] [illegible] / [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] vel [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] xiiii [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] // et xviii [illegible] [illegible] [illegible] est [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] vel [illegible] [illegible] vel [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

// [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] debiti [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] / [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible]

et pati [illegible] in se oppositum ita necesse est [illegible] activum principium et passivum [illegible] [illegible] [illegible] [illegible] [illegible] activum et pas[s]ivum / et [illegible] [illegible] activo [illegible] passivo non eo [illegible] est agere et pati [illegible] [illegible] divisa [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] principia [illegible] copulantur / [illegible] [illegible] [illegible] [illegible] / opifex ut [illegible] / materia vero ut [illegible] vel [illegible] / [illegible] sunt duo principia quorum [illegible] sit ab alio [illegible] materia est ab opifice / unde [illegible] in libro de symbolo / ideo opus est [illegible] ex nichilo fecit [illegible] fecit [illegible] cum aliis [illegible] [illegible] / [illegible] [illegible] activum [illegible] [illegible] ex nichilo [illegible] [illegible] [illegible] esse [illegible] ut non solum fabricam [illegible] materias ab illo esse [illegible] [illegible] non [illegible] in eo [illegible] [illegible] [illegible] licet agere et pati sunt [illegible] / et [illegible] [illegible] activum et passivum principium / [illegible] [illegible] vel sunt [illegible] / [illegible] principium passivum est [illegible] activo / [illegible] non [illegible] sibi subjectam materiam / eo [illegible] de nichilo / et licet principium [illegible] non [illegible] / est tamen principium [illegible] [illegible] [illegible] [illegible] [illegible] agere et pati [illegible] [illegible] principium in [illegible] non [illegible]. [illegible] licet sit [illegible] ab alio [illegible] materia ab opifice [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] tamen [illegible] et [illegible] [illegible] [illegible] / ut sic [illegible] [illegible]

[illegible] [illegible] est [illegible] / [illegible] semper [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] materia [illegible] ab opifice / et semper [illegible] te opifice [illegible] sit materia [illegible] [illegible] [illegible] materia sit [illegible] opifex [illegible] [illegible] tamen ab illo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] est [illegible] / [illegible] [illegible] [illegible] non [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] materia / opifex [illegible] [illegible] [illegible] [illegible] tamen [illegible] [illegible] [illegible] / [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] non de [illegible] [illegible] [illegible] [illegible] / Sed [illegible] [illegible] [illegible] [illegible] [illegible] in deo [illegible] / [illegible] [illegible] [illegible] / et [illegible] non [illegible] [illegible] [illegible] [illegible] cum [illegible] [illegible] [illegible] / [illegible] [illegible] esse [illegible] [illegible] [illegible] [illegible] non [illegible] esse [illegible] [illegible] [illegible] [illegible] non [illegible] esse [illegible] Sed [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] non [illegible] [illegible] esse [illegible] / [illegible] [illegible] [illegible] [illegible] [illegible] / [illegible] [illegible] [illegible] [illegible] / [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] / [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] est [illegible] [illegible] sit [illegible] sit [illegible] [illegible] [illegible] [illegible] non [illegible] [illegible] [illegible] [illegible] [illegible] sibi [illegible] est [illegible]

[illegible] si hec vox iste essent absolute
Non enim supponunt cum ipse vel priores ac
[illegible] Sed contra primum [illegible] non indiget
[illegible] ut aliquid sine [illegible] agit / ita
sit dependere absolute. Ratio Non indiget
[illegible] nec [illegible] aliud [illegible] esse [illegible]
ut eam similiter Sed [illegible] est ea
[illegible] se ipso et ea similiter nulla [illegible]
[illegible] sit ei ut in hoc [illegible] / Sed q
vox eadem eadem prima [illegible] [illegible] sit ea
[illegible] ex [illegible] et similiter / aut [illegible] ibi
[illegible] [illegible] aut non / [illegible] similis in
[illegible] / [illegible] non eadem sit primum [illegible]
[illegible] [illegible] [illegible] procedit in [illegible] / [illegible]
[illegible] [illegible] Ratio quod hec vox eadem
sint una [illegible] sint una absoluta
[illegible] dicendum est plures res esse ab
[illegible] licet plures [illegible] Nam sunt
plures hic [illegible] [illegible] [illegible]
[illegible] [illegible] in [illegible] [illegible]
[illegible] / Non [illegible] [illegible] sit
in se [illegible] [illegible] [illegible]
[illegible] vel [illegible] [illegible] sit [illegible] [illegible]
[illegible] quod sunt tres res [illegible] est
[illegible] [illegible] in [illegible] [illegible]
[illegible] non et [illegible] quod hec tres / voces / sunt
tres res [illegible] [illegible] vel tres
res ab [illegible] / [illegible] sunt una res quod [illegible]
voces licet [illegible] sit [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] / eadem [illegible] / [illegible]
[illegible] et [illegible] / [illegible] deus
[illegible] quod esset bonum / [illegible] [illegible]
[illegible] [illegible] [illegible] / [illegible] [illegible]
[illegible] [illegible] ut [illegible] / [illegible] [illegible] [illegible]
[illegible] est [illegible] [illegible] [illegible] [illegible]
est [illegible] [illegible] quod [illegible] [illegible] deus

quod bonum esset [illegible] [illegible] [illegible] nulla
[illegible] / nulla [illegible] [illegible]
[illegible] bonitate [illegible] quod [illegible] est
[illegible] bonum est ut res [illegible] est
[illegible] bonum [illegible] [illegible] et [illegible]
[illegible] / [illegible] [illegible] [illegible] [illegible]
[illegible] / [illegible] in [illegible] [illegible]
[illegible] [illegible] [illegible] / [illegible]
[illegible] [illegible] ut [illegible] / [illegible] [illegible] [illegible]
eadem [illegible] [illegible] sit [illegible] / [illegible] [illegible] sit
ad [illegible] [illegible] [illegible] [illegible] / [illegible]
[illegible] [illegible] / [illegible] [illegible]
[illegible] quod licet ordo [illegible] vel [illegible]
[illegible] in [illegible] [illegible] [illegible] quod in
[illegible] [illegible] Non [illegible]
ita [illegible] quod [illegible] in [illegible]
[illegible] sit [illegible] iste voces [illegible] [illegible]
[illegible] / non [illegible] [illegible] [illegible] [illegible]
illorum modorum [illegible] [illegible] [illegible]
in [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] ut [illegible] [illegible] [illegible] /
[illegible] [illegible] [illegible] ut flos [illegible] [illegible]
[illegible] / vel [illegible] ut fructus [illegible] flo
rem / vel [illegible] ut [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] in [illegible] ex [illegible] [illegible] et [illegible]
[illegible] deus [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] est [illegible]
[illegible] [illegible] ea [illegible] [illegible]
[illegible] [illegible] est [illegible] ea [illegible]
[illegible] / [illegible] [illegible] [illegible] [illegible]
[illegible] non [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] / [illegible]
[illegible] [illegible] [illegible] Si [illegible] [illegible]
ea [illegible] [illegible] [illegible] quod ab
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]

et sic hic dicitur una cum exarans [illegible]
ydee vero vel rationes divine plures Si
vero queratur unde dicatur diversitas tam
quam actum intrare / dicendum est quod quedam
est actuum / que est actus / quam causat a
parte / verbi gratia diversitas animarum que
est cum sensu [illegible] diversificant hec
[illegible] / [illegible] alia [illegible]
[illegible] / diversitas
autem actuum [illegible]
diversitas vero [illegible] [illegible]
[illegible] / vel
[illegible]
/ et [illegible] Sed
[illegible] quod [illegible]
et [illegible] causatas Si vero queratur
[illegible] dicendum quod [illegible]
[illegible]
[illegible]
Si queratur [illegible] prima ratio
diversitatis [illegible] manifestatio divine
potentie [illegible] bonitatis / manifestatur
enim potius plus [illegible]
[illegible] bonitas [illegible] perfectas / creata
[illegible] ordinata [illegible] suffi
[illegible]
[illegible]
indigent [illegible]
[illegible]
[illegible]
[illegible] / [illegible]
multiplicant [illegible]
[illegible] autem est [illegible]
[illegible] causatorum / sed est [illegible]

indiget ad sui esse sic effluencia divine
bonitatis eius est generare esse sibi omnium
eius dicitur Alia vero ratio causari est quod
toti universo a primo ab eius persone
et ratio quare secundum ab eius [illegible] / quia cum
est primus est causa eius quod est primo
et perfectum imperfecti Sed processio divine
persone est prior quam processio creature
et magis perfecta / Quia divina persona procedit
in perfecta plenitudine sine principio [illegible] creata
vero in imperfecta / 5o processiones divinarum
personarum sunt cum processione [illegible]
esse creature [illegible]
non desinunt attribui nisi personis per
sonas et relationes quod quinto dicunt attri
buitur divinis personis hoc est eius [illegible]
[illegible] processiones [illegible] / sed talibus causatis
dissimode attribuitur divinis personis
Nam [illegible] sibi proprie attribuitur
[illegible] creator [illegible] et [illegible]
filio autem attribuitur [illegible]
sunt [illegible]
[illegible] / talibus [illegible] causatis [illegible]
personis processionis et relationis
[illegible] est [illegible]
[illegible]
causa / [illegible]
Creature est [illegible] esse [illegible]
autem omne agens agit sibi simile / [illegible]
actiones [illegible] exactiones
esse / [illegible] est [illegible]
/ et [illegible] esse [illegible]
est [illegible] est [illegible] persone
[illegible] persone
[illegible] toti universali [illegible] divine persone
[illegible] processionis [illegible] causate

..tiu creationis rerum. Nam deus est [illegible]
rerum per suum intellectum [illegible] sed artifex
rerum artificiatarum. Artifex autem per verbum
in intellectu conceptum, et per amorem sive
velle ad aliud relatum operatur. Unde et
pater operatus est creaturam per suum verbum
quod est filius, et per suum amorem qui
est spiritus sanctus. Et secundum hoc processiones personarum
sunt rationes productionis creaturarum inquantum
includunt essentialia attributa quae
sunt scientia et voluntas. Ad primum ergo dicendum quod
[illegible] divina patri [illegible] creatio
[illegible] dicendum quod
[illegible] divina licet communis sit tribus personis
ordine tamen quodam eis convenit [illegible]
accipit [illegible] divinam a patre [illegible] ab
utroque [illegible] etiam virtutem creandi licet
sit communis tribus personis, ordine tamen
quodam eis convenit. Nam filius habet eam a patre,
spiritus sanctus ab utroque. Unde creatorem esse
attribuitur patri ut ei qui non habet virtutem
creandi ab alio. De filio autem dicitur
per quem omnia facta sunt inquantum habet
eandem virtutem sed ab alio. Nam hec prepositio per
solet denotare causam mediam sive
principium de principio. Sed spiritui sancto qui habet
eandem virtutem ab utroque attribuitur
quod dominando gubernet et vivificet quae
sunt creata a patre per filium. Potest etiam
huius attributionis communis ratio accipi
ex appropriatione essentialium attributorum.
Nam patri appropriatur potentia quae maxime
manifestatur in creatione, et ideo attribuitur
patri creatorem esse. Filio autem appropriatur
sapientia per quam agens per intellectum operatur. Et ideo
dicitur de filio per quem omnia facta sunt. Spiritui
sancto appropriatur bonitas ad quam pertinet gubernatio

[illegible] deducens res in debitos
fines et vivificatio. Nam vita in
interiori quodam motu consistit, primum
autem movens est finis et bonitas.
Ad [illegible] in toto [illegible]
est [illegible]. Cum vero
dicitur [illegible] semper [illegible] aliud
intelligit, [illegible] quod verum in dei conceptu
ex eo quod se ipsum intelligit sit etiam
verum [illegible] et de omnibus rebus. Non
tamen eodem modo est verum dei et aliarum
rerum. Nam dei quod verum est ex
[illegible]. Aliarum autem rerum non
sic [illegible]. Non enim deus
[illegible] sed magis
[illegible] res in esse producit
[illegible] quod verum dei omnium [illegible]
[illegible] existit. [illegible]
singulariter [illegible] esse [illegible] ex
hoc [illegible] quod deus omnium [illegible]
est. Nam divina essentia in se nobilitates
omnium entium comprehendit. Non
[illegible] producendo [illegible] sed producendo
[illegible]. Nam [illegible]
[illegible] divinus [illegible]
[illegible] in essentia sua [illegible]
[illegible] quo unius essentiam imitatur
[illegible] intelligendo [illegible]
[illegible] defert [illegible] ut potest
intelligendo essentiam suam ut imitabilem
[illegible] et non [illegible] accipit
[illegible] plante [illegible] ut imitabilem
[illegible] et non [illegible]
[illegible] aliter [illegible]
[illegible] essentia divina [illegible] ab
solute [illegible] accipi [illegible]

singulorum unum pera dei primum
exemplar hic dicendum est. Cum
non ipsa ratio unius distinguatur ab ipsa
ratione alterius / distinctio autem est
pluralitatis principium / ergo in intellectu divino
distinctionem quidem et pluralitatem rationum
intellectarum considerare / sed quod est
in intellectu divino est ipsa ratio divisio
[illegible] sed quod deus [illegible] ipse
[illegible] assimilationis quod habet una
quaeque creatura ad ipsum [illegible] quod ratio
rerum in intellectu divino non sunt plures
vel distincte nisi sed quod deus cognoscit
res pluribus et diversis modis esse
assimilabiles sibi. Et sic hoc
Augustinus dicit / quod deus alia ratione fecit
hominem / et alia equum / et rationes
rerum pluraliter in mente divina esse
dicit / [illegible] aliqualiter sed
natura plurimis operum ponderibus [illegible]
sed per eas formando omnia [illegible]
[illegible] / hinc [illegible]
dicitur [illegible] sicut aliqui [illegible]
operatur [illegible] rerum forte quod apud
se habet / domus enim que est [illegible] fit
ab edificatore per eam domum quam
habet in mente / deus enim res in esse
producit non [illegible] sed per
[illegible] agens / fecit ergo
deus omnia per verbum suum quod est ratio
rerum factarum ab ipso / hinc est quod
dicitur Joh. 1. Omnia per ipsum facta sunt
Cui consonat quod Johannes mundi originem /
Moyses describens in singulis
operibus / tali utitur modo
loquendi / dixit deus fiat lux et

facta est lux / dicere enim est verbum producere
Sed non intelligendum est / quod deus dixit
et facta sunt quia verbum produxit
[illegible] res in esse produxit [illegible]
[illegible] Sed quia idem est
causa generationis rerum et productionis
[illegible] / sic omnia per verbum facta sunt
ita omnia per ipsum conservantur in esse
[illegible] ubi dicit [illegible] Et
apostolus ad Hebr. 1. de filio quod portat
omnia verbo virtutis sue / quod quidem
[illegible] Cavendum
tamen quod [illegible] intelligit [illegible]
est in mente artificis / quia illud
deus subsistens est. Ratio autem arti
ficiati in mente artificis non est res
subsistens sed solum intelligibilis forma
/ forme autem non subsistenti non compe
tit proprie ut agat / agere enim rei per
fecte et subsistentis est / sed est eius
ut ea agatur. Est enim forma principium
actionis quo agens agit. Ratio enim domus
in mente artificis non agit domum
sed artifex per eam domum facit / verbum
autem dei quod est ratio rerum factarum a deo
cum sit subsistens agit non solum
[illegible] aliquid agitur / et ideo dicitur
sapientia loquitur Prov. 8. Cum eo
eram cuncta componens / et Jo. 5. dicit
dicit pater meus operatur et ego operor
Considerandum est contra quod res facta
prius [illegible] in [illegible] / au
tem [illegible] est in [illegible]
est in mente artificis [illegible]
[illegible] / verbum autem dei est ratio earum

quae adeo facta sunt / ergo hoc quod omnia quae
sunt facta adeo perfectissime in verbo
dei antequam sunt creata in ipso vita / quia
aut est in aliquo est in eo per modum eius
in quo est / et non per suum modum / domus
enim in mente artificis intelligibiliter
et immaterialiter existit / res hoc intelli-
gende sunt in verbo dei perfectissimo
modo sibi proprio est autem modus proprius
ibi quod sit unum simplex immateriale et non
solum vivens sed eciam vita eo quod sit
suum esse / ergo hoc quod res facte antequam
prodirent in verbo dei ab eterno immaterialiter
et absque omni compositione nihil aliud
in eo sit quam ipsum verbum quod est vita /
Ita dicit Johannes quod factum est in ipso
vita erat id est in verbo Sed aliquid operi
[illegible] proprium quorum agnitionem apud se habet
scientiam consistit in illo / cum scientia [illegible]
sit dedicta a scientia divinitatis [illegible]
[illegible] / deus autem non solum est ca-
[illegible] sed omnium que naturaliter subsistunt
sed eciam omnium intellectualium creaturarum ab
intellectu divino derivatur / ergo hoc quod ipsum
dicit quod est non intellectus divini causatur
omnibus intellectualibus creaturis
id est vita erat lux hominum / Item quod dicit Johannes
verbum quod vita est et in quo omnia vita est
manifestatur ut lux [illegible] homines
vite [illegible] est [illegible] ubi quod non
omnes homines ad divinam cognitionem pervenient
sed aliqui tenebrosi consistunt / pervenit
autem hoc [illegible] hominum qui ad
[illegible] non [illegible] / [illegible] plene [illegible]
[illegible] / [illegible] adhuc in [illegible] tenebre
remanent vel maiores vel minores
secundum magis vel minus [illegible] / ad[illegible]
et [illegible] Johannes ut omnem

defectum manifestissime ubi vite
excludat ad dixisset quod vita est
lux hominum / subiungit quod in tenebris
lucet et tenebre eam non comprehenderunt
Non enim tenebre sunt
[illegible] quod verbum non luceat / sed ex
hoc quod aliqui lucem verbi non
capiunt / sicut luce corporea sole
perlucente [illegible] tenebre sunt
ei qui caecos vel clausos
vel debiles habent / hoc sunt
[illegible] divina [illegible] uni-
geniti filii [illegible] simpliciter
[illegible] / Et adverte
quod dicitur sine ipso factum est nihil
id est malum Antequam dico malum sit / et
[illegible] quia non [illegible] hic dicitur sine ipso factum
est nihil id est malum / quia malum nihil
est quod non est [illegible] Augustinus [illegible] dicit
de malo nulla natura est / sed omnis
nulla natura est hoc non est / [illegible]
omnis corruptio est actum / sed omnis
actum habet [illegible] agit hoc et omnis
corruptio sed malum corruptum est
[illegible] corruptio modus speciem et ordinem
ut dicit Augustinus hoc [illegible] non aliquid
[illegible] agit hoc malum non aliquid [illegible]
omne quod est ordinatum / [illegible] / sed malum
est ordinatum secundum Augustinum dicentem boni
malum ordinatum quod in loco posita
eminencius commendat bona / ergo malum
[illegible] esse [illegible] sic esse nature
est sed [illegible] modum [illegible] eius
quod subsistit [illegible] / malum [illegible]
aliquid ut mala [illegible] dicimus
[illegible] esse aliquid [illegible] esse [illegible]
[illegible] esse est [illegible] ordinem [illegible]
[illegible] in [illegible] [illegible]

sed quia modo dicitur mali homines
in eo quod mali non esse. Et sic supra
modo dicitur esse quia non ordinatus
est ad finem suum scilicet deum, et sic
malus non est, sed [illegible]
dicitur sive illum boni. Secundo quia
malum esse naturae non suscipit magis vel
minus ut quia homo est homo, vel quia
asinus est asinus. [illegible] hic esse non
suscipitur magis vel minus sed suscipitur, sed
est aliud esse quod suscipit magis vel mi-
nus quod modo [illegible]
[illegible], tale esse non [illegible] suscipit
sed aut suscipit aut minuit, et sic
malum mobile est, [illegible] boni
boni, et sic [illegible] ut sic
[illegible] substantiale, [illegible]
quod suscipitur. Contra utrum malum
habeat causam scilicet utrum deus sit causa
mali vel contrarium. Respondeo malum non
habet causam propriam quia non dicitur sic quia
[illegible] ad causam [illegible], nec habet
causam efficientem sed deficientem sicut dicit
Augustinus [illegible] de civitate dei [illegible]
non est causa bonum sed deficiens a bono
sicut autem dicitur quod malum habet causam
deficientem tandem convenit ad
summum deficiens, quia deficiens causa non
sit semper causa habet. Respondeo quod causa
prima est [illegible] quae semper de-
ficit [illegible] adhaerens esse sed dicit
Augustinus in libro de libero arbitrio, primum ma-
lum [illegible] causa eius hoc est [illegible]
dicit eum peccare est [illegible] incommu-
tabili bono [illegible] commutabili bono
adhaerere, quod fecerit per voluntatem
[illegible]. Et si obicitur utrum ma-
lum habeat causam propriam. Respondeo quod habet
causam deficientem sed non propriam efficientem

[illegible] quod in [illegible] esset [illegible]
[illegible] nisi secundum voluntarie causam
efficientem. Contra quod ad malum habet
causam aliquam, utrum deus sit causa mali
aut contrarium. Et videtur quod deus. Augustinus
in libro de libero arbitrio [illegible] deum operari in
cordibus hominum ad inclinandas eorum vo-
luntates quocumque voluerit sive ad bo-
num sive mala, sive ad mala secundum eorum
merita sua aliquando aperto aliquando occulto sed
tamen iusto. Ergo [illegible] deus inclinat voluntatem
hominum ad mala. Ergo [illegible] causa mali
voluntatis. Secundo causa mali. Item Augustinus in
[illegible] de ydolatria [illegible] volens
vindicare sic operatur in eius corde
in iusto [illegible] ut admonitionem
salubrem non audiret, sed [illegible]
in bello ubi cum suo exercitu caderet. Et
tangit [illegible] Augustinus in [illegible] XXV. de
Amasia rege [illegible] Nolebat audire Amasias eo quod dominus esset
voluntas ut traderet in manibus ho-
stium [illegible] deos edom. Sed ergo ubi
b. Augustinus hic operatus est deus in corde
eius ut non audiret admonitionem
salubrem. Sed non audire admonitionem
salubrem est malum. Ergo deus operatus est
malum. [illegible]
ille vero quem [illegible]
rei deus ultor est eius non est actor
[illegible] ergo non est causa mali [illegible] ad
[illegible] ad mortem [illegible]
[illegible] Non deo auctore fit homo
deterior sed voluntate [illegible] homo
est deterior. Respondeo malum culpae non
est a deo sed malum poenae [illegible]
[illegible] et [illegible] ad

prim dd' q' i.d prim Aug' mq' de malo
pene / petri cum graz c pe' pcti
qui s. hō incidit in peccatum commito suo
et mq'stud pe' est adeo est / mq'stud in
peccatum ab hoīe c / c hc pz phc q'
addit Aug' prudens di' aliquo apto
alio occulto semp' at iusto Judicio indi
est adsp'blem' Na' obdurato in no'
audiendo amonicionem salubre est
pe' pcti pctis ista cor c4 ref
Non ideo dicat quiter dei obdu
randa c4 q2 deus sit actor ma
li / sz q2 ad pe' suo vicio esset ma
li / ille de malo illi ?? fecit
cō clauit / sicut pro q' malum non sit adeo
sz actū vt sit actum q2 gomichi
lo vel qua sponlogo s. bono / q' at
gomilo oidd' Aug' in li' di li ar
bit defcm c gomichilo / sz ad ma
lum c defcus / ideo omne malum c q2
gomichilo vt' dd' q' malum c in bo
no vita c alioquo / sz no' gohit q'
est gosimo bono c malum / sum go
hc q2 gomichilo s. Aug' in y dca'
di / liber4 cum ar q2 libere no'
cogitur admalum / et q2 gomichilo
est vtibile c inmalum / ad aut vtbt
sua volunte vtat' / Et q2 liber4 ar
c in a'lo c hoīe / peccatum ab illius s'pt
et ab illius c spectud Nd q' adyalo
sit dicat Aug' in li' de ciuit' dei dogiti
agatū vel malicia no' est adeo ca'
tud sz adyalo c rudia c4 ref sit ab
hoīe pz sup' ad ypm li. dixerunt
aut hic monarre ut hu' sermone glo
Nisi tempus subdendis derimes no'

necabunt Et / ideo dd' q' malum
est sine adyalo sic hc2 viri
Iohis sup' .i. ille hodie fuit
Abinicio ypsa mendax c ypr
eius dt glo' Not hic adesum
no' solum qui facto sz qui vbo ot
addit ut dyas sumes pretes Et
post sequitur hō mendax qui no'
sz ypsō sz abalio recepit .i. dyao
et addit qui eius pt est ypsius
mendacii q' i. dicit mendacium / ayc
dicit ad dd' petri Cur ideo dd'
omne malum c adyao hc est nō
ponit in ypō et no' dist' / Et
vel occurrens qua dyas inducit
hncmō et i. mendacii suggesst
vnd dt Bri in xvi moris sup'
Cay vidit in limore suo induct
et malicia est hic subiectos
suos / dedignatus in finiores
mss c inferiores nā no' dicet
esse gaines in glā / Et no' hz
dicit' ōe malum adyalo Non
c aport / q' hō no' hz adse ut
possit peccare sine dyali suggre
stione Sed cum liberum ar
eius dese vertibile est / ita vtibile
c in malum ita dese pt cadere sine
hoīs suggestione sine ua / Sz
dd' adyao ōe malum ut dolorum
nō ypos vel occurrens / Et ad
dictud sit q' mali cā c voluntas
sine li ar cō clus' ideo de causa
male voluntatis s. q' sit eius causa
et iux' q' dcus / quia Aug' in xv
de ciuit' dei dt sunt duo causalis
actu oris maioris et paruis c

[margin: //q2 aliq pōr c hunc]

[margin: qō]

in oib[us] et viderit unu[m] ite[m] pul
crum ut mulierem vel equu[m] vel
aliquid huiusmodi / quia re vera unu[m]
[illegible] fruitur [illegible] no[n] / q[uod] [illegible]
[illegible] / Non rei pulcritudo causa
esset et q[uod] [illegible] desire [illegible] movet
Non caro causa [illegible] [illegible]
tum ad carnis [illegible] [illegible] Nec
anima causa [illegible] esset [illegible] Non sunt
[illegible] maligni spiritus causa malignus
spiritus [illegible] [illegible] est [illegible]
[illegible] / Nichil [illegible] nisi [illegible] vo
luntates esse causa [illegible] mali / Sed
illam quam [illegible] causa [illegible] non est
nisi natura bona / [illegible] causa
[illegible] deus [illegible] causa / illius causa
mali [illegible] est [illegible]
[illegible] [illegible] in [illegible] / et
[illegible] Aug[ustinus] in [illegible] [illegible] [illegible]
voluntas [illegible] [illegible] [illegible]
vel [illegible] [illegible] natura / et [illegible]
non [illegible] causa mali / vel [illegible]
[illegible] vel [illegible] defectus
et [illegible] [illegible] / et [illegible]
[illegible] modo [illegible] causa male volu[ntatis]
[illegible] mala voluntas [illegible] actio [illegible]
rem / Sed non [illegible] [illegible]
q[uod] malum primo sit in volu[nta]te [illegible]
[illegible] in volu[nta]te actu Sed [illegible]
actu [illegible] [illegible] / Et [illegible] hoc
non [illegible] deus est causa [illegible]
[illegible] / et [illegible] [illegible] causa mali [illegible]
deus [illegible] causa mali [illegible] / [illegible]
[illegible] [illegible] causa [illegible] est
[illegible] [illegible] ut effectus / est
causa ut defectus / [illegible] defectus
[illegible] alium [illegible] defectus [illegible]
[illegible] / [illegible] [illegible] defectus [illegible]
[illegible] / [illegible] non [illegible] [illegible] defectum

[illegible] [illegible] [illegible] [illegible] [illegible] q[uod] [illegible]
[illegible] [illegible] q[uod] [illegible] [illegible] [illegible]
[illegible] non [illegible] malis [illegible] [illegible]
voluntate nisi [illegible] voluntate / [illegible]
[illegible] est / [illegible] [illegible] [illegible]
et non in malo / Non est assignare alia[m]
causam [illegible] / quia [illegible] ille [illegible] ad
malum non est [illegible] [illegible] placet / [illegible]
[illegible] non est alia [illegible] nisi voluntas
[illegible] [illegible] causa [illegible] [illegible]
[illegible] [illegible] nulla alia [illegible] [illegible]
voluntas [illegible] in malis / [illegible] [illegible]
est [illegible] [illegible] [illegible] [illegible]
[illegible] / hoc cum [illegible] voluntatem in bo
no [illegible] [illegible] / Notandum [illegible]
[illegible] mala [illegible] [illegible] [illegible] est [illegible] [illegible]
[illegible] mala [illegible] [illegible] [illegible] / [illegible]
[illegible] mala / Non mala [illegible]
[illegible] mala [illegible] / [illegible] a mala voluntate
/ [illegible] mala voluntate [illegible] [illegible]
[illegible] voluntatem q[uod] [illegible] [illegible]
et [illegible] [illegible] q[uod] [illegible] mala voluntas
[illegible] [illegible] [illegible] [illegible] [illegible]
/ q[uod] [illegible] ibi [illegible] malum [illegible] [illegible]
[illegible] defectus et non [illegible] [illegible]
[illegible] [illegible] / [illegible] [illegible]
et [illegible] [illegible] ad malum et [illegible]
[illegible] voluntas [illegible] / [illegible] malum a
voluntate / non [illegible] malum [illegible] Non
[illegible] [illegible] a voluntate [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] perdit a voluntate [illegible]
[illegible] / [illegible] [illegible] mala [illegible]
[illegible] ut defectus / [illegible] [illegible]
[illegible] non [illegible] ad malum [illegible] ad
bonum [illegible] [illegible] ad [illegible] / [illegible] non [illegible]
[illegible] [illegible] ad [illegible] [illegible] [illegible]
[illegible] [illegible] non [illegible] posse [illegible] non posse

[illegible] [illegible] [illegible] voluntas [illegible] mala [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] voluntas [illegible] [illegible]
defectus in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] causa voluntas mala / [illegible] [illegible] [illegible] non [illegible]
[illegible] [illegible] causa [illegible] [illegible] non [illegible] [illegible] / [illegible] [illegible] q[uod] [illegible] [illegible] [illegible] mali
non [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] / Et
[illegible] [illegible] [illegible] q[uod] malum [illegible] [illegible] defectus non [illegible] causa

Non enim propter hoc habet adeo quod nullo [illegible]
[illegible] quod deficeret sed [illegible]. Nichilo-
minus dat enim deus potentiam quod possit operari sed non
dat ei quod possit male operari. Secundo
ultimo patet quod libertas arbitrii in mala actione
contimetur, dico contimetur sive separatur
et pungitur, sed in dictis [illegible], in quantum
actio perdit liberum pungitur, dico quantum ad
esse actionis, sed non quod ipsa generatio ad si-
ne bono dicatur actio quantum ad esse
liberum arbitrium separatur ab eo quantum ad
effectum vel affectum quod inducit sed differ-
[illegible] sive meliorem [illegible] voluntatis
defectus. Secundo dico dixi quod lux sive spiritualis
et corporalis, eadem enim lux corporalis
est causa lucis et tenebrarum, sic sol per
sui presentiam est causa lucis, per sui absen-
tiam est causa tenebrarum. Ergo similiter lux
spiritualis que deus est Johannis et vere erit
causa lucis id est boni et causa tenebrarum
id est mali, ergo deus est causa mali actionis
in quantum mala est, sicut sol causa tenebrarum.
Respondeo non est similis [illegible] corporalis et
spiritualis [illegible] lucis et tenebrarum, quia
sol materialis agit [illegible] et ubi per sui
presentiam est causa lucis, per sui absentiam
est causa tenebrarum. Sol autem spiritua-
lis sol iustitie agit per voluntatem
non [illegible] lucis spiritualis sive boni.
Non autem per sui absentiam est causa ma-
li, [illegible] est causa ab-
sentie solis spiritualis, unde dicit
Anselmus de casu dyaboli: de bono [illegible],
quia deus dedit illi perseverantiam
quia ille accepit, et de malo
dicit, quia non accepit perseverantiam
[illegible] deus non dedit [illegible]
[illegible] tradidit illos deus id est sub-

trahendo gratiam suam [illegible] permisit. Nichil
enim absque eius permissione fit in
mundo, unde defectus liberi arbitrii est causa
recessus solis spiritualis, non econtrario. Ideo
non est dicendum quod sol spiritualis per sui
absentiam sit causa tenebrarum.
Nam ipse sol spiritualis est agens
ubique et ubique se diffundit, unde
deus nusquam abest, sed alii desunt
absentes, qui recedunt peccando. Ideo
non est dicere quod sua absentia sit
causa tenebre sive mali, sed [illegible]
liberi arbitrii defectus est causa quare ei
abest ipse sol spiritualis, et enim
nulli deus [illegible] abest, non est sua absen-
tia causa alicuius, sed econtrario. Sol
autem materialis est naturale agens, unde
est agens [illegible] non ubique se
diffundens, sed materialis [illegible] ali-
cui [illegible] est in hoc sed non
illuminat malos, quia non ubique
se diffundit, [illegible] hoc abest ali-
quibus, et est causa tenebre. Ter-
tio patet quomodo est sibi hic et ibi.
Ultimo quare deus permittet mala
fieri. Dico propter [illegible] et permissio
malorum est ad ostensionem potentie dei, sa-
pientie, bonitatis [illegible], sed permissio
mali [illegible] ad ostensionem potentie
eius. Non quod potentia dei [illegible] esset
maior, sed ut super plura declaratur
potentia divina. Nam plus est posse eum
ex bonis elicere bonum et ex
malis bonum quam eum ex bonis tantum.
Item posse super bona et super mala
est amplius posse quam super bona tantum,
[illegible] posse super mala non ostenderet nisi
deus permitteret mala fieri, quia non
[illegible] mala [illegible] permisse ad ostensionem
potentie, ad ostensionem sapientie

Ultimo

quare permittit mala deus

// pulcritudo

ut bonum decencius collocetur.
Collocatur enim tunc decencius
cum malo comparatur / Pictura enim nigra
mixta sibi posita magis apparet bo-
mixta que est multo pulcrius apparet
Et hoc est quod dicitur Sapiencie [illegible] nam
et ipse [illegible] in libro de sermone bono Non
permitteret deus mala oboriri nisi
ex ipsis malis bonus decor appa-
reret et eminet / Sed pulcritudo est
ad confusionem ipsius Sapiencie secundo permissio
mali est ad confusionem superbie Unde
Augustinus xi de civitate dei Sicut contra-
riis opposita sermonis pulcritudinem
reddunt ita quadam non verborum sed
rerum eloquencia contrariorum oppositione seculi
pulcritudo componitur Et cetera alibi
Sicut pictura cum colore nigro lo-
co suo posita ita universitas rerum
si quis posset intueri cum peccatoribus
pulcra est / quamvis per se ipsos considera-
tos sua deformitas turpet / Ad
confusionem vero beneficii est permissio
mali ut in hoc magis laudetur ip-
sius actor ut [illegible] Augustinus [illegible] di-
cit Cum [illegible] vincat vicioso [illegible]
dubio laudatur natura / Sicut [illegible]
[illegible] [illegible] oculi [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
Ita [illegible] [illegible] [illegible] [illegible]
[illegible] non adhesit deo / [illegible] [illegible]
cum [illegible] ut deo adhereat [illegible]
[illegible] adhere [illegible] [illegible] beneficii
[illegible] [illegible] mali [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
hoc est beneficii divini / [illegible] patuit
in Job [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] dominus / [illegible] [illegible]

[illegible] est / ubi notatur permissio divina
ex malis aut [illegible] eius paranda
[illegible] Et ipse [illegible] in libro de sermone bono Non
amplius temptat dyabolus quam [illegible] voluntas
permittit / temptacio aut sorte [illegible]
[illegible] / ipse volens utiliter sorte [illegible]
dyabolus / quia eos temptacionibus suis
non decipit / sed [illegible] [illegible] [illegible]
temptacionis [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] salubri
utilitate [illegible] Ad [illegible] [illegible] ut
si nullum malum sit [illegible] Augustinus [illegible]
[illegible] boni [illegible] ordinatur [illegible] ut
ipse dolens in suppliciis [illegible] ut [illegible]
[illegible] [illegible] / Et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] mali [illegible] [illegible]
[illegible] [illegible] mala pene non [illegible]
nisi mala culpe [illegible] [illegible] non
[illegible] mala culpe nisi [illegible]
[illegible] mala pene non [illegible]
nisi [illegible] [illegible] [illegible] / [illegible] mala
pene [illegible] [illegible] [illegible] divine [illegible]
[illegible] [illegible] permittit deus mala culpe
fieri / hoc est ad [illegible] divine [illegible]
in penis / Unde Augustinus in libro [illegible] [illegible]
[illegible] in suppliciis ordinate / [illegible]
ordinacio [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] pena est / sed quia culpe
[illegible] [illegible] est / [illegible] [illegible] permissio
mali [illegible] ad [illegible] [illegible] [illegible]
[illegible] [illegible] divine [illegible] [illegible]
[illegible] malum [illegible] in bonum [illegible] [illegible]
[illegible] [illegible] / bono quod [illegible] /
mala culpe [illegible] [illegible] non [illegible] / Et
ut [illegible] [illegible] [illegible] / alia
[illegible] [illegible] / ut [illegible] [illegible] et
[illegible] ut [illegible].

Et notand[um] s[ecundu]m allex[ander] q[uod] c[re]are d[icitu]r d[upliciter] u[e]l multipl[icite]r ... d[icitu]r ex nichilo facere s[ecundu]m sicut esse ex nichilo d[icitu]r d[iui]n[i]t[a]t[is] et c[re]are d[icitu]r d[iui]n[u]m / unius om[n]i[um] d[icitu]r o[mn]i[u]m re[rum] ... de nichilo facere et s[ecundu]m hoc d[icitu]r ... [illegible] ... alio vero modo d[icitu]r de nichilo facere ... hoc enim est de non esse ... reducere ad esse ... / et s[ecundu]m hoc ... d[icitu]r in illo ps[almo] exultauerunt in d[omi]no in illo ... / ... cum ibi c[re]ata q[uo]d ... sunt c[re]ata ... vero modo d[icitu]r c[re]are ... et in bonum ... et h[oc] ... malum ... bonum ordinare ... accipit[ur] ... d[icitu]r ... deus facere bonum et ... malum / mala enim in bonum ... nichil ... d[icitu]r ... vel q[uod] omne nichil est / vel q[uod] nichil e[st] ... / vel q[uod] nichil est ... pene

**Quod factum est / in ipso vita erat /** hec est t[er]cia ... s[cilicet] q[uod] verbum est p[ri]m[um] ... omnium ... que sunt in ipso ... s[icut] in ... vivunt ... arch[etipo] a mente arti- ficis / d[icitu]r enim aug[ustinus] q[uod] ... est ars dei p[ate]r plena ... rationum ... omnia ... sunt ... post ... et omnia ... vivunt in ipso ... primitus ... est ... q[uod] ... est ... obumbracio d[icitu]r ... q[uod] ... verbum erat in p[ri]n[cipi]o ... fecit ... omnia

... q[uo]d ... est nichil / ... ar[s] et sap[ient]ia ... q[uod] om[n]ia ... ... sic ... in ope[re] ... d[icitu]r quod ... omnia ... s[cilicet] vo[luntas] q[uod] vita est / intellectu vbi ... et ... ad ... sunt ag[en]tia ... compete[n]t ... sed ... ymp[er]f[ect]e ... / vera ... actiua ... volu[n]t[a]s ut ... et calorem uel splendorem ... actiua ... effectum / tale ag[ens] ... verbum // ... d[icitu]r q[uod] factum est p[er] verbum in ipso vita erat i[d est] ... ... vere s[cilicet] vegetatiua ... sensitiua ... et ... vivificat[ur] ... non vivit q[uod] morit[ur] ut vivificet[ur] ... / ... sentire / ... vita vivunt bruta et ... ... et motum ... q[ua] vita vivit ho[mo] et angelus et tali vita vivit deus qui intelligit ... / ... alia in se et ... q[uod] est ag[ens] ... in mutabile ... plura opera ... q[uod] ... alia ... non ... ... intelligit ... illorum ... / ... enim ... habet ... rebus ... abstrahit ... a rebus ... in se ... / quia

... d[icitu]r q[uod] ... erat ... q[uod] omnia facta erant ... q[uod] ... d[icitu]r ... est ... q[uod] ... est ... in ipso vita erat / ... d[icitu]r ... sunt omnia facta ... omnibus ... facere omnia / ... d[icitu]r ... post ... et

omnibus rebus factae vel possibiles
fieri in ipso habent ydeas sive
rationes / quia essentia sua est
infinita intensive et formaliter
et ideo infinite repraesentativa
Illud autem quod in se ipso fuit aeternaliter
intellectualis est vita quia non
aliud quam essentia / Ideo bene dicit
[illegible] quod factum est in ipso vita fuit
Idea sua dispositio [illegible]
fuit [illegible] adverte [illegible]
[illegible] modo adhuc vita quod
non [illegible] [illegible] quod factum est in
ipso vita erat / quia sit omnia
viventia / quia sunt in ipso omnia
vivunt Ita ipse omnia vivificat secundum
[illegible] quod factum est [illegible] [illegible]
ipso erat vita [illegible] rebus [illegible]
habet esse [illegible] [illegible] [illegible] [illegible]
homo / [illegible] [illegible] [illegible] arti
ficis et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
est fabricata Ita omnibus rebus habent
esse in deo tamquam in omni arti
fice / ubi sunt vita quod non
[illegible] [illegible] adinvicem essentia
[illegible] vitam habent esse [illegible] et
[illegible] modo tangit vita / quod
factum est [illegible] et [illegible]
esse [illegible] modus / In quo vita
erat esse [illegible] / [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] / quod factum est [illegible] / erat
vita [illegible] [illegible] sed [illegible] [illegible]
Ego veni ut vitam habeant et
[illegible] habeant Johannis x Eo [illegible]
modo dicit apostolus [illegible] factum
est nobis [illegible] [illegible] [illegible]

// [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quod factum est in ipso vita [illegible] vivit [illegible] [illegible] [illegible] [illegible] dicitur est [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] lapis vivit quod est [illegible] [illegible] quod factum est [illegible]

[illegible]

// [illegible] [illegible] nobis vita [illegible] ad nos [illegible] [illegible] [illegible] vita erat [illegible] [illegible] quod factum est [illegible] vita [illegible] [illegible] [illegible]

[illegible] et [illegible] [illegible] / illud [illegible]
in ipso i. [illegible] vita erat aeterna // [illegible]
[illegible] [illegible] vel [illegible]
quod factum est in ipso [illegible] quod caro factum
est vita erat [illegible] [illegible] de
morte ad vitam Et [illegible] [illegible]
[illegible] modo / [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
est in ipso / [illegible] [illegible] [illegible]
[illegible] [illegible] / [illegible] [illegible]
[illegible] in passione / [illegible] [illegible]
[illegible] dicere Nam [illegible] in [illegible]
dicitur [illegible] caro factum est / [illegible] se
legi divine subiere [illegible] [illegible] filius
[illegible] [illegible] [illegible] factum sub lege
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] Luce 22 factus in agonia prolixius
orabat [illegible] [illegible] [illegible]
[illegible] [illegible] vita erat / [illegible]
autem [illegible] causa [illegible] vite [illegible]
[illegible] [illegible] [illegible] factus est [illegible] adu
in [illegible] [illegible] / [illegible] [illegible] [illegible]
[illegible] / causa [illegible] vite [illegible]
[illegible] [illegible] 28 [illegible]
vita [illegible] [illegible] [illegible] / [illegible]
[illegible] vite [illegible] [illegible] // Johannis
v. filius dei venit [illegible] nobis [illegible]
ut cognoscamus deum [illegible] in vero
deo / hic est verus deus vita [illegible]
Et nota quod [illegible] clausula [illegible]
est [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] est ad dicendum
quod omnia quae sunt / puta lapis lignum
[illegible] et quod [illegible] aliud est in [illegible] vivunt
et [illegible] [illegible] [illegible] factum est in
ipso [illegible] / vita erat / sed [illegible]

Vita quod [illegible] factum [illegible] [illegible] [illegible]
ipso [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
non [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
factum est in ipso [illegible] / [illegible] factum est caro vita [illegible]
[illegible] [illegible]

erat vita in se primum / ergo quod quod sequitur
in propositione vivit / vult etiam quod in propositione
[illegible] consideratur prius / [illegible]
scriptum est in propositione [illegible] accipitur
[illegible] in propositione [illegible] sunt
omnia / [illegible] intelligentia [illegible]
[illegible] esse [illegible] / [illegible] sine
errore multorum [illegible] Nam [illegible]
in illa omnia [illegible] simpliciter [illegible]
[illegible] est in propositione
[illegible] hoc vita erat non in se [illegible]
sed in prima tamen [illegible] eius causa
[illegible] communis est quod effectus sunt
[illegible] sunt [illegible] / sunt in
suis causis non secundum [illegible] esse
[illegible] causis sunt effectus
inferiores sunt [illegible] in causa
non secundum [illegible] esse [illegible] secundum [illegible]
[illegible] / omnia ergo causa omnium effectuum
[illegible] / est vita quod [illegible]
et [illegible] plena motuum [illegible]
[illegible] omnia quod sequitur in propositione [illegible]
vita erat in sua causa [illegible]
[illegible] et non [illegible] per [illegible]
omne agens indiget sibi assimilare
[illegible] et [illegible] actione [illegible]
[illegible] / et [illegible] ~~[illegible]~~ /
[illegible] artifex operans [illegible]
[illegible] est causa omnis [illegible]
[illegible] [illegible] talis / est
[illegible] effectus [illegible] / [illegible]
[illegible] / finalis [illegible] / [illegible] est
quod in omni [illegible] sicut [illegible]
[illegible] talis [illegible] in modo
[illegible] in [illegible]
[illegible] esse [illegible] quod artifex

[illegible] esse [illegible]
[illegible] esse [illegible] quod [illegible]
[illegible] / et [illegible] est [illegible]
[illegible] et
[illegible] quod [illegible]
[illegible] homine vel asino
sed non [illegible] homine
vel [illegible] asinum / [illegible] ut
[illegible] quod [illegible]
[illegible] ad [illegible]
[illegible] / [illegible]
[illegible] / [illegible]
non est in omnibus [illegible] / [illegible]
[illegible] et [illegible]
[illegible] ut
[illegible] albedo [illegible] / [illegible]
[illegible] et [illegible] et [illegible]
[illegible] causa [illegible]
[illegible] sic [illegible]
quod [illegible] / in propositione vita
erat [illegible] ut dictum est [illegible]
[illegible] / quod sunt [illegible] / [illegible]
[illegible] quod sunt [illegible] non
omnia [illegible] sunt vita ut [illegible]
[illegible] / [illegible] caret vita
[illegible] vivunt [illegible]
[illegible] et metalla quae non vita
sunt nec vivunt / [illegible] sunt [illegible]
[illegible] sunt [illegible] / quae vivunt / [illegible]
[illegible] quod in [illegible] sunt
[illegible] vita non vivunt / [illegible] si
[illegible] quod sunt [illegible]
non solum sunt [illegible] sed [illegible]
vita Nam [illegible] in [illegible]
[illegible] quibus [illegible]
sunt [illegible] sunt vita
sicut [illegible]

// et dicit Augustinus [illegible] [illegible] [illegible] / [illegible] in ipso [illegible] [illegible] vivere [illegible] dicitur vivere / [illegible] [illegible]
[illegible] / [illegible] [illegible] [illegible] et [illegible] [illegible] / et [illegible] vita / vita [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]

ipse quidem nec vita est nec vivit
Archa vero arche que processit in
mente artificis vivit quodam
modo [illegible] habet esse intelligibile
in anima ipsius artificis non est sua tamen
essentia neque suum esse. Sed in deo
omne quod intelligitur est sua vita
et sua essentia / et ideo quod est
in deo quodammodo non solum vivit sed
etiam est ipsa vita / quia quod est in
deo est sua essentia / unde [illegible]
[illegible] in deo [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] quod in nobis est
vita sua // Augustinus vero super Iohannem
legit hoc aliud precedendo sic
[illegible] et in ipso [illegible] / vita erat
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] sic dicitur [illegible] [illegible]
[illegible] [illegible] vero dicitur [illegible]
[illegible] ad nos [illegible] salvator
et redemptor / Alii vero [illegible]
modo sicut [illegible] sapientia [illegible]
[illegible] absolute et [illegible] de filio
[illegible] / sine [illegible] [illegible] non
dicitur [illegible] filius sit [illegible] deus / [illegible]
[illegible] [illegible] in illius [illegible] [illegible]
[illegible] ad nos [illegible] utroque modo
[illegible] [illegible] [illegible] facti / ut di-
citur [illegible] / [illegible]
[illegible] nobis [illegible] [illegible] [illegible] Et [illegible]
[illegible] semper ipse [illegible] et [illegible]
sapientia [illegible] ut [illegible] [illegible] [illegible]
est nobis [illegible] [illegible] [illegible]
[illegible] Christus factus est nobis sapientia
[illegible] [illegible] illuminans nos [illegible]
[illegible] [illegible] dicitur factus esse

nobis sapientia quia [illegible] [illegible]
[illegible] nos ad illud [illegible] ut [illegible] illo
[illegible] in [illegible] / et ipsa sapientia [illegible]
facta est et [illegible] [illegible] nobis / et [illegible]
[illegible] nos illuminat quia factus est
nobis [illegible] [illegible] [illegible] [illegible]
nobis [illegible] [illegible] [illegible] [illegible]
quod vivit [illegible] [illegible] [illegible]
est [illegible] [illegible] [illegible] vivit / [illegible]
[illegible] [illegible] ipse sit vita [illegible] nobis
est vita [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] ipse sit [illegible] [illegible] nobis
sit [illegible] [illegible] [illegible] [illegible]
[illegible] / [illegible] [illegible] nobis [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] nos [illegible]
[illegible] [illegible] est nobis [illegible]
[illegible] [illegible] nos [illegible] / [illegible] [illegible]
[illegible] [illegible] [illegible] nullus [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] / Et sine ipso [illegible]
est nihil quod factum est in ipso [illegible]
[illegible] dicatur vita erat / [illegible]
[illegible] dicit [illegible] [illegible]
dicit [illegible] sine ipso factum est nihil
posset [illegible] [illegible] [illegible] ab
[illegible] [illegible] [illegible] sunt [illegible] facta
non [illegible] / [illegible] [illegible] sine ipso [illegible]
[illegible] associant [illegible] / et [illegible]
[illegible] esse additum ad [illegible]
[illegible] [illegible] [illegible] hoc intelligitur [illegible]
[illegible] [illegible] [illegible] [illegible]
facta sunt [illegible] / et sine ipso
factum est nihil [illegible] [illegible] factum est
in ipso [illegible] / et [illegible] [illegible] est [illegible]
vita erat [illegible] est [illegible] [illegible]
[illegible]

X [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

modo omnia dicuntur per verbum facta in quantum
verbum exprimit procedens deus conponimus
ergo quod aliquis pater filium habeat qui non
sit perfecte huius operationis bonus sed parabo-
lam adhuc pervenit / magnum est quod
multa faciet non prius filium haberet
non sine eo / Omnia ergo filius dei ab eterno
eo filius fuit habuit perfectam vitam
eandem quam habet pater Unde dicitur infra quinto
Pater habet vitam in semetipso sic et filio
dedit habere vitam in semetipso / Ideo
non potest dici quod deus pater sine filio nichil
fecerit sine filio aliquid tamen fecit non
per eum / quia vita erat In vivente
cum re contingit patet quod vita perfectum
perdat vita imperfecta / sed in prima vita
perfecte absolute nullo modo perdit
vita imperfecta / Omnia ergo verbum est
perfecte vita nunquam fuit in eo vita imperfecta
sed semper perfecta / et ideo nichil sine
eo factum est quod tamen sit factum in ipso
id est prius Crisostomus autem aliud modo legit
et punctuat sic Sine eo
factum est nichil quod factum est Et
hoc ideo quia posset aliquis credere
quod spiritus sanctus esset factus per verbum Et
ideo hoc excludens cautela addit / quod
factum est Postea sequitur In ipso vita
erat / quod patet duo introducuntur hic post
productionem omnium rerum ostenditur indefici-
encia influencie et causalitatis ad
res non solum productas sed etiam pro-
ducendas quasi diceret In ipso vita erat quia
non solum omnia produxit potuit / sed etiam
habet indeficientem influxum
et causalitatem absque mutacionis
dispendio ad res continue producendas

ut potest fons vivus existimo
fluxu non minoratur / aqua vero col-
lecta et non viva ex modico
defluxu deficit et minoratur
Unde dicitur in psalmo Quoniam apud te est
fons vite Item ut ostendatur quod verbum
mero recte esse per verbum omnia eius
in ipso vita erat ostenditur quod non
produxit res per necessitatem nature
sed per voluntatem et intellectum / et
quod res productas gubernat hebreorum
Vivus est sermo dei etc Et quia
apud grecos Crisostomus est tante
auctoritatis in expositionibus suis
quod ubi ipse exposuit in sacra
scriptura nullam aliam exposicionem
admittebant nisi suam Unde est
quod in omnibus libris grecorum non in-
venitur alia punctuatio quam
sicut hic posita est / scilicet Sine
ipso factum est nichil quod factum est
Augustinus ponit causalem omnem creaturam
dicit factam per verbum ne quis forte
credat inmutabilem eius voluntatem
quasi subito vellet facere creaturam
quam ab eterno nunquam habuit / Et ideo
dicit creaturam factam quod [illegible]
in tempore sed in eterna creationis sapientia
quod temporis caret sicut fuisse disposi-
ta vel aut [illegible] voluntate
Notandum est quod sicut deus fecit de
novo intelligere intelligens / vel de
novo disponere disponens quod ab
eterno non disposuisset / et per quod
disposuisset in tempore necesse muta-
retur Eodem modo mutaretur si
de novo volendo fecit volens [illegible]

lingua est / ergo disponere et intelligere et velle in deo dicunt actum in tantum non transeuntem in exteriorem materiam / quia dicitur ipsum intelligere et velle sine actus [illegible] in agente [illegible] intelligente / deus non potest esse successive et variatus in talibus actionibus sine mutatione agentis iste deus non potest fieri de non intelligente intelligens vel de nolente volens sine mutatione sui / potest fieri de non creante creans sine mutatione sui. Et ratio huius quia creare est actio transiens in exteriorem materiam quam creabile / et ideo tota mutatio est ex parte creabilis et non ex parte creantis / ad [illegible] in [illegible] potest adve nire aliquid extrinsecus sine mutatione alterius extremi [illegible] Nam ipse remanet dextra et fiet in dextra columna sinistra [illegible] non mutatur ille columna mutatur [illegible] ad creaturam secundum [illegible] deum esse et esse [illegible] relacionem ad deum ad sui mutationem [illegible] nichil est mutatum et sic solum creabile mutatur.

[illegible]

Notandum basilius ponit attributa filio dei [illegible] cum filio dei attribuitur [illegible] quo omnia cogitantur sapientia quia omnia regit / virtus quia omnia disponuntur / [illegible] quia omnia declinantur / verbum quo omnia enunciantur. Item nota sic dicit augustinus x de trinitate et anselmus in monol[ogio] / [illegible] est verbum in nobis

intelligibile / [illegible] et sensibile / verbum intelligibile est quod rem [illegible] [illegible] cogitationis / verbum [illegible] quod [illegible] vocis exprimitur de aptitudine [illegible] / verbum [illegible] [illegible] / [illegible] filius [illegible] maxime verbum est [illegible] genitus / [illegible] intelligencia / [illegible] / verbum vero intellectuale [illegible] est / [illegible] rei quia [illegible] / [illegible] [illegible] [illegible] est [illegible] sine [illegible] [illegible] [illegible] [illegible] est sine [illegible] [illegible] [illegible] / [illegible] [illegible] [illegible] [illegible] manifestativum [illegible] manifestativum [illegible] vel [illegible] vel [illegible] pluribus / [illegible] manifestativum [illegible] / [illegible] [illegible] manifestativum non solum angelis [illegible] / ultimo verbum divinum maxime [illegible] ad [illegible] ad [illegible] est [illegible] / [illegible] ordo ad manifestandum [illegible] vel [illegible] / ut quando homo loquitur sibi soli vel alii ut quando homo loquitur coram alio Non enim species rei [illegible] in memoria verbum dicitur / [illegible] species informans aciem cogitationis ab illa genita [illegible] [illegible] eius manifestativa verbum [illegible] vocatur / [illegible] [illegible] [illegible] / [illegible] [illegible] non [illegible] [illegible] [illegible] non [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

Secundo non est verum quod solus filius ideo
verbum in divinis non esset nisi quia [illegible]
persona [illegible] potest accipi ipsi soli filio
dicit [illegible] Augustinus [illegible]
dicit enim [illegible] intus adiacentius secundo
verum quod dicitur species accepta generata in
intelligentia a specie rei cognite [illegible] in
memoria sicut quod fit species multiplicativo
fit multiplicatione verbi / quia ergo non
eadem species in memoria / nota et alia
[illegible] habitualiter intelligitur quia ideo
dicitur species actualiter intelligenda
generatur. Sed deus per eandem speciem
scilicet seipsum [illegible] se tota
intelligit / ideo eandem speciem scilicet
filium ad se totam comprehendere dicitur
gignere / hinc est quod verbum eius
habet quandam similitudinem cum ipso
imperfecto quod non est eius / hec tamen cum
omnibus que ab ipso sunt imperfecta est
comparatione sed primum [illegible] in esse eius
perfectio / [illegible] verbi [illegible]
non esset actualis / [illegible] / [illegible]
[illegible] [illegible] actualiter [illegible]
Ultimo non dicitur quod quia est in deo sit
esset vel potest solum secundum Augustinum [illegible]
[illegible] accipitur vel specie id quod ad imi-
tacionem alterius ~~[illegible]~~ producitur / vel
genitum ad imitacionem alterius
producitur [illegible] / aliquid accipitur
[illegible] per [illegible] / aliquid genitum per [illegible]
primo quod verbum in divinis accipitur [illegible]
[illegible] scilicet pro filio / Secundo autem vel [illegible]
solum per essentiam divinam quod tres persone
sibi sunt similes [illegible] / vel [illegible]
[illegible] per [illegible] essentie et [illegible]
[illegible] ad [illegible] imitacionem hoc [illegible]

Secundo dicitur quod verbum [illegible] filio [illegible]
[illegible] colligitur primo quod filius di-
citur verbum [illegible] solum in trinitate et non
spiritus sanctus / [illegible] primo procedit
[illegible] ab eterno spiritus sanctus ab [illegible] / [illegible]
[illegible] magis potest esse [illegible]
[illegible] duo [illegible]
sunt alia [illegible] est [illegible] modi procedi
[illegible] procedit [illegible] nature spiritus sanctus
[illegible] voluntatis [illegible]
[illegible] magis [illegible] tendit
ad assimilacionem [illegible] voluntarie quia
non voluntarie [illegible] spiritus sanctus [illegible]
[illegible] assimilatur [illegible]
accipitur non [illegible] accipiendi / [illegible]
[illegible] dicitur similitudo in specie / filius [illegible]
[illegible] procedit [illegible] per modum
nature assimilatur [illegible] in specie / spiritus sanctus
procedit per modum amicitie [illegible]
[illegible] assimilatur
[illegible] assimilatur [illegible]
sunt [illegible] aliquid [illegible]
[illegible] maiorem [illegible]
[illegible] / filius autem [illegible] non
solum [illegible] in hac
[illegible] ad [illegible] aliud [illegible] ad [illegible]
[illegible] aliud [illegible]
Item non dicitur [illegible] / quia filius est sapientia
[illegible] ergo [illegible] est [illegible]
effective sive originaliter / non
formaliter [illegible] sapientia [illegible]
[illegible] non formaliter sapientia
non formaliter [illegible] sapiens [illegible]
dicitur filius [illegible] omnium [illegible]
[illegible] ut dicit Augustinus [illegible]
[illegible] effective non
formaliter / non quia [illegible] effectus [illegible]
[illegible] a sit per modum [illegible]
cause [illegible] Item dicitur [illegible]

Ut dicit [illegible] cum [illegible] ne
ut [illegible] filio [illegible] dicitur est
eo quod [illegible] in filio per [illegible]
re [illegible] nomine apte [illegible] vel
apte [illegible] / primo [illegible] pro ce
[illegible] / secundo [illegible] esse alt
in quo [illegible] / [illegible] pro e
[illegible] secundo [illegible] est [illegible] dicit [illegible]
[illegible] filium [illegible] auctius [illegible]
[illegible] substantiis [illegible] filio [illegible] pro
[illegible] filium / i. filius [illegible]
[illegible] apte [illegible] dicitur / contra /
Nos [illegible] dicentes [illegible] dei [illegible]
[illegible] / 5° per [illegible] potest [illegible]
e [illegible] x° dicit [illegible] originalis
[illegible] / [illegible] potest e
[illegible] sunt [illegible] originalis

Genita an filius sit sapientia sapientia
genita vel ingenita Et [illegible]
[illegible] e sapientia sapientia [illegible] sapientia
[illegible] e sapientia vel genita
vel [illegible] genita [illegible] Non [illegible] sapientia
e [illegible] e sapientia sapientia
genita [illegible] in deo [illegible] e [illegible]
[illegible] quod [illegible] e [illegible] sapientia [illegible]
[illegible] genita vel [illegible] genita
e [illegible] sapientia e vel [illegible] genita vel
ingenita [illegible] Nihil
nisi [illegible] quod sapientia [illegible]
est sapientia genita [illegible] dicit
[illegible] e sapientia [illegible] genita
[illegible] ingenita [illegible] Sapientia [illegible]
[illegible] e [illegible] et
[illegible] ad [illegible] vel [illegible]
[illegible] ad [illegible] persona [illegible]
[illegible] dicitur sapientia genita [illegible]
[illegible] filii [illegible] dicitur sapientia ingenita
[illegible] ingenitus [illegible] nomen [illegible]

[illegible] Cum [illegible] an
[illegible] sit sapientia sapientia genita vel ingenita
[illegible] est quod e sapientia [illegible]
[illegible] genita i. [illegible] quia [illegible]
[illegible] sapientia [illegible] / [illegible] quod
est [illegible] / quia [illegible] e [illegible]
[illegible] an sit sapientia sapientia e
genita [illegible] e quod aliquis dicitur
[illegible] sapientia dicitur / [illegible]
[illegible] e sapientia [illegible] ingenita / aut
[illegible] sine [illegible] e
sapientia quia sapientia [illegible] ori
ginalis [illegible] e [illegible]
sapientia est sapientia [illegible] originaliter
[illegible] sapientia [illegible] / dicimus
[illegible] quod [illegible] aliquis aliam [illegible]
[illegible] dicitur aut originaliter sine [illegible]
effective aut [illegible] dicit
aut [illegible] e [illegible]
aut [illegible] ingenitum [illegible]
agit [illegible] calefacit
[illegible] calefacit [illegible]
primo [illegible] e sapientia sapientia ingenita
i. [illegible] / [illegible] genita i.
[illegible] / [illegible] sapientia genita
i. [illegible] dicit
[illegible] sapientia [illegible]
sapientia e sapientia [illegible] genita vel
ingenita / [illegible] genita / ori
ginaliter [illegible] sapientia ingenita Non
[illegible] e [illegible] nisi una sapientia [illegible] sapientia
e [illegible] genitus [illegible] genitus
non est nisi unus deus [illegible]
Non e [illegible] sapientia [illegible]
e [illegible] tamen [illegible]
[illegible] originaliter [illegible] e [illegible]
[illegible] e [illegible] quod esse [illegible] / [illegible]

qui sapiens est formaliter vel sapientia genita vel ingenita / et nichilominus est sapientia ingenita originaliter / et formaliter genita, quia actus formaliter attribuitur supposito personarum, unde dicere est actus attribuitur alicui tamquam forme / aut huius supposito habenti formam / vel tamquam quo principium agendi / et ubi aliquis dicitur principium sapientie / quod est forma / quod dicitur principium formaliter / vel ut a supposito habente formam / vel ut a principio originali

b t q generat h p c xiii

Cum filius dei dicitur sapientia divina [illegible] circa [illegible] quod de sapientia divina dicitur admirationem ubi admirationis genus est, unde [illegible] per primam sapientiam [illegible] prima verba proponuntur verba dei intelligi possit / et ut a rebus humanis addiscamus cognitionem preciosam considerare oportet quod sapientia in homine dicitur habitus quidam / quo mens nostra perficitur in cognitione altissimorum et huiusmodi sunt divina, ad que non sufficit [illegible] in [illegible] alique formatione [illegible] divinis ipsa [illegible] quod est minus verum sapientie in [illegible] solet / sed illud modo loquendi quo actus et species nominibus habituum [illegible] nominantur / quod cum iuste fit [illegible] iustitia dicitur / et quod fit fortiter fortitudo / et [illegible] quod [illegible] fit virtus dicitur / et plurimo modo quod sapienter excogitatur dicitur sapientia alicuius [illegible] non oportet quod sapientiam dicat [illegible] qui se ipsum

cognoscit, sed qui non cognoscit se per aliquam speciem / nisi per essentiam suam qui primo et principaliter cognoscitur est eius essentia / sapientia dei habitus esse non potest sed est ipsa dei essentia. Cum autem est autem ex dictis quod dei filius est verbum et conceptus dei intelligentis se ipsum / sequitur ergo quod proprie dei verbum tamquam sapientis mentis divine conceptus ipse concepta seu genita sapientia dicatur. Unde apostolus Christum dei sapientiam nominat. 1 Cor. 1. Ipsum autem sapientie verbum mentis conceptum est quedam manifestatio sapientie intelligentis / sicut in nobis omnes habitus per actus manifestantur / quia igitur divina sapientia lux dicitur / prout in puro actu cognitionis consistit / lucis autem manifestatio splendor ipsius est ab ea procedens / sicut verbum divine sapientie splendor lucis nominatur / sicut apostolus de filio dicit: Cum sit splendor glorie / unde filius manifestationem patris sibi ascribit. Iohannis 17 dicens: Pater manifestavi nomen tuum hominibus. [illegible] filius qui est dei verbum ipse sapientia concepta dicatur. Nomen tamen sapientie absolute dictum / oportet quod commune patri et filio / cum sapientia que per verbum resplendet sit patris essentia ut dictum est / essentia vero patris sit sibi et filio communis

Ex premissis ostenditur quod creata omnia sunt esse in deo et sunt vita in eo

Omnia autem que a deo sunt [illegible] cognoscit [illegible] sicut forme artificiatorum dicuntur esse in mente artificis [illegible] sed que sunt in mente / aliter impotens

P

ydea

activa sed que sunt in mente artificis
ita eadem forme nullo habent esse
duplex ut aut quidam sic et in mente
vero materie sed que sunt composito generi
alteri in potentia activa sed que sunt in
potentia motiva i. in deo quam quod est
in forma materie in potentia passiva, est in potentia
motiva in potentia activa, ad enim non
operatur extrinsece nisi sed suppositis, et
quod habent apud se omnium operandorum for
mas exemplares quas dicimus ydeas ab ydos
quod est forma ut dicit dionysius v c de di
vinis nominibus divinarum substantiarum rationes
existentes in deo uniformiter praeexiste
bant quas theologi praedefinitiones vocant
et nominant praedelectiones et praedestinationes
has autem formas sive ydeas non
separatas quas non ipse ponimus ut
plato, sed in mente divina que sunt in
ipso prius tamquam speculativo quod practice
cognoscens vel forma prout cognoscat
non tamen res fiendas sed factas, tamen
sed magis dicimus esse principium practice
seu operativo cognitionis sed d. b dionysius
in loco dicto nominibus. et cognoscunt di
vinis intellectus omnia, sed seipso et per se
ipsum, non sed ydeam singularis se in mente
sed per unam excellentiam causam, omnia
cognoscentes intelligentes deum non co
gnoscat per ydeas ... dionysius non in
tendit excludere in deo ydeam
intelligentiam sed earum realem diversitatem
sed rationes singulares vel sicut
sunt in mente creati artificis

Circa

Circa questionem sunt in deo plures ydee
vel una ... ydea ... in divina ut immutabilis equalitas
ydea in relativo intellectu ... quod

forum exemplarium. Ad primum dico quod forme
vero habent esse in aliquo tribus modis
primo ad opposita compositione distinctione
ut in materia, alio modo sine oppositione
tamen ad opposita distinctionem ut in intellec
tuali sive humano sive angelico
tertio modo ad sola distinctione in
intellectu divino, unde non reperitur ex
forma distinctio, una sed opposita
ut oppositum vel contrarium in personis
diversis, aliud sed distinctum ut plurium
relationum in persona una, tertia sed
solum rationum ut plurium ydearum
vel rationum in essentia una, hec
vero sunt ydearum, ordinaria in mente
artificis distincte ex intelligentia
vel respectu earum in quibus sunt absolute
vel respectu eorum quorum sunt absolute
vel propter eorum in quo sunt ad
ea quorum sunt, primo non distinguuntur
nisi per rationem, deus enim simplex est
in essentia, et similiter et creaturis
omnibus, unde omnes res imitantur
ipsum tamquam primum et finem exemplarem
sed tamen perfectionem quam in deo modo
simpliciter imitatur ut essentia ipsa
autem sed modo diverso et imperfectum, licet
enim esse unum et intelligere in deo
sunt idem, creatura aliquid imitatur eum
sed esse solum, aliud sed esse vivum, in
aliud sed esse vivum et intelligens, tertio
modo ipsa divina essentia accepta
absolute divino ut exemplar diversarum
rerum producitur sed diversam imitationem
secundum quod ipsis sit una sed esse, tamen plures
res ydee dicuntur aliquid, per quod sit plures
plures, et per quod plures sed non
sed non sed rem, ille enim sunt plures

nichil aliud [illegible] modi diuisi im
itabiles diuine essencie et in rebus
diuisis [illegible] diuino [illegible] ad
diuersas creaturas [illegible]
[illegible] ubi sit pluralitas illa
[illegible] modi imitandi [illegible]
[illegible] vel [illegible] sunt [illegible] in
diuina [illegible] imitabili sit nullo modo
[illegible] absolute [illegible]
in rebus sit [illegible] sunt vel
[illegible] in [illegible] exempla
[illegible] admodo [illegible]
[illegible] sic [illegible]
[illegible]
[illegible] vel angelo
[illegible]
[illegible] modi [illegible]
[illegible] est [illegible]
[illegible] diuine [illegible]
[illegible] modo [illegible]
[illegible] diuisis modis imitabile
[illegible]
[illegible]
[illegible] non
[illegible] vni
formem [illegible]
[illegible]
[illegible] esse [illegible]
[illegible]
[illegible] esset
[illegible]
[illegible] et si [illegible]
[illegible] esset [illegible]
pluralitas [illegible]
[illegible] ydea [illegible]
[illegible]
vel diuina essencia [illegible]
[illegible] diuina essencia [illegible]

[illegible] ydea [illegible] non sit [illegible] vna
essencia [illegible] pluribus modis [illegible] imita
bilis [illegible] modi [illegible] sunt [illegible]
[illegible] sunt [illegible]
[illegible] in deo ydee sunt [illegible]
[illegible] ydea [illegible] in deo nichil
est aliud [illegible] diuina essencia
[illegible] est [illegible]
[illegible] non vniformem
sed multiformem [illegible]
[illegible] deus omnem creaturam [illegible] et
[illegible] diuinam illa
formam [illegible] imitatur [illegible] ydea
in deo [illegible] non [illegible] multiplex imitatur
[illegible]
[illegible] imitatur [illegible]
in deo ydea [illegible]
[illegible] vllo modo imitatur [illegible]
ydeo omne tale ydealiter [illegible] deo et
[illegible] imitatur in eo
[illegible] imitatur in deo [illegible] est
ideo [illegible] omnis ydea [illegible]
[illegible]
[illegible]
[illegible] in deo
[illegible] sunt [illegible]
[illegible]
[illegible] est [illegible] esse
[illegible]
[illegible] deinde [illegible]
[illegible] sunt [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] sicut [illegible] in actu [illegible]
[illegible]
esse [illegible]
[illegible] deus [illegible]

× [illegible] diuina essencia [illegible] ydea [illegible] diuina essencia [illegible] deo [illegible] ydea [illegible] diuina [illegible] ydea [illegible] ydea [illegible]

Marginalia: × p. ; [illegible] ; ydea [illegible] ; [illegible]

hz ꝯplete cognicionem certam / quia cognoscitur
ei non perfectum acceptam abeis ſ
predictum q[uod] e[st] ea illorum. Secundo prima
p[ro]pter non malo e[st] quia adiuna imita
cum iccidit ergo malo e de eo non
hz y dicta ergo dicitur non cognoscitur malo
Tercio de malo ꝯparacione tali ꝯpī
hz i non hnd in deo y dicta cognoscitur
th abeo predicta / non certum p[ro]p[ter] h o[mn]e
h[abe]nd / Ecia non cognoscitur predicta
p[ro]p[ter] ſ aliquid q[ui]d d. sed ſ agere
malum hz m[od]um ita ma[lum] / malla forum
ergo ut dicta Tercio q[uia] ſ ſe ma ſit
non hnd forum mula ꝑ fractiom
/ hz th extra ergo explicare / sed
ꝑ in agere s. dicit hz m[od]um non ipse ſ
sibi subiectum omnes cum q
est i p[ri]mo c[apitu]lo abilitas mortem ꝯa
sterie Secundo ꝯa hz cognoscere
aliquod forme ſ ꝑ phos / non ergo
perfectum Tercio sicut hz locus in regione
certa aliquid / non ꝯ dicitur ſ est ea
nec et non q[uia] una nec non hz nobis
hnd ydea nobis q[uia] alia ſ modum
ꝯfendi / licet solus ſ medio media
ai sechendi / primus vna nos nobilior
modo deum in mitatur q[uia] ala [illegible]
ydee ꝯ deo non sed nobis ꝯsiderare ſ
solus ſ vocum modo intelligendi
Similiter dicitur q[uod] ordine p[ri]mo ceu ma
Amiti primo quod fit prime ꝯ deo
Amodo sit vna Tercio vero dico vita
ꝑmat Cito vero omnis in deo
sunt vita Ad primum ad sit quod
sit prime in q[uo] omnis vero nobis sit
vna / dicit cum phis in v[i]a phiarum
ꝑ motus est intrinseca vita gda
nec ꝯcalitas ordinis / ſ omnis res

nobis ꝑ principium motus / ergo omnes res
nobis ꝑ principium vita Secundo ꝯ q[uia] d[icit]ur
dicitur vis e d[icitu]r in q[uo] plante ſ vltimo
resolucionem vite hnd vna / ꝯ p[ro]p[ter]
accepi q[uia] vltimo gradus vite opti
non plante Tertio cum in malas
in suis plantis ergo certum non e[st] vna
Quarto q[uia] ꝯ sequitur q[uod] medie a[n]i[m]a aci
ꝑ possimus que est sit vna est
non sit / vna aut medie est analogice
dicitur cum in h[oc] d[e] ꝯtinuitabiliter / ꝑ
vna i analogice medie e / vnd ſ alluid
oportz distinguere videlicet aut vna
tribus ſ ꝑ analogice dicitur vna / hoc
aut e in p[ri]mo prime manifestat
vita et in quo vltimo intellexerit / ꝑo
aut dicimus aliqui vna q[uia] in ipse
ꝯse motu hnd / et tunc diu medie
certa aliqui vna q[uia] diu vobis mortis
in eo ꝑ / q[uia] ni aut ꝯse non
hz aliquis motus / ſ motus cum aliquo
hnd dicitur aliquis motus ꝑ ſe est
Ergo pz q[uod] illa sunt que videntur
ſ ſepta ſ aliquis ſpem motus mo
nec / sine motu acceptum / ſine
motus dicitur actus ꝑ ſe i. ꝯi
sterius ꝯpo / sine motus acceptat
q[uod] ꝑ motus dicitur cum actus
ꝑfecti i. ꝯcalitas i actu ꝑ circul
q[uod] ꝯsentire dicitur movere et dicitur ꝯ
dicuntur / et sic videntur dicitur q[uod]
ꝯ ſe agere admotum vel ad
operacionem aliquam / Ex vero in quo
natura non est vis ſe agere ad aliquid
motu vel operacionem / videtur dicitur
non prius vis ꝑ aliqua ſ[ecundu]m ipse
dicatur aliqua vna i. excelsis
stracione motus / aliqua vna

dicitur [illegible] / et iste [illegible]
[illegible] se movere [illegible]
vite [illegible]
[illegible]
[illegible]
motus [illegible]
[illegible] phi [illegible]
[illegible] vel [illegible] in primo [illegible] corpus
celestium vel demonstrative [illegible] / et
utroque modo motus dicitur [illegible] vita
corporum naturalium [illegible]
[illegible] motus [illegible] est in
universo corporalium [illegible] sit motus
[illegible] vita
[illegible] motus [illegible]
hoc modo [illegible]
[illegible]
[illegible] totum universum corporale esset [illegible]
[illegible] motus iste esset [illegible]
[illegible] ut [illegible] posuerunt [illegible]
[illegible] motus esset vita omnium [illegible]
[illegible] corporum / [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] et [illegible]
[illegible]
[illegible]
[illegible]
[illegible] et [illegible]
[illegible]
[illegible]
[illegible] phorum

Nota

Secundo [illegible] / [illegible]
vita sit [illegible]
[illegible] sunt [illegible]
[illegible]
[illegible] distinguit [illegible]
[illegible] movere [illegible]
[illegible] et [illegible] vita [illegible]
[illegible]
[illegible]
[illegible]
[illegible] ut [illegible] accipit [illegible]
[illegible] sunt [illegible]
Et [illegible]
[illegible]
[illegible] rei et [illegible]
[illegible]
[illegible] est [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] sunt [illegible]
[illegible]
[illegible]
[illegible] est [illegible]
[illegible]
[illegible]
[illegible] hoc [illegible] corpus [illegible]
[illegible] corpus [illegible]
[illegible] est et [illegible]
hoc [illegible]
[illegible]
[illegible] est [illegible] hoc [illegible]
[illegible]
[illegible] movere [illegible]
[illegible] modo

3 q sit vivere

adoperatoris/ et sic hoc vivere nichil aliud
est quam esse in tali natura/ et vita signi-
ficat hoc ipsum in abstracto/ sicut hoc nomen cursus
significat ipsum currere in abstracto/ Unde vivere
non est accidentale predicatum sed substantiale/ quandoque tamen
vita sumitur minus proprie pro operacionibus vite
a quibus nomen vite assumitur sicut philosophus
dicit in IX ethicorum/ quod vivere principaliter
est sentire vel intelligere Adverte quod
dicit quod philosophus accipit vivere pro operacione
vite/ vel dicit quod melius quam sentire et
intelligere etc/ quandoque sumitur pro principiis
operacionibus/ quandoque autem pro potentiis esse sicut
operacionum/ Dicit eciam secundo de anima/ quod
est sentire vel intelligere/ id est habere naturam
ad sentiendum vel intelligendum/ et hoc
modo distinguit philosophus vivere per
ista quatuor Nam in istis inferiori-
bus sunt quatuor genera viventium
/ quedam enim quorum natura solum ad utendum
alimento et que consequuntur que sunt augmentum
et generacio/ quedam vero ulterius ad senci-
endum ut patet in animalibus immobilibus
sicut sunt ostrea/ quedam vero ulterius ad hoc
ad movendum se secundum locum ut animalia
perfecta ut quadrupedia volatilia
et huiusmodi/ quedam vero ulterius ad intelligen-
dum sicut homines

Tercio considerandum est utrum vivere deo conveni-
at/ et videtur quod non quia vivere convenit ali-
quibus secundum quod movent se ipsa/ sed deo non
competit moveri ergo non vivere Dicendum quod
est quod dicit philosophus Contrarium tamen
habetur in psalmo Cor meum et caro
mea exultaverunt in deum vivum Respondeo dicendum quod
vita in deo maxime proprie est Ad
cuius evidenciam considerandum est/ quod cum
vivere dicuntur aliqua secundum quod operantur
a se ipsis et non quasi ab aliis mota
quanto hoc perfectius convenit alicui tanto

perfeccius in eo invenitur vita In mo-
ventibus autem et motis tria per ordinem
inveniuntur Nam primo finis movet
agentem/ agens vero principale est
quod per suam formam agit et hoc quandoque
agit per aliquod instrumentum quod non agit
virtute sue forme/ sed virtute
principalis agentis cui instrumento
competit sola execucio actionis
Inveniuntur ergo quedam que movent se ipsa
solum quantum ad execucionem motus/ sed
forma per quam agunt et finis propter quem
agunt determinatur eis a natura/ et hic
sunt plante que secundum formam inditam
eis a natura movent se ipsas secundum augmen-
tum et decrementum/ Quedam vero
ulterius movent se ipsa/ non solum habito
respectu ad execucionem motus/ sed eciam
quantum ad formam que est principium motus
quam per se acquirunt et huiusmodi sunt animalia
quorum motus principium est forma non a natura
indita sed per sensum accepta/ unde quanto
perfecciorem sensum habent/ tanto perfeccius
movent se ipsa Nam ea que non habent
nisi sensum tactus movent solum se ipsa
motu dilatacionis et constriccionis
ut ostrea parum excedencia motum
plante/ Que vero habent virtutem
sensitivam perfectam/ non solum ad cognoscen-
dum coniuncta et tangencia/ sed eciam ad
cognoscendum distancia movent
se ipsa in remotum motu processivo
Sed quamvis huiusmodi animalia formam que
est principium motus per sensum accipiant
non tamen per se ipsa prestituunt sibi fi-
nem sue operacionis vel sui motus
Sed est eis inditus a natura/ cuius in-
stinctu ad aliquid agendum movetur
per formam sensu apprehensam Unde

semper alia actualia / quod movet semper
eadem habitudine ad finem quem sibi proposi-
tum / quod quidem non fit nisi per virtutem et
intellectum / cum e contrario sit propositio
finis / et eum quod est ad finem et
primum ordinare in illum / unde perfec-
tior modus vivendi est eorum quae
habent intellectum / hic eum perfectum movet
semper / et similiter [illegible] quod corpora et corpo-
ralia [illegible] materia movent per se
[illegible] / et post [illegible] perfectum [illegible]
movet [illegible] quod [illegible] motus
sit eorum in [illegible] / quia [illegible]
[illegible] patet [illegible] [illegible]
[illegible] propter ei [illegible]
[illegible] / et hic propter illi
quod [illegible] in disponendo
materiam [illegible] nec ad
alium se agat / [illegible] alium sunt ei per
[illegible] / sed est prima [illegible]
[illegible] quod non potest [illegible] se [illegible] / et ul-
timus finis quod non potest in velle [illegible]
[illegible] moventes se / [illegible]
[illegible] quod [illegible] ab aliquo movetur
aliud [illegible] [illegible] [illegible]
[illegible] quod nihil [illegible] non [illegible]
aliud / hoc [illegible] [illegible] [illegible]
[illegible] vitam [illegible] [illegible]
in deo maxime est vita [illegible]
[illegible] / [illegible] quod deus sit [illegible]
[illegible] [illegible] [illegible]
perfectissima et sempiterna / quia [illegible]
eius est perfectissima [illegible] [illegible]
[illegible] [illegible] quod sit [illegible] [illegible] [illegible]
[illegible] est actio vitae [illegible] [illegible]
[illegible] [illegible] ut [illegible] [illegible]
[illegible] quod movet [illegible] ut [illegible]
[illegible] / [illegible] est divina / [illegible] prima
[illegible] non est perfectio agentis [illegible]
[illegible] [illegible] motivi [illegible] [illegible]

actio est perfectio agentis / unde [illegible]
motus est actus mobilis / sed actio
[illegible] est actio agentis / dicitur motus
cum [illegible] / quia sicut motus est
actus mobilis [illegible] [illegible] actio est actio
agentis / licet motus sit actus imperfecti
scilicet existentis in potentia / [illegible] autem actio est
actus perfecti id est existentis in actu ut dicitur
[illegible] / hoc [illegible] modo quo
[illegible] est motus / et quod se [illegible]
[illegible] se movere / [illegible] modo [illegible]
[illegible] quod deus movet semper
non eo modo quo motus est actus in-
perfecti et non [illegible] deus et [illegible]
[illegible] et sua vita [illegible] [illegible] et
[illegible] sit vivit quod non habet vivendi
[illegible]

Ad quintum [illegible] [illegible] [illegible] [illegible] in deo
sunt vita / quia actio [illegible] [illegible] in [illegible]
[illegible] [illegible] / sed non omnia
[illegible] motus [illegible] non omnia quae in deo
sunt vita [illegible] [illegible] [illegible]
[illegible] in [illegible] vita [illegible]
sed omnia sunt [illegible] sed [illegible] in deo
sunt vita [illegible] quod sicut dictum est
[illegible] [illegible] [illegible] [illegible] deo [illegible]
[illegible] intellectus [illegible] intelligitur [illegible]
intelligere [illegible] / [illegible] [illegible] in deo ut
intellectum / est [illegible] [illegible] vita
[illegible] [illegible] omnia quae sunt [illegible]
sunt [illegible] ut [illegible] [illegible] quod omnia
sunt [illegible] vita divina
[illegible] [illegible] [illegible] omnia sunt Et alexander
[illegible] vita / [illegible] [illegible] [illegible] est
[illegible] [illegible] [illegible] sit di-
citur / omnia in [illegible] / sunt vita [illegible] /
[illegible] [illegible] [illegible] [illegible] [illegible] / deus
[illegible] [illegible] modo [illegible] [illegible] [illegible] intellectus
[illegible] motus / [illegible] [illegible] illa esse

Nota

Alexander

vita que sunt admodum intelligencie
creature id est sicut hic patet / antequam produ
cantur in actu / bona enim sunt in in
tellectu creatoris et sunt [illegible] vita
ibi / antequam exeunt in actum / ex
cellencius absque in ipsa intelli
gencia divina / Nec est simile / quod obi
citur de malis / que vivunt in intellectu
creatoris per ideas peccatorum sicut enim vivunt
non esse dicitur de peccatoribus qui vivunt
in morte / quibus scilicet mors non deficit
sed hoc vivere inquantum esse mortale
in ipsa morte agentes ut a qua
similitudine possit aliud perdi / ergo
ergo intelligencia creatoris non dispersa
ta sed de utroque scilicet de malis et
bonis ideo propter quod sicut similitudine
dici patet ubi [illegible] 4 que vivunt in in
tellectu creatoris Non enim omnia esse ac
cepta sunt vita / sed hoc quod sunt in
ipso ut in causa sunt vita in ipso / ipso
[illegible] sunt in ipso / hoc est raciones
exemplares que sunt idee / in ipso
sermonis [illegible] est vita [illegible] hic
alleg. Ad racionem dicendum quod creature
dicuntur esse in deo dupliciter / uno modo in
quantum continentur et conservantur virtute divina
sicut ea dicimus in nobis esse que sunt in
nostra potestate / et sic creature dicuntur esse
in deo / eciam prout sunt in propriis naturis
/ et hoc modo intelligendum est verbum
apostoli dicentis in ipso vivimus move
mur et sumus / quia et nostrum esse et
nostrum vivere et nostrum moveri causatur a
deo Alio modo res dicuntur esse in
deo sicut in cognoscente et sic
sunt in deo per proprias raciones que

non sunt aliud in deo ab essencia divina
unde res prout in deo sunt / sunt
essencia divina / et quia essencia divina est
vita / non autem motus inde est quod
res hoc modo loquendo in deo non
sunt motus sed vita / Allegatur dicitur
sic ad secundum [illegible] Ad secundum [illegible]
[illegible] Aliter [illegible] vita [illegible] aliquam
[illegible] / quod ad secundum [illegible]
[illegible] [illegible] [illegible] vite [illegible]
possibilitatis eo [illegible] secundum [illegible]
vita [illegible] [illegible] solis
[illegible] / et [illegible] res / [illegible]
[illegible] [illegible] vita quod deus
non eciam est [illegible] [illegible]
vita [illegible] [illegible] [illegible]
in libro de [illegible] [illegible] Ubi vivens
est melior quam [illegible] non vivente
/ sic ergo ea que in seipsis non vivunt
in deo sunt vita / Ad [illegible] quod licet
sunt res in deo quam in seipsis / quia
[illegible] / eciam in seipsis sunt
[illegible] deo autem in propria [illegible]
divine [illegible] [illegible] non esset [illegible]
sed [illegible] forma [illegible] modis [illegible]
modo esset res [illegible] in mente
divina [illegible] / quam in seipsis
[illegible] possunt [illegible] seipsis
[illegible] homo / homo autem melius
est homo [illegible] secundum [illegible] de
[illegible] [illegible] est [illegible] / Ad [illegible]
res [illegible] esse [illegible]
in mente divina / quam in seipsis [illegible]
in mente divina / [illegible] esse [illegible]
/ in seipsis autem esse [illegible] secundum
esse hoc ut puta homo vel equus

verius habet in natura nisi quod in mente divina per adventum horis / pertinet etc. mente quia non habet in mente divina sicut domus que est in materia / que est in mente / quia hec est domus in arte [illegible] est domus in potentia. Et notandum quod [illegible] esse causatum per quadruplicem considerationem. Primo prout est in natura propria / Alio modo prout est in cognitione nostra / tertio prout est in deo / quarto ut quando prout aliquid habet ab hiis omnibus / Cum ergo dicitur [illegible] verius [illegible] sunt in natura propria quam in deo vel [illegible] [illegible]

H 9

[illegible] / Et [illegible] [illegible] [illegible] omnia sunt in deo [illegible] [illegible] omnia [illegible] / [illegible] omnia in deo sunt vita [illegible] exemplarium [illegible] [illegible] [illegible] / [illegible] modo essendi / [illegible] alio modo esse [illegible] in exemplari [illegible]

H 8

[illegible]

H 9

quod dicitur omnia in ipso fuerunt vita

primo dicitur in quo aliquid potest dici
esse ut eius obiectum / deus sit primo
rei subsistentis cuius est agens / alio
in eo potest dici esse aliquid ut in
causa vel ut in causa potente sed
non operante / vel ut in causa poten
te operante / essencia divina sit
primo dicto forme / alio tercio non potest
dici esse nisi forma illarum quecumque
aliquo modo / quia ergo tam bona
quam mala / et tam creata quam possibilia
obiecta sunt divine sciencie / deo omnia
potest dici in deo sciencia / quia vero ea
potencia non operans est causa sufficiens / sed ea
potencia operans est causa sufficiens / deo que
sunt in ipso ut in ea potente solum
dicuntur esse in ipso semper ut possibilia
/ que vero ordinata sunt ad esse dicuntur
esse in ipso semper ut in causa / Ex
quo patet quod illa que nunquam erunt nec sunt
in deo semper / et propter hoc non sunt lux
et vita / illa enim sola lux et vi
ta in deo esse dicuntur que sunt ordina
ta et ad cognicionem et motum sive opera
cionem / Et allegatur argumentum sic

Allegor

omnia sunt in ipso vita / aut ergo hoc dicitur
quia sunt in eius cognicione / aut dicitur hoc
racione potencie / aut sapiencie vel bonitatis
Racione sapiencie (cognicionis) non videtur / esse sunt in
cognicione hoc est esse in prima cognicione / hoc
autem est esse quod est ipse / Si racione
potencie / sed racione potencie dicuntur subesse
tam bona quam mala ergo non dicuntur
esse in ipso vita racione potencie / Similiter
in verbo dicuntur esse vita ergo racione
sapiencie eius sapiencia appropriatur verbo ergo
quod non racione sapiencie [illegible] sa
piencia dei non respicit tantum ab
ipso facta sed quomodo fieri possunt

ab aliquo ergo non dicitur racione sapiencie / Sic
racione voluntatis / voluntas enim respicit
ea que sunt quomodo [illegible] fuerunt esse non
fuerant in ipso vita sunt / ergo non
dicuntur esse in ipso vita racione voluntatis
Respondeo dicendum / dicitur quod triplex est
esse in ipso / et esse in intellectu
primum esse est quod ipso hoc respicit
ad potenciam / esse in intellectu hoc ad formam
sive sapienciam / esse vero in ipso vita
sive vivum ad [illegible] beneplaciti quod
superaddit bonum [illegible] cognicionis
[illegible] divinum in [illegible] primo
dicitur ergo quod omnia sunt in ipso vita
hoc racione sapiencie sive sciencie beneplaci
ti que est in intellectu primo in quo
vivunt et [illegible] tam racione scien
tiam racione beneplaciti Sed quod argui
tur [illegible] vel [illegible]
[illegible] mala dicendum quod sciencia beneplaciti
respicit tantum bona / [illegible]
[illegible]
[illegible] tamen res existentes / nichilominus ea que
possunt esse dicuntur vita in ipso / beneplaci
tum eius [illegible] est / et respicit
non tantum ea que sunt sed que possunt esse
[illegible] ad hoc vitam
beneplaciti Item dicitur si omnia
sunt in ipso vita sic quod sunt in ipso
vita / aut sunt unum aut multa
Si sunt unum non aliud unum quam
ipse ergo omnia sunt idem quod ipse Si
omnia sunt multa sic quod sunt in
ipso vita non aliud multa quam in
suo genere ergo possunt multa sunt
in genere suo sunt in ipso vita
Cetera [illegible]

creata, sed prout sunt in ipso vita sunt
et immutabilia. creata ergo vero prout
multa sunt in se, non tamen sunt in ipso
vita. Item quomodo dicitur omnia sunt in ipso
vita, nec quod est simpliciter, quoniam est
unum in ipso, vel quod omnia sunt multa
in ipso, sed si fiet reduplicatio ut di-
citur, omnia in ipso sunt unum in ipso,
vel esset unde Anselmus in Mono-
logion: In se ipsis sunt esse cum muta-
bilia, sed immutabilem rationem causata
sunt, in ipso vero sunt ipsa prima essentia
et prima existendi veritas. Non
tamen necesse est quod omnia sunt unum
vel descendendo ut dicitur asinus
vel leo est asinus vel leo in deo
vel [illegible] homine in deo.
Aliud enim fit primo subiectum vel
et subiectum. Pluralitas ergo proprie
creaturarum, pluribus dicitur unitate
creaturis vero [illegible] quod est in deo pluri-
bet dicitur pluralitas secundum modum
intellectus et sic [illegible] dictum est.

~~[illegible]~~

Sed d. si [illegible] in deo dicitur cognitio
et vita [illegible] quod [illegible] in ipso vita
erat, sed non dicuntur plures [illegible] aliqui
in ipso, ergo [illegible] plures ydee, vel quae
non dicuntur nisi una vita in pluribus ydee.
[illegible] quod aliud [illegible]
primum [illegible] hoc enim
[illegible], dicitur cognitio, vita, ydea, et
ratio, [illegible] formaliter [illegible] causata
[illegible] dicitur. Ratio in esse quod [illegible]
primo accipitur esse, et post esse di-
stinctum, et post esse ordinatum, et
hoc modo distinguitur ipsa sine
conditionibus [illegible] ergo

dicitur cognitio [illegible] quantitate [illegible]
[illegible], et sic vita dicitur deum
cognitio, quia [illegible] dicitur esse, vel [illegible]
[illegible] distinctum, et sic [illegible] ydea
vel [illegible] ordinatum, [illegible]
[illegible] quod est [illegible], quia ergo vita dicitur
deum cognitio prout respicit eius vel
esse, non dico aliquid [illegible]
[illegible], quoniam omnis [illegible] in mente
[illegible] non est ad [illegible] plura
in [illegible] plurificatur, et [illegible]
[illegible] venit pluralitas [illegible]
[illegible] pluribus [illegible], [illegible]
est, [illegible] hoc [illegible] dicitur aliquo modo
plures [illegible] quoniam omnia sunt una
vita in [illegible]. Non [illegible] pluralitas
[illegible], sed [illegible] ydearum
dico aliquid [illegible] plurificatur
quoniam [illegible] ibi distinctio [illegible]
et sic hoc est pluralitas ydee. [illegible]
[illegible] adesse ordinatum in
causata, sed esse ordinatum dicitur [illegible]
[illegible] in causatis, quia ad [illegible] ordinatur
esse corporale et spirituale [illegible]
[illegible] ad hoc pluralitas [illegible]
[illegible] ydea vita [illegible] est
[illegible] sine cognitione, quia hoc modo
dicit [illegible] sic [illegible] vita sic
dictum est, quia [illegible] in esse non differunt
[illegible] ydea plures est [illegible]
sed [illegible] ad [illegible]
[illegible] dicuntur ydee plures
[illegible] plures, quia plures sunt
[illegible] ydeae
dicit [illegible] esse distincta et plures
[illegible] quia plures [illegible], et sic
[illegible] est quod non est nisi unum [illegible]

A.

[illegible]

vel forte comparans sic non nisi unius effi-
cacis. Et non contra pluralitas est a par-
te rei secundum rationes dictas, scilicet ab re et ipse et
tamen ut etiam dicatur rationes ipsa rei in parvo
dicere cum ex quo aliquibus comparatione
est pluribus ydeis. Et non sed
Augustinus particula quod factum est in ipso
vita erat sic punctuatur / quod factum
est / scilicet in effectu ut tertia liber 2 Angelus
in ipso vita erat q. d. Non quod erat
in ipsis sed in ipso scilicet verbo in quo habebat
exemplar et rationem universitatem / sic ar-
cha in mente artificis non est viva / sed tamen in ar-
tifice viva est / quia vivit anima ar-
tificis. Unde glossa faber prius facit
archam in mente / post in opere / quod in
mente est vivit cum artifice / quod fit
mutatur cum tempore. Et sic legendo
cludatur error quorundam philosophorum dicenti-
um quod deus non potest aliquid facere in
esse nichil. Item aliorum ponentium
omnia a casu evenire. Et secundum hunc
intellectum hec clausula declarat potentiam tipli-
ci vie / prima sumitur ex parte prin-
cipii factibilis / ubi cum effectus consimilis
principio effectivo secundum illud quod formatur et
perficitur effectus est causa effectiva
sed in arte apud nos ars ydea est
illud quo formaliter artifex producit
et efficit artificiatum. Unde philosophus
in prima physicorum quod polecleitus est causa sta-
tue principalis / ipse autem cum statue con-
cepta statuarium habet arte statue
non enim eundo sunt sic petrus vel
marcus sunt homo vel cetera / nisi tunc ha-
beret arte quia operatur statuam / et
si eius ars esset in ipso eius verba
observatis in ipso esset ipsa scilicet verbi artifi-

cis / Cum igitur causa sit ipso sic
statue vel archa in mente artifi-
cis sed Augustinus verbum autem quod est predicatu
res est sine vita secundum Augustinum in de
trinitate dicit verbum est ars ple-
norum rationum / unde etiam patet oppositum dicere
quod creatura in verbo est vita. Secun-
da sumitur ex parte nature intellectualis
Cum enim prima ratio vite sit natura
intellectualis / et talis creatura magis
intelligitur vivere cum actu intelligitur
et est divina natura semper in actu intelli-
gens / ut separatur ab actu intelligendi
primo ipse actus est vita / deo dici
maxime est vivens. Verum quia deus
est ipsa vita et est fons vite
et quia omnia que sunt in verbo sunt
ibi proprie vite sic quod tantum est
in recipiente / secundum quod verum eius quod
est vita in deo dicitur creatura omnis
quod factum est in ipso vita erat. Tercia
vero sumitur ex parte operationis vi-
talis / vivere enim dicitur quod
habet principium motus vel ipse actus
vel illud esse ut res est movens
se primum ad operationem aliquam dicuntur
ipse vivens / unde cum est vivendi
bus esse in nobis autem nulla
operatio ad quam nos movemus
est esse / vel intelligere nostrum non est
vera vita / sed est operatio vite / princi-
pale autem ubi dei est suum esse
et sua vita / unde propter hoc creatu-
ra in verbo est sua vita / quod quidem
res omnis in verbo est per doctrina
moralis [illegible] in principio rationis

hoc modo contingit ut cadaver semper
moveat ut producit in esse / et ita
[illegible] de verbo est sua vita [illegible]
movetur ut esse producitur [illegible]
in verbo gaudet / Et hoc est quod dicit
Augustinus creatura de deo est creatura
[illegible] dicit cuiuslibet eius forma est in
ipso vita erat. Et nota si cum
[illegible] dicit omne quod [illegible] spiritus
intrinseco movetur / et quod non mo-
vetur nisi ab alio extrinseco non dicitur
vivum / Non enim ipse vivit qui habet esse
aut ab alio sine aliud esse. Et notandum
quod nomina perfectionis signata plus perfect-
ionis important in abstracto quam
in concreto. Cuius ratio est quia concretum
dicit perfectionem abstractam receptam
[illegible] bonum dicit aliquid eo quod parti-
cipat aliquam bonitatem / Similiter vivum
dicit quod participat vitam / unde sicut aliquid
quod non participat bonitatem vel vitam
ab aliquo / sed ipsum sit sua bonitas et
sua vita essentialiter / hoc utique est
maioris perfectionis. Tale autem
quod non est reperire in rebus creatis
sed in solo deo qui est solus sua
bonitas et sua vita essentialiter.
Unde [illegible] 21 dicit [illegible]
[illegible] quia dicitur quod
Christus est sua bonitas et sapientia et
quod deus bonus sapiens Et [illegible]
ad hoc [illegible] ad [illegible]
[illegible] autem divinum [illegible] quod in
ipso est non solum est vivum sed [illegible]
et ipsa vita bene [illegible]
cuius forma est in ipso vita erat.
Nota. Moraliter notandum quod opus virtutis
est opus vite sed opera viciosa
dicuntur opera mortua. Unde quia

viciis et peccatis obnoxii sunt dicit
Apocalypsis 3 Nomen habes ut vivas et
mortuus es / Opus autem virtutis
est opus bonum / Nulla autem opera bo-
na nisi in deo fiunt / [illegible] Jo. [illegible]
[illegible] Et [illegible] Cum
[illegible] in me non [illegible] de
[illegible] dicit Jo. 3 eius opera cum
in deo sunt facta. Et Jo. xv dicit
Sicut palmes non potest ferre fructum
nisi manserit in vite. Si ergo vis
scire si opus tuum sit vivum i. sit
opus virtutis sive opus bonum et
divinum / vide si sit factum in ipso deo
et ubi dicit In ipso [illegible] vita i.
[illegible] In deo autem sit [illegible]
[illegible] in caritate manet in caritate
in deo manet et deus in eo / vel sic
ergo Si vis scire an opus tuum
sit in deo / vide si opus tuum sit
vivum / vivum autem opus est [illegible]
[illegible] mortuum / ut [illegible]
et tale opus fit in deo [illegible]
sit si vis scire si opus tuum sit
in deo vide si opus tuum sit vita
tua hoc est dicere Si vis bene
ac iuste agere hoc bene agere sit
tibi carius et dulcius quam
vita corporalis sed id est in presenti
ac agonizare pro ea usque ad
mortem etiam corporalem Sicut ad
Phil. 1 apostolus dicit Michi vivere
Christus est et mori lucrum Si sic
sit tunc opus tuum scias esse in
deo / opus divinum et opus vitale
Ad hoc nos invitat Christus Luce 9
Si quis vult post me venire ab-
neget semetipsum et tollat crucem
suam et sequatur me. Hoc est quod [illegible]

martires potius elegerunt vitam
suam relinquere quam opera sua contra deum
non facere / et hoc est quod dicit evangelista / quod factum
est in ipso vita erat / hoc est dicere opus
tuum in deo est vita tua ymmo eciam
est vite tue

**Et vita erat lux hominum.**

Hec est quarta condicio verbi / scilicet quod verum
est aliis cognicionem ingerens sine probans
et hoc notatur cum dicitur et vita erat
lux hominum / quia eos illuminat ut vi
dere possint secundum illud psalmi Signatum est
super nos lumen vultus tui domine ubi
glossa ordinaria signatum est lumen vultus tui scilicet lumen
gracie tue quo reformatur ymago tua in
nobis qua tibi similes sumus est signatum
super nos id est impressum racioni que superior vis
anime est qua deo similes sumus cui
impressum est illud lumen ut sigillum cere
vultus ymago dei, racio enim accepit / quia sicut
per vultum cognoscitur aliquis ita per speculum racionis
cognoscitur deus et sicut vultus conformi
tate / alicui alii assimilatur ita per racionem
deo similes sumus / secundum illud faciamus hominem
ad ymaginem et similitudinem nostram / hec
autem racio per peccatum hominis deformata est /
quia homo dissimilis factus est / secundum Bernardum
per Christum reparata unde apostolus Renovamini spiritu
mentis vestre / Cuius ymago que renovat
ymaginem creata / hec lux dicitur / Triplex
enim est ymago / ymago scilicet creacionis
ymago recreacionis / ymago similitudinis
ymago creacionis est in qua factus creatus
est homo scilicet racio / ymago recreacionis est
per quam reformatur ymago creata scilicet di
vina gracia quam reparando infundit ymago
similitudinis est ad quam factus homo qui
factus est / ad ymaginem et similitudinem non
prius tamen vel solum secundum tamen [illegible]

ymago est creacionis / recreacionis / similitudinis

memoriam scilicet patri / intelligenciam
filio / per dilectionem spiritui sancto unde me
minerim te / intelligam te / diligam
te / lumen ymaginis vultus tui ymago inspi
racionis / qua ymago creata infunditur
hec lumen secundum Augustinum et vocatur eciam
hominis lumen quod [illegible] ut [illegible]
ymaginem [illegible] / [illegible] et [illegible]
ad ymaginem dei / quod peccando cor
rupit secundum [illegible] signatur [illegible]
dicitur in evangelio reddite cesari
que sunt cesaris et que sunt dei deo
de quo dicitur sicut reddere cesari
suam ymaginem / sic animam deo lumine
vultus eius illustratam et ymaginem
vel [illegible] ut [illegible] legitur lumen
vultus id est lumen sui vultus tuus est
illuminans nos scilicet ymago id est racio [illegible]
quod [illegible] in [illegible] in
in [illegible] eos / signatum est super nos
id est impressum ad me / et dicit lumen
vultus tui / quia illuminata est et
illuminat hominem / ~~[illegible]~~
et vultus dicitur [illegible] ut [illegible]
cum videtur [illegible] / vel lumen vultus
dicitur [illegible] quod [illegible] in [illegible]
mentis [illegible] / scilicet in fronte videtur
et in fronte corporis in signum re
[illegible] / ut eciam [illegible]
ymaginem [illegible] / ita fidelibus [illegible]
[illegible] principibus infunditur quod [illegible]
et lumen [illegible] quod [illegible]
[illegible] lumen [illegible]
[illegible] [illegible] [illegible]
[illegible] secundum [illegible] et
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

et ideo bene quamlibet non intelligentia
sensibilitas / discipuli autem sensibiliter [illegible]
sentiebant verum celi sermonem .i.
apostoli sermonem vere etc. hec
quo tres stare possunt in hoc ipso
sentio .i. sermone vero / et notandum
[illegible] additur sermo / quia est aliud ser-
mo non sonans [illegible] [illegible]
[illegible] sermonem non sonum / quia est aliud
sermo non sonum scilicet verbum dei qui
[illegible] dependet / et aliud verum
quod [illegible] cum hominibus / est etiam
aliud dei [illegible] dicitur [illegible]
[illegible] reperit [illegible] / [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] / Et [illegible]
quod erat vita erat lux hominum [illegible]
tur contra [illegible] qui totam
[illegible] ponebat in [illegible]
[illegible] corpus [illegible] quod non mo-
uetur corpus mouetur [illegible] [illegible]
[illegible] qui dicebat [illegible]
esse [illegible] Et hic duo sunt consi-
deranda / primo quod [illegible] primo vim
appellant vitam / et eandem
vitam lucem / Et [illegible] ista
duo in verbo scilicet lux vita ut addi-
tur esse [illegible] verbi [illegible] lux in
[illegible] / [illegible] [illegible] verbo esse
lucem / quia lux dicitur a manifesta-
tione [illegible] / [illegible]
[illegible] manifestat lucem [illegible]
manifestandi [illegible] verbo [illegible]
[illegible] omnia sunt in diuina [illegible]
[illegible] ut [illegible] sunt non [illegible]

esse manifestatiua [illegible] [illegible]
[illegible] sunt [illegible] verbo [illegible] [illegible] dicit
[illegible] [illegible] [illegible] [illegible]
[illegible] Et hic additur quod [illegible] est
[illegible] [illegible] [illegible] lux [illegible]
ta in quo additur [illegible] vbi [illegible]
[illegible] / quia [illegible] non [illegible] [illegible]
non [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] in [illegible] / quia est [illegible]
[illegible] non solum [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] dicitur [illegible]
erat scilicet vera lux hominum .i. homines
illam lucem [illegible] [illegible] ambo
[illegible] [illegible] [illegible] [illegible]
me [illegible] ambo [illegible] [illegible] que
[illegible] [illegible] est in [illegible]
[illegible] [illegible] / [illegible] hominis [illegible]
[illegible] quia [illegible] [illegible] [illegible]
scilicet [illegible] Et [illegible] [illegible]
[illegible] quod est eius [illegible] [illegible]
[illegible] eius est [illegible] eius / et
quod [illegible] [illegible] in tali [illegible] [illegible]
est [illegible] / verbum [illegible] [illegible]
[illegible] scilicet [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] verbum est
[illegible] eius / et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] sunt
[illegible] [illegible] [illegible] ad hoc [illegible]
[illegible] / [illegible] [illegible] [illegible] / [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] / quia [illegible] lux [illegible] [illegible]
manifestandi [illegible] [illegible] [illegible]
dicitur lux quia alia manifestat [illegible]
[illegible] [illegible] manifestatiua [illegible]
et aliorum [illegible] [illegible] [illegible]
lux [illegible] [illegible] quia lux [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] / Item [illegible] [illegible]

sicut rationes omnium viventium sunt viuen
tes in verbo Sic et rationes omnium lucentium
et non lucentium in verbo lucent [illegible]
Dicit ergo omnia viuunt in verbo / non tamen omnia
sunt in seipsis vita sed solum ea que habent vi
tam Sic licet omnia in deo sunt lux
a lucentia / non tamen in seipsis lucent sed so
lum illa dicuntur lucentia que habent intellectua
lem naturam Verbum ergo homines
sunt naturae intellectualis ideo verbum
dicitur lux hominum Vel sic exponitur
Et vita erat lux hominum id est [illegible]
insinuant super vitam verbi hoc quod est
[illegible] omnium [illegible] productiva hic vero
insinuat eius virtute hoc quod specialiter
habet ad homines quia hoc verbum est
lucem hominum / ubi supra [illegible] dicit
nobis lucem [illegible] / Cum dicit
Et vita erat lux hominum [illegible] lu
cis [illegible] ad dicit / et lux
in tenebris lucet [illegible] lucis
participationem dicit / et tenebrae
eam non comprehenderunt [illegible] per totum
[illegible] / [illegible] sed [illegible] influxio
[illegible] dicit [illegible] hominum
[illegible] dicit [illegible] / et vi
ta erat lux hominum / ubi supra [illegible]
[illegible] est quod sed Augustinus [illegible] verbo
nomine lucis magis proprie [illegible] in [illegible]
[illegible] specialiter [illegible] in sensibilibus
[illegible] ut quod splendor me
taphorice dicitur in deo sed in hoc
non [illegible] magis [illegible] &
[illegible] lux dicitur ad mani
festationem [illegible] sive illa manife
statio fit in intelligibilibus sive in
sensibilibus Si ergo [illegible] ma
nifestatio intelligibilis et sensibi
lis / nomine lucis proprius sed [illegible]

[illegible] convenit in intelligibilibus
[illegible] vero proprius in sensibilibus
Et ideo si attendamus ad hoc ad naturam
manifestationis proprius dicitur lux in intel
ligibilibus quam in sensibilibus
Si attendamus ad nominis impositionem
est [illegible] Ad evidentiam autem huius
quod dicitur / vita erat lux hominum Scien
dum est quod multiplex est gradus vi
ventium nam viuunt sed absque luce
quia nulla cognitionis manifestatione
[illegible] sunt plantae Unde vita
earum non est lux [illegible] vero vi
uunt [illegible] / sed [illegible] cog
[illegible] sensus / [illegible] est materialis
[illegible] / sicut est in brutis et
[illegible] et verum [illegible] sed non
hominum [illegible] vero et
viuunt [illegible] sunt non solum ipsa
vita sed etiam ipsa [illegible] omnium
sicut creaturae [illegible] quibus non
solum manifestat hoc vel illud
sed ipsa veritas quae manifestabilis
est et manifestativa omnium / Et ideo
[illegible] Theologus dicit [illegible]
non solum esse vitam / sed [illegible]
lucem intelligens veritatem sive co
gnitionem / hominum vero [illegible] sufficiens
[illegible] quibus est in
brutis Sed ad [illegible] lux [illegible]
sit [illegible] et angelis et hominibus Domi
nus [illegible] non dixit erat lux hominum
et angelorum vel [illegible]
sed dixit hominum tantum Et [illegible] est
duplex ratio Prima [illegible] dicit quod
[illegible] intendebat in isto [illegible]
nobis notitiam [illegible] sed quod ad
[illegible] hominum ordinatur Et ideo
magis refert [illegible]

ad homines quam ad angelos. Origenes
vero dicit quod per hoc operacio huius lucis
pertinet ad homines in quantum sunt na-
turales, et quia homines sunt rationalis
nature, ideo per hoc non excluditur
intelligentia totam rationalem creaturam
ut dicatur et vita erat lux hominum
id est totius rationalis creature. Per hoc
etiam quod addit vita erat lux
hominum insinuatur perfectio digni-
tatis huius vite, que est intellec-
tualis seu rationalis. Cum enim ea
dicuntur viventia que se aliquo modo
movent, illa dicuntur perfectam natu-
ram vite habere que perfecte seipsa movent
... autem seipsum [illegible] in
creaturis inferioribus solus
homo est. Alia enim alia movent
aut conscripta ab aliquo principio
motivo, non tamen movent libere, sed
ut ab aliquo acta determinata ad hoc
vel illud. Homo vero cum sit dominus sui
actus libere seipsum movet ad quod
vult, et ideo habet vitam perfectam
et similiter omnes rationales sunt intel-
lectualis nature. Vita ergo que
est lux rationalis nature est perfecta.
Attendat etiam in verbo predicto eo-
rum ordo [illegible] in
natura rerum ordine. Primo inveniuntur
esse sicut quod [illegible] esse, secundo vivere, et
tercio intelligere. Congrue ergo Evangelista
describens nobis verbum, primo posuit
eius esse cum dicit in principio erat
verbum. Secundo eius vitam cum dicit
in ipso erat vita. Tercio eius in-
tellectum cum dicit et vita
erat lux hominum. Unde super Origenes

querunt vite attribuit lucem, quia
lux non nisi viventi attribuitur, ut patet. [illegible]
Sed tamen notandum est quod lux dupliciter
comparatur, scilicet ad videntem vel in obiecto
vel ut proprietas sicut patet in sensu
exteriori. Oculus enim lucem exteriorem
requirit tamquam obiectum. Sed oportet ad
hoc quod etiam videat quod habeat aliquam
lucem connaturalem per quam aptetur
disponatur oculus ad lucem exterio-
rem videndam. Sic ergo quod hic dicitur
vita erat lux hominum dupliciter potest in-
telligi, scilicet ut dicatur lux hominum quo-
dam obiecto quod a solis hominibus conspi-
cabilis, quia ipsa sola rationalis creatura
conspicere potest, quia ipsa sola divine visionis
fit capax. Job xxxv. Docet nos
super iumenta terre et super volucres
celi erudit nos. Quamvis habeat alia
animalia cognoscere, aliqua que vi sunt
solum tamen hec per rationes eorum cognoscit.
Potest dici lux hominum ut proprietas
participata, quia ipsam verbum capere lucem
comprehendere possumus nisi per eius partici-
pacionem quod in ipso homine est quod
superior pars anime scilicet lux intellec-
tiva. De qua dicitur in psalmo Signatum
super nos lumen vultus tui domine, id est filii
tui qui facies tua qua manifestaris.
Et hic quid dupliciter ordine debitum
primo quid quere verbum non dicitur
vita hominum sicut dicitur lux hominum
dicendum, quod hoc ideo est quia
homines dicuntur viventes et non
lucentes. Licet vita hominum ex-
planet causetur a verbo ibi. Etiam
quia homines non solum vivunt sed intel-
lectualiter, sed etiam sensualiter vege-
tative, ne ergo aliquis crederet esse

tellectualem vitam ubi / ideo [non] dixit evangelista
vitam esse vitam hominum. Alia dubitatio
est quare non dicitur verbum erat lux hominum
sed dicitur vita erat lux hominum. Respondeo
secundum Origenem quia vita accipitur hic non
prout est communis cum nobilibus substantiis
intellectualibus, et hoc potest dupliciter considerari
primo quia homo est impotens ad
intelligendum naturaliter non participat lu-
cem nisi imperfecte. Alio modo quia homo est ac-
tu intelligens naturaliter vita recipit
humanam actum, ergo homo ut participat ver-
bum divinum potest esse impotens ad intelligendum
ergo plus participat vitam intellectualem
Lux est in actu intelligendi perficitur quoniam
mentem actu illustrans, et verbum quod
est lux vitae, hinc est quod dicitur Et
vita erat lux hominum, non autem dicitur
verbum est lux hominum, quamvis idem sint
verbum et vita. Tertia dubitatio est
cum ista vita que est verbum sit etiam
lux angelorum, quare soli homini attri-
buitur. Huic respondet [illegible] quod
quidam dicunt secundum aliquam dubitationem
aliud dicitur quia angeli non sunt capa-
ces [illegible] lux intellectualis crea-
ta / natura autem humana non capit
primum sed obumbrata unde dicit
[illegible] quia ~~[illegible]~~ [illegible] non digitur in verbum
intelligentiae, et hoc apparet hic
ex unione [illegible] ad corpus. Cum
[illegible] non sit pura lux intellectualis
[illegible] / ideo non dicitur lux ange-
lorum quod sit eis lux connaturalis, pro
vero intellectualis hominum est te-
nebris phantasmatum obumbrata
quae de se non lucet nisi superna lu-
cem illustratur / hinc est quod verbum
dicitur lux hominum unde dicit beatus Augustinus

Sicut non videt corporalis oculus
nisi lumine corporali illustratur sic nec
intellectualis nisi lumine superiori
illuminatur. Quarta dubitatio est quomodo
verbum dicitur et intelligitur esse lux
hominum. Si enim intelligitur de lumine
intellectus hominis ita quod homo non potest aliud
intelligere nisi lumine divino illustretur
ita quod ad actum intelligendi homo ultra
naturalem inclinationem datur concursus ad
intellectum hominis tunc inferretur vi-
detur esse homo operatur communis, cum
creatura agere possit et consequenter opera-
tionem debitam sine concursu speciali. Sed
si homo in sua operatione debita quae est
intelligere indiget auxilio speciali
esset defectus in natura quod est contra
illud quod creaturae intellectuales disposi-
tae quae conservantur virtute sua simplici
intelligentia, et quod ratio est [illegible]
superiori [illegible] / et quod homini
per naturalem / non ex [illegible]
naturalem inclinationem primi intelligentis
aliud est agere quod conservantur virtute
sua intelligentiae correspondente [illegible]
te / quod est conferimus enim ad
suam complexionem puta intelligendo
scire quod sit intellectus et homo verus
intellectus [illegible] verus est autem
complexio corporis [illegible] et
elaborata [illegible] vera [illegible]
[illegible] et [illegible] aliud
aliud compositum et in intel-
lectuale puta [illegible] divina [illegible]
[illegible] [illegible] / et est
[illegible] ex [illegible]
[illegible] virtute sua [illegible] aliquando
[illegible] [illegible] / [illegible]

do conceptus mentis conformem illi
exemplari / secundum quem modicum possint
astruere facilius veritates et veritates ex
creaturis acquiri ab homine corporeis
nobilibus formando conceptus mentis
Sed quia principale exemplar ~~exemplar~~ in
nobis apprehensum habetur etiam et in
fallibilibus notitia veritatis sincere
omnino est impossibile. Tum quia res de
qua huiusmodi exemplar abstrahitur est
transmutabilis / Tum quia anima in
qua huiusmodi est subiectum / est mutabi-
lis erroribus passiva / Tum quia
exemplar huiusmodi cum sit mentis et sen-
sibilis rei abstracta assimilissima
est ita licet similiter ad falsum sicut ad
verum / per casum cum homines esse res
ipsas sensibiles in somnio et in furore
mentalibus imaginationes esse res et
in vigilando mentaliter discernerentur
ita quod per tale exemplar impossibile
est perfectam et in ~~infallibilem~~ falli-
bilem haberi cognitionem veritatis / et
ideo si debeat etiam cognitio veritatis
haberi / necesse est oportet autem assimilabi-
libus et ab omni mutatione independentis
vel et abstracta assimilabilibus / oportet
ergo ad secundum exemplar scilicet ad incommu-
tabilem veritatem super mentem con-
vertere ut dicit beatus Augustinus q. 83 et
hoc est quod possint plus quam mentibus veri
et sancti sunt de mundo et regi-
one superiori / Sensus autem et affi-
xus visibile solido veritatis et opus
[illegible] derogatione naturae mundi in
fieri. Ideo autem secundum exemplar
apprehendere possumus dupliciter / vno

ut ad bonum cognitum / et sic visse
perfectissime cognoscitur veritas cum sit
in eo quod ipse est videndo divinam essentiam
secundum quod dicit Augustinus in Retractationibus de ipso in
sic angeli perfectam ipsam in quantum tale
vel per naturam naturaliter tamquam
in arte qua facta sunt quam in eo quod fuit
sunt / Ad hanc cognitionem divinam ex viribus
intellectivis homo pertingere corporeis
nobilibus non [illegible] in vita ista licet
gratia (?) communis / nisi conferatur alicui do-
no speciali gratie quando homo propter
assiduitatem abstrahitur / quod in moysi et
quibusdam creditur in hac vita divinam
essentiam vidisse ut dicit beatus Augustinus ad Paulinam
de videndo deum. Alio modo apprehendi possumus
ad illud exemplar ut ad rationem cogno-
scendam et hoc modo sincera veritas
cognoscitur / in hac vita quia nulla
cognitio veritatis sincerae certa (?)
puritatis haberi potest nisi appropinquando
exemplar lucis et veritatis incommutabilis / et hoc
est quod dicit eius vita quoniam certa (?) lux
hominum / Et hoc consimiliter dicit Augustinus
in omnibus libris suis tenet / secundum quod
in his plurimum et magnis doctoribus
quibus hic cum beato Augustino tenent ut
in decimo dicit beatus Augustinus [illegible] de civitate dei capitulo ...
contra (?) ... in ... mentis
conspicimus / verumtamen inde conceptam
veram notitiam veritatis tamquam
verbum apud nos habemus / quod in lucem
materie concipitur ut quod ad interiorem
intelligentiam quibus veritatem verbum
formatur / Ad hoc quod enim et
infallibilem cognitionem veritatis
sincere cum sanctis est quod
veritas increata in ipso [illegible] non se

ingrediatur et adducatur sine comparacione
in rem transformet / et sic in eternum
inferni comprehensa virtute deiformet
simpliciter illam que res ipsa est apud
primam veritatem sicut dicit b. aug. 9 de tri.
c. 4. Ea quippe solido rei de ita
veritate increata perfectius conspicit in mente
et nulla creatura interiecta est
prius autem hoc fuit ista confessio de
clavibus spiritualibus supra dicta c. xv. Ubi
notandum sunt ille res occulte quibus
sit instituta certa et ... agnoscunt
nisi in libro vite conscriptus qui vitus
dicitur. Unde omnis lex in ipso describitur
et in corde hominis non nigredo
sed tamen inscribendo transfertur sicut ego
in annulo et in cera uisu et
annulum non relinquit. Ad illud quod dicitur
in obiectio quod tunc homo esset imperfectior
quam vetus cum ... / et tunc dicit
etiam in ... patet ex dictis quod non
scitur quod homo ... principaliter possit
adeo ... sed ... / Ad ... autem
et vita ... lux hominum / vita
enim bona lux hominum est / principaliter
illuminat et ... proximum vita
verba ... ut ... opera ... verba
et ... proximum verum quam ... est
est et plures enim ... vita
... verba ... lxx xvii ... quod
Saul ... nulli ... doctrina
... / quia ... fortior
speciosius apparet ... Unde ...
hom ... in epistola ad Fabiolam ... multo
plus intelligit quam oculus videt
quamquam aure percipitur. Et Seneca
in epistola longobardi ... precepta
breviter et ... et ... efficiens
... unde ... noti ... ponunt

Notandum quod lux increata deus est
sed lux creata quod dicitur gratia creata soli
tudo et dispositio in anima vel ... adeo
est ex quod habet quod sit assimilata et
accepta deo quia ibi est forma
transformans que est gratia increata ... tran
sformata quod diligitur in transformato
id est ... anima ex transformatione et hoc
est gratia creata. Omnia autem manere
potest sic hanc per ... adeo id est creatura
nisi disponatur prius et hoc est ... 
... / ad hoc enim ut veniat gratia
increata oportet primum animam disponi per
aliquam mediam informans primum / sicut sic cor
pus debet primum anima in quo ... ut primum
corporis prius disponatur quam disposicio
requiritur ... suscipi ... dispo
sitio ... gratia creata semper nobilior
est ... creato ... deus ...
gratia creata quia ... nobilior
... creato ... semper / ... eum ...
ad animam et agens ... nobilior
est / secundum quod comparatur ad animam velut
dispositio ... est in nobilior et
habet rationem nobilioris / quia dis
positio non est nobilior ... quam
disponit quia cedit in ... / sed
... est ... nobilior est. Et
... patet in lumine secundum quod est in aere
ab ipso sole / quod lumen est dispositio
aeris / sed ponatur quod aer ... solo
... lumine / ... lumen ... disponitur
ipsum aerem in ... nobilior
... quia lux ... visio
... hoc quod esset in ... contraria
non ... ab eo ... esset sine ab
aere / sed solum ab eo ... esset
sine sole. ... gratia creata ...

ma^r

comparacionem habet ad aliud sicut quod est ante
dispositio/ Alia sicut quod est ante augmentum
notabilis velut lucem fluere ab eo in
alium aliud/ et sicut quod fluere ab eo in
suo infinite et sicut quod in [illegible] suo finito
est/ vel [illegible] finitum est sicut quod
[illegible] suo [illegible] videtur [illegible] vnum in suo bo
no a [illegible] aliquid dignum [illegible]
quod deus infinitus est Et Augustinus
[illegible] Gen [illegible] contra [illegible]
[illegible] reddes opus [illegible]
Alia est [illegible] Gen [illegible] mentis
vel totum vite ordinatum/ [illegible]
[illegible] sedem [illegible]
[illegible] Secundum [illegible]
sit sedem [illegible] Et [illegible]
[illegible] Non est [illegible]/ et
sic [illegible] est [illegible]
[illegible] sunt [illegible]/ Non
est [illegible] vel [illegible]
[illegible]/ Nec est [illegible]
et sic [illegible] dispositio
est [illegible] vel dispositio/ Et
[illegible]
[illegible] Non [illegible]
[illegible] est [illegible]
[illegible] et [illegible]
[illegible] ordinatum [illegible]
in loco [illegible] vel [illegible] in loco [illegible]
[illegible] aliis cum et
aliis [illegible] vivit in
[illegible]/ [illegible] deus
[illegible] ordinatum [illegible]
[illegible]
[illegible] est [illegible] ordinacionis
[illegible] Et [illegible]
[illegible] vnum [illegible]
[illegible] et [illegible] omnis [illegible]

[illegible] est [illegible] mentis vel vite
totum ordinatum
[illegible] de [illegible] primo [illegible]
[illegible] sunt [illegible] illuminare
[illegible]/ Secundo [illegible]
sunt [illegible] aliud informare
sive assimilare [illegible]
[illegible] sunt [illegible]
[illegible]/ [illegible] motus [illegible]
[illegible]
[illegible]
sunt [illegible] illuminare [illegible]/ [illegible]
[illegible]
[illegible] non est [illegible]
[illegible] est
[illegible] illuminare [illegible]
[illegible]
[illegible]
[illegible] illuminare [illegible]
[illegible] et [illegible]
in rebus [illegible]
[illegible]
[illegible]
[illegible]
sunt [illegible]
in [illegible] non [illegible]
[illegible] est [illegible]
[illegible]
[illegible]
[illegible] illuminare
[illegible] sunt [illegible] et [illegible]
[illegible] nichil aliud [illegible]
[illegible] ad [illegible]
[illegible] assimilare [illegible]
[illegible] assimilare [illegible]
[illegible] illuminare [illegible]
nichil aliud est [illegible] motus ad

adysili adsiliat unde dicitur aia
assiliatur deo quando mouetur adyssiliue
adsilitudinem / vel assiliue mouetur ad
maiorem silitudinem / Secundo dyonisius
quod purgare refert quandam silitudinem
amouendo quandam abaia . primo purgatio
est amotio dyssilitudinis ab aia . Illu-
minare vero et perficere introducit quandam
siliua sic ergo secundum ista tria sunt
primum dyssimilitudinis dyssiliua aiam
quam purgat quam introducit
dyspositiones assiliua cum aia / et tunc dicitur
illuminare eam / ultimo introducit formam
in aia refert eam / et hec nona
sunt adhuc quod assiliatur aia secundum perfectam
gratiam adyssiliue / et quod illuminatur assili-
tudine et quod ultimo perficiatur et sic as-
silata primo purgare et illuminare
dicitur in effectu sed / perficere aiam quando
totaliter completa est Nec aliud s
erit assilatio sed eam per de-
luere ad hoc quod assiliata sibi aiam
oz quod purget aiam a terrenis / et
quod ipsam dysponat et illuminet / et
quod se formet in ea et ipsam perfi-
ciat / sic est de gratia quod est lumen sp[irit]ualis
adhuc quod ipsa assiliet aiam deo
et ideo iste ternis actibus sunt isti / Ad
secundum in quo quod aia non purgatur in
Christo / et similiter nec in adam ipse in
mundo ubi nichil purgatur . Ad quod
purgatio nichil aliud dicitur quam motus
a priuatione / sed possumus intelligere triplicem
motum vel mutationem a priuatione uel
triplicem / vel quod fit motus a priuatione
a priuatione maiori / vel a minori priuatione
a priuatione . Sed a minori priuatione a priuatione
hec est duplex / quia non potest dici
in pabulo vel puniri / Non
potest pabulari est quod non
habet priuationem / sed eam quod priuatur
Non potest purgari quod non habet
priuationem et habet quod priuatur Secundo
primo modo adam in statu innocentie
ad infirmitatem quam fuit non purum
quia non habuit priuationem quam nec habet
habebat quia / quia ergo in statu fuit ei
gratia mouebatur adam ad hoc quod non
haberet priuationem quam ad hec ut habuit eum
unde hoc modo fuit in ipso fides purgatio
Secundo vero secundum modum non fuit puri-
ficatio in adam nisi per peccatum sic
est in ipso et Christo quia habuit quod priuatur
Secundo gratia ei infundatur purgat quod
priuatur ab ipso et ponit in eo priuationem
Similiter motus a priuatione ad priuationem est
duplex vel de maiori priuatione ad mino-
rem priuationem / vel de priuatione ad priuatione
minorem / Consequenter ergo quando habent gratiam
et sunt in statu perfecti purgari a
minore de minori priuatione ad maiorem
Similiter in Christo vero unquam quod fuit ab
initio in summa perfectione / purgatio est
motus a priuatione in eum quod priuatur gratia
minorem Ad illud quod dicitur quod
fides purgat dicendum quod fides dicitur pur-
gare non ratione sui sed ratione quod com-
[illegible] in fide Et sic videmus quod
duplex est sensus s[ed] quod comprehendit / et
sensatus duplex s[ed] quod comprehenditur / de suis
partibus sensata prima / Et de
hys quod est consensatus unum non
cum alio primo color quando est sensatus
visus quidem non est sensatus au-
ditus sensatus aut quod est magis

quantitas sufficiens hec enim perfecte sen-
tiri aliquali sensu proprio / et sic
patet quod est quando unum in istis sensibi-
libus quod unum solet quod alterum
solet scilicet solarem quando quod est contra-
rius dicitur quod quando sunt ipsa
essentia ista et non tamen / ideo
aliud non non potest esse scilicet vocali-
ter principium quando contrarius in ipsis
et illud est gratia / si dicas enim non
fidei aperte sunt ipsum essentiam quia non
est alterius scilicet accidens / caritas
enim non accidit dicitur esse [illegible]
[illegible] / et isti essentia sunt primus
dicit aliud essentia sunt quando [illegible]
hec est [illegible] non que secundus
necesse / quod est primus quando [illegible]
[illegible] patet quod [illegible] non est essentia
fidei non sunt sed non quando primus
continuus in ea quod est gratia / est enim
gratia sicut lumen adiacens in
aliud adaliud [illegible] / et ideo
indispositi aperte autem sed alia
[illegible] sed [illegible] dispositio sua ne-
cessario alias eum per [illegible] Ex quo
quod id quod est indispositum autem debet
que attribui adperfectum illud
aliud quod est destructa et primo
debet [illegible] attribui ut perficiatur
aliquid / [illegible] primo ipsius quod
perfectum essentiam aliud / secundo liber-
tatem quod est motor [illegible] in
actu / [illegible] dicitur quod mors et
[illegible] mors adopta / hoc dicitur
dicitur / quia est movens adopta vel
[illegible] prior / sic fides mors in
deum ut vera / caritas mors

in deum ut bonum / spes mors ut in
bonum [illegible] bonum et arduum / veritas
autem [illegible] sunt unum per
quod est ipse deus / sunt tamen primus
[illegible] et diversitates quando movet
secundum [illegible] primas [illegible] / quia aliud secundum
[illegible] non [illegible] veritas bonum
[illegible] / mors [illegible] Et notandum
quod [illegible] anime [illegible] consideratur
scilicet secundum esse absolutum
et sic potius non [illegible]
vel secundum esse [illegible] quod est ad
ordinis [illegible] secundum quod [illegible] addit
et [illegible] ad illud esse potius [illegible]
per [illegible] anime / et secundum id esse
quod perficit plus non
Anima vero ipsa essentia que sunt
[illegible] assimilantur [illegible]
primo ordinatur quod vivificare sit ipsius
essentia [illegible] / sic / deus in actu
[illegible] est primum vite spiritualis [illegible]
[illegible] vivimus [illegible]
[illegible] quo vivit [illegible] actu [illegible]
gratia / sed id quo primo vivit dicitur vi-
vificare quod gratia vivificat / item
culpa mortificat autem / vivificat
[illegible] scilicet gratia [illegible]
in [illegible] ex fide vivit quod vivificat
[illegible] fidei / Non quod est essentia ipsius
[illegible] in [illegible] non di-
ligit manet in morte Si quod non
diligit est [illegible] quod diligit est
[illegible] vite sed diligere est [illegible]
quod [illegible] est vivificare quod non
est ipsius essentia quod [illegible]
scilicet [illegible]
[illegible] sed [illegible]
[illegible] vite [illegible] est / et sine

dilectione esse non potest sed dilectio est cari-
tatis ergo [illegible] anime [illegible]. Item videtur quod re-
formare sit proprius effectus gratie. Probatur. Si-
gnatum est super nos lumen vultus tui domine.
Glossa: lumen gratie quo informatur ymago
tua duobus quod tibi similior eximie [illegible]
distinguitur. Ex ymagine in glossa: creationis
in creatione et similitudinis; ymago creationis
est [illegible] / ymago recreationis gratia; ymago
similitudinis est in ea secundum quod est [illegible]
adequatione [illegible] est / ymago [illegible]
recreationis que est gratia / sed ymago re-
creationis est ymago reformationis. Ergo
[illegible]. Item si gratia assimilat animam deo assi-
milet vel secundum cognitionem vel secundum amorem,
sed neutro modo assimilat gratia, quoniam gratia
habet esse in non habente cognitionem nec
amorem secundum actum, sicut in parvulis quorum
anime non habent cognitionem actu nec
amorem, ergo gratia non assimilat per cognitionem
nec amorem; ergo assimilare non est effectus
gratie. Item videtur quod effectus gratie [illegible] effectus
sit gratificare, quia dicit apostolus: in laudem
glorie gratie sue in qua gratificavit nos in [illegible];
ergo [illegible] proprius effectus est grati-
ficare. Item ad gratificare sit quod
effectus [illegible] gratiam [illegible] et [illegible] quod
si gratia est gratificare est / et si gratifi-
care est gratia est. Et similiter [illegible]
[illegible] demonstrare quia [illegible] reformationis
sunt [illegible] gratie ergo [illegible]
[illegible] actus gratie
aliorum / Solutio quod gratia est similitudo [illegible] summe
vite comparatur ad animam ut lux / sed in-
quantum est similitudo summe bonitatis comparatur ad
animam ut vita et ita habetur Johannis 1 quod
in ipso erat vita / et erat lux hominum
lucens in tenebris / Et ideo gratia quia

est similitudo prime lucis comparatur ad animam ut lux
et vita / Sed sicut dictum est quod lux
in aere tria facit: primo enim per gratiam
ipsum aerem adaptat sibi; secundo
disponit aerem disponendo sibi [illegible]
et tunc illuminat ipsum / ultimo informat
ipsum / et quantum adhuc sunt illi actus
proprie [illegible] lux in aere licet istos tres
actus predictos. Similiter deiformis gratia
[illegible] et lux comparatur ad animam quia
primo removet ab anima dissimilitudinem
[illegible] / et quantum adhuc sunt illi
effectus purgare. Secundo disponit ipsam
sibi disponendo ut possit esse plus [illegible]
[illegible] et tunc dicitur ipsam illuminare; ultimo
informat ipsam / et tunc dicitur ipsam
perficere. Secundum autem quod gratia est similitudo
bonitatis summe comparatur ad animam ut
vita quia sicut comparatur ad animam [illegible]
[illegible] amor et ille amor [illegible]
vita est qua anima vivit deo [illegible]
[illegible] anima mea quod dilectio vita
[illegible] est et ita secundum hunc modum
actus gratie est vivificare. Ad istum
vero actum consequitur transformatio sive
assimilatio anime ad deum / quia hec
est vis amoris quod transfert amantem
in amatum [illegible] karitas [illegible]
ad [illegible] dicit [illegible] anima mea quod
[illegible] diligens [illegible] [illegible] plene
transformatur. Et quantum adhuc sunt
iste effectus gratie quorum est assimilare
animam deo et conformare / ex hoc
autem quod anima est assimilata deo / ex hoc
est grata deo [illegible] [illegible] diceret
sapientia: ego diligentes me diligo et
ita ex hoc quod amor [illegible]
[illegible] vivificare / ex hoc [illegible]
[illegible] est [illegible] assimilare / ex

hec quod assimilata est aut parum nocent sunt contrarie omnibus virtutibus ad obiectum quod datur ad finem et verum quod vita spiritualis que est vita anime in deum est proprium et proprie / Primum autem fidei caritas virtute gratie et in membris manifestatur vita qui presenti / manifestatur primo tum fidei sed post in caritate / sed proprium sed primo tum quod secundum patet septimo expedit sed alium dicitur quod deus ad dandum similitudinem qua deus inhabitatur est quod cognoscendum deum et quod non cognoscendum dicitur quod primum est cognitio et amor quod potest esse duplex vel sicut forma vel sicut actus / hoc est in habitu vel in effectu sed primo est cognitio sicut forma / et actus similis / quia informat actum proprium / sed non sunt in eis sicut actus unde sunt sunt habitu et non actu sicut videmus in adulto dormiente / quod in eo est scientia sicut forma informans actum et non sicut actus sine usu unde dicitur adbonum quod habet fidem habet est ante primo fidei sacramentum et hoc est primum habere ut formam / ante primo fidei usu

Vbi est tercius actus instificare quod est notus clare sunt presentes actus primus gratie et ordinatur gratie / Primo videtur quod excitare sit effectus gratie proprie quia dicitur tercio ad contrarios ad bonum ociosi sunt nisi agendo non adimpletur / similiter si agendo non conatur ergo relinquitur quod gratie est excitare hec ac sine motu voluntatis ad bonum quod non ingrediam collatum continue habetur

excitando quod per tuam et veni / sed hoc excitatio quando petat non est nisi per gratiam non venit deus nisi per gratiam ergo gratie est excitare Item apocalipsis in ego sto ad hostium et pulso / hostium appellatur hec ac sine voluntatis sed pulsacio ista non est nisi per gratiam excitatio quod voluntatis ad bonum Si ergo deus non pulsit ad hostium nec excitat ad bonum nisi per gratiam patet quod gratie est excitare Contra homo positus in infidelitate aut in peccato mortali excitatur ad bonum unde ad ephesios v. Surge qui dormis et exsurge a mortuis et illuminabit te christus patet quod deus monet et excitat corda et voluntates eorum ut considerent et cognoscent statum suum et per hoc convertantur ad bonum et timeant destructionem suam sed dum est homo in peccato mortali aut in infidelitate non habet gratiam ergo per est excitatio ad bonum in eo qui gratiam similiter effectus precedit causam suam ergo excitare ad bonum non est effectus gratie Item ordinatur quod iustificare sit actus gratie dicitur in iustificati gratis per gratiam ipsius ergo gratia iustificat nos Item super dicto omnes peccaverunt glossa hec est gratia sine qua nec infantes nec grandes salvi fieri possunt et post super illud iustificati gratis glossa quod est quia iustificatur in primis ergo presens iustificare est effectus gratie Contra sed habet caritas ad diligendum sicut fides ad credendum Item sed dolus hic ad iustificare aut iustificare Si ergo solum caritas est amatam sicut solum fidei credendum ergo solum gratie est iustificare ut solum iustificare

Con

est iustificare non ergo gratia [illegible] iustifi-
care Item [illegible] quod opus gratie
sit actus meritorius [illegible]
xv. Gratia dei sum id quod sum et gratia
dei in me vacua non fuit [illegible] ergo dicit
quod gratia dei in ipso fructificavit sed
fructificatio ista [illegible]
[illegible] ergo gratia producit opus meritorium
Item ad Philippenses ii ipse operatur in nobis
bonum velle et perficere sed ipse deus non
operatur nisi per gratiam in nobis ergo gratia
[illegible] a voluntate opus bonum et
ita meritorium Item dicit apostolus [illegible]
cogitare vel [illegible] nulla non
sine gratia dei possumus [illegible] deus eam
[illegible] instare [illegible] dicit
Sine me nichil potestis facere Johannis
xv. Si ergo gratia primum est in nobis
cogitandi [illegible] ergo ipsa est
[illegible] opus meritorium producit Cum
[illegible] est ad [illegible] utriusque [illegible]
[illegible] est esse meritorium [illegible] non
ergo [illegible] Quarto [illegible]

4o

[illegible] est quod gratia comparatur ad animam
ut vita et ut motor et ut lux
quia gratia est [illegible] virtutis
et sic comparatur ut lux est [illegible] simili-
tudo summe bonitatis et sic comparatur
ut vita est [illegible] [illegible]
[illegible] et sic comparatur ut motor
[illegible] ad animam [illegible] attri-
buitur [illegible] filio bonitas
spiritui sancto et ideo gratia [illegible]
[illegible] et assimilat nos toti
trinitati [illegible] quod comparatur
ut lux eo quod est [illegible]
[illegible] [illegible] comparatur
ut vita eo quod est [illegible]
bonitatis [illegible] alii effectus
[illegible] quod comparatur scilicet ut motor

eo quod est [illegible] [illegible]
[illegible] cum effectus [illegible] scilicet iustificare
[illegible] motus meritorios [illegible] et
hoc [illegible] ad [illegible]
[illegible] liberum arbitrium [illegible]
[illegible] eo quod non [illegible]
[illegible] est [illegible] effectus [illegible]
[illegible] est [illegible]
[illegible] voluntatis et [illegible]
est effectus [illegible] ad [illegible]
iustificare [illegible] ad voluntatem [illegible]
[illegible] quod ad [illegible] gratia
[illegible] voluntate [illegible]
[illegible] iustitia est [illegible] voluntatis et
ideo iustificatio est [illegible] voluntatis [illegible]
est [illegible] motus meritorios [illegible]
[illegible] facultatis [illegible]
[illegible] bonum cogitare velle [illegible]
[illegible] in nobis [illegible] dignum et
[illegible] gratia [illegible] bona cogita-
tiones nos [illegible] mala
[illegible] sibi [illegible]
[illegible] facultatis [illegible]
[illegible] opifex [illegible] et hoc
[illegible] est [illegible] iustificatio adultorum
[illegible] et [illegible]
[illegible] quod gratia dicitur est [illegible]
[illegible] data [illegible] non est
[illegible] disponens [illegible]
[illegible] est vel [illegible]
vel [illegible] data sine disponente
[illegible] in [illegible] non
est [illegible]
[illegible] disponente vel [illegible] data
[illegible] informem [illegible]
[illegible] ad cogitandum [illegible]
et [illegible] ut [illegible]
[illegible] in [illegible]
est [illegible] appello [illegible]

data sine dis-

[illegible]

data sine dispositionem quia licet
insit naturaliter tamen contrariis datur adeo
hoc autem facit eos cogitare deo
gratiosi quia deus cultor est
et bonus est ipse ab ipso habent quicquid
habent et ille colendus est et sic
causa operatur eos ad cogitandum
quod nichil preter habent nisi ab eo et
sic operatur eos ad amorem et
honorem eius. Aliud autem exterius
est quod est actus omnium contrariorum facere ad
aliud quod obicitur quod iustificare debet
esse actus misericordie non gratie dicitur
quod misericordia dicitur multipliciter spiritualiter vel
proprie et generaliter / proprie spiritualiter
dicta dicitur specialis revocando animam
peccatricem respicit animam ut reddere proprie
quod suum est. Unde hec est revocando
animam pro peccato ad proprium et hec est in-
stitia quod est una de quatuor car-
dinalibus. Iustitia vero generaliter dicta
est revocando animam pro peccato ad
deum ad proprium recipiendum / et hec
revocando est conformatio nostre
voluntatis ad voluntatem divinam
et ab hoc generaliter dicitur iustitia quod
iustitia est in conformatione voluntatis
ad divinam voluntatem divinam et hec
iustitia alia est in parvulis / alia in
adultis. Quia sic iustitia est
in parvulo non est ei exercitus [illegible]
liberi arbitrii [illegible] est iustitia quod ei
est cooperatio operationis. In adulto
non est iustitia quod sibi fiat
[illegible] cooperatur. Similiter iustitia
datur parvulo per sacramentum credere sine
[illegible] ipso nichil cooperante
id est non consentiente. Iustitia autem
est in adulto ex eius consensu et
cooperatione. Unde de adulto

loquitur [illegible] cum dicat immutando male
voluntatem sibi per consensum [illegible] unde
iustitia in parvulo est per [illegible] in adulto
vero per actum quia ad illam cooperatur et
sic cum ista iustitia sit idem re quod gratia
patet quod gratie est vivificare. Ad illud
quod obicitur de opere meritorio verum est
quod bonus [illegible] quod opus meritorium dupliciter
dicitur a [illegible] scilicet per rationem proprie
vel per rationem generalem. De per rationem proprie
sic producitur meritorium sic [illegible] ille
proprie unde sic producitur per distinctionem
virtutum / quia cum [illegible] per unam rationem proprie
producit sic fortitudo producit ipsum in agre-
diendo terribilia [illegible] Secundum ra-
tionem generalem producitur opus meritorium [illegible]
[illegible] generalis est [illegible] per triplicem rationem
causalitatis scilicet finalis operantis efficientis
per rationem finis quia finis est summum bo-
num / gratia in caritate producit omne meritum
unde considerando finem scilicet summum bonum
sic omne meritum est ex caritate sive ex
gratia in caritate / et per hoc dicitur caritas mater
virtutum / Secundum rationem operantis sic gratia in
fide producit omne meritum in omni virtute
quia fides est exercitus sine aliis que
[illegible] cognitionem finis ad quem tendendum et
ideo dicitur fundamentum omnium virtutum / Secundum
rationem efficientis sic gratia in ratione gratie pro-
ducit omne opus meritorium quia comparatur
ad animam ut motor / et sic patet quod aliud
producit gratia opus meritorium et virtutes
per distinctiones virtutum sive per rationes proprias
[illegible] quia est ordo inter effectus gratie
[illegible] communem doctrinam ordo in effectibus
gratie potest attendi [illegible] / quia gratia comparatur
[illegible] ad animam scilicet ut vita ut lux ut motor
Secundum autem quod comparatur ad animam ut vita
sic primus effectus eius in anima sunt vivificare

assimilare [illegible] quae sunt effectus
gratiae, per comparationem ut vita sanctae et comparatio
ad eam ut lux sic primi effectus eius
sunt purgare illuminare perficere, quia
isti sunt effectus gratiae per comparationem ut
lux eidem. Secundum autem quod gratia comparatur
ad eam in ratione motoris sic primi eius
effectus sunt isti iustificare [illegible]
motum [illegible] [illegible] quia sunt ef
fectus eius secundum quod comparatur ad eam ut mo
tor, et sic secundum diversas comparationes
ad eam est diversificare ordinem
in effectibus gratiae. Unde si quaeratur quis effectus
sit prior [illegible] et [illegible] quod
est comparatio gratiae ad eam ut vita quae talis
comparatio quia [illegible] [illegible] [illegible]
sive conformatio [illegible] ad similitudinem [illegible]
quod est [illegible] [illegible] [illegible] primo [illegible] nos
[illegible] [illegible] deinde [illegible] [illegible]
est nobis [illegible] [illegible] [illegible]
[illegible] ad bonitatem vel [illegible]
quod est amor sive [illegible] vita [illegible]
illam [illegible] [illegible] [illegible]
divinam [illegible] vivit deo deus [illegible]
sicut dicit Augustinus. Consequens vero comparatio
vel [illegible] est ad similitudinem vitae et
secundum hoc comparatur gratia ut lux, vel [illegible]
comparatio [illegible] [illegible] [illegible] vel
[illegible], et secundum hoc comparatur ut
motor. Et secundum hoc [illegible] [illegible]
[illegible] [illegible] sunt effectus gratiae secundum
quod comparatur ad eam ut vita, quibus ad
effectus illius sunt per comparationem ut
lux, ultimi sunt [illegible] effectus per
comparationem ut motoris. Et [illegible] effectus
gratiae prior est vita [illegible] [illegible]
[illegible] [illegible] est [illegible] [illegible] [illegible]
[illegible] [illegible] sunt sub [illegible] [illegible]

## Et lux in tenebris lucet et tenebre eam non comprehenderunt

Supra [illegible] [illegible] dixit lucem [illegible]
[illegible] vero agit de [illegible] lucis [illegible]
[illegible] [illegible]. Cum dicit: Et lux
in tenebris lucet. Et [illegible] [illegible]
[illegible] [illegible] duplicem [illegible] tene
brarum. Primo vero accipimus tenebras
[illegible] [illegible] [illegible] [illegible]. Nam
[illegible] se habet [illegible] ad lucem, [illegible]
[illegible] [illegible] loquimur [illegible] sicut se
habet aer ad lucem solis, [illegible] in
se [illegible] tenebra est. Sic et
[illegible] [illegible] [illegible] sit [illegible]
lucis [illegible] [illegible] [illegible] est et in se
considerata tenebra est. Et secundum
hoc est sensus: lux, id est vita illa quae
est lux hominum, in tenebris lucet, id est
[illegible] et [illegible] [illegible] [illegible]
[illegible] Job [illegible] [illegible] cui abscondi
ta est lux etc. Et tenebre eam non
comprehenderunt, [illegible] [illegible] non potue
runt illud [illegible] [illegible] comprehendi [illegible]
[illegible] et [illegible] quia sicut
dicit Augustinus attingere [illegible] [illegible] [illegible]
[illegible] est comprehendere [illegible] [illegible]
est. Tenebre non [illegible] quia licet [illegible]
lucem attingunt eam tamen non comprehen
dunt. Job xxxvi: Ecce deus magnus
[illegible] [illegible] [illegible] xxxvi [illegible]
[illegible] etc. Et illud exponit [illegible]
in illa [illegible] quod [illegible] vox [illegible]
[illegible]. Et dicit [illegible] [illegible] [illegible]
[illegible] tenebras [illegible] [illegible] [illegible]
[illegible] [illegible] quod tenebra [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] lux a tenebris

Hec autem aliquis insipiens est quod similiter
lumine divine sapientie sic ergo mentes
sapientum participacione huius divine
lucis et sapientie lucide sunt, ita eciam
privacione tenebre sunt. Et ergo
quamdiu tenebrosi sunt non est ex defectu
istius lucis, quia manifestum est de se
in tenebris lucet et omnes irradi
at, sed ideo insipientes privati sunt
ea luce quia tenebre eam non
comprehenderunt, id est eam non apprehen
derunt, ad eius participacionem eorum
insipiencia pertingere non valentes
vel potius eciam non audientes.
Job xxxvi In manibus suis scilicet superbis
abscondit lucem, id est lumen sapientie
amovent de ea aures suas quod pos
sessio eius sit cum ea possit
percipere. Baruch iii Viam autem
sapientie nescierunt neque commemorati sunt
semitas eius. Licet autem alique men
tes sint tenebrose, id est sapiencie
lucide sapientia private, nulla tamen
alia tenebrosa est quin aliquid
lucis divine participet, quia quamvis
per vicium aliquantum tenebrosa
totum est participacione istius lucis
que in tenebris eciam lucet, quia
omne verum a quocumque dicatur a spiritu
sancto est. Vel tunc tenebre, id est homines
tenebrosi, eam non comprehenderunt
vite. Sic ergo exponitur ista clau
sula secundum naturalem influxum secundum Origenem
et secundum Augustinum. Aliter ab illo
loco Et vita erat lux hominum
exponitur secundum influxum gracie
qua irradiantur [illegible] et

[illegible] illuminatur sic ad spiritualia. Super cetera
[illegible] de incarnacione verbi. Probabiliter hic
[illegible] tractat de consummacione verbi
creature facte. Propter hoc dicitur quod vita
vere erat lux hominum, quia non
inde erat tamen quia filius dei carnem
assumens venit in mundum ut illuminaret
gracie et vite omnes homines. Johannis
[illegible] viii Ego sum lux mundi,
et ad hoc veni ut testimonium per
hibeam veritati. Johannis ix Quamdiu
in mundo sum lux sum mundi, et
ubi non deficit lux [illegible], quia
lucet in [illegible] nostris esset, per quam
toti mundo [illegible] ipsa lux. Dedi
te in lucem gencium ut sis salus
mea usque ad extremum terre. Convenien
ter coniungit vitam et lucem dicens
Et vita erat lux hominum, ut ostendat
[illegible] scilicet lucem et vitam nobis
venisse per Christum. Vitam quidem participacione
gracie, in primo gracia vitam
[illegible] facta est, lucem vero
veritatis et sapientie. Hoc autem quod dicitur
Lux in tenebris lucet potest secundum hanc
exposicionem exponi [illegible] quod [illegible] pos
sumus accipere tenebras [illegible]
[illegible] quod afflictos et [illegible] tenebras
tenebras quod dicitur possessionem quamvis
lux Christi [illegible] in tenebris,
id est in afflictionibus [illegible]
lux [illegible], id est consolacionem [illegible]
Secundo omnis [illegible] lux in tenebris lu
cet, id est per [illegible] [illegible] cor
pus passibile et [illegible] [illegible]
in similitudinem carnis peccati, [illegible]
ad [illegible] lux in carne [illegible]
[illegible] [illegible] similitudinem

p otā tenebra di' q. d lux i. vbū di ꝯu
velatū tenebris carnis luxit ī mūdo
ꝯ illud Gen̄ xxxij Solem nube tega
S(ecund)o accipiendo p tenebris demones
iux illud Eph' ult' Non est nob
colluctacio adu(er)sus carnē & sanguī
nē ꝯ adu(er)sus pn̄cipes ꝯ ptātes adu(er)sus
mūdi rectores tenebrarum harū Sed
hec dicit lux s. filius dei in tenebris
lucet i. ī mūdū descendit vbi tene
bre i. demones dn̄abāt iuxta illud
princeps huius mūdi eiciet' foras et
tenebre i. demones eā nō cōprehende
runt i. eā obscurare nō potuerunt
ut p3 ap' in T(er)cio accipiendo p tenebris
errores seu ignorancias quibus tot'
mundus ante adventū xpi inplicit'
erat ꝯ q' dr apl'us Eratis aliqn̄
tenebre nūc aūt lux ī dn̄o Eph'
v. dicit ergo / et lux i. vbū dei incar=
natū in tenebris lucet i. ī mūdo i.
in hominibus mūdi erroribus et igno
rancie tenebris obscuratis luc. i.
illumīare hijs qui in tenebris et in
vmbra mortis sedent ys' ix pplus
qui sedebat in tenebris vidit lucē
magnam / et tenebre eam non cō
prehenderunt i. nō vicerunt quia
quātūcūq3 hoīes pctīs obscurati i.
videlicet acecati / superbia tenebrosi /
ꝯt' xpm pugnaverunt ut p3 ex eis
[illegible] s. iniurias et contumelias
inferendo et tandem occidendo / tene
bre eā cōprehenderunt i. nō vicerunt
s. eam obscurando qui p eius
[illegible] claritas p totū mundū fulget
sap' vij lucis cōparata invenit'
prior illa eam succedit nox sa
pientiam aūt i. filiū dei nō vincit

non vincit malicia s. iudeorum
et hereticorum / quia ut dr sap' x
certamen forte dedit illi ut vinceret
et sciret qm̄ omnium potencior est sapiencia
Notandum septuplex est tenebra
primo ignorancie ps' Nescierunt
neq3 intellexerunt in tenebris am
bulant Jn istis tenebris lux vix
lucet S(ecund)o culpe mortifere sicut
13 Abiciamus opera tenebrarum di
cit' aūt peccatū tenebre intra
nos q2 excludit lucem grē in
mente / Jn istis tenebris lucet
lux grē ut ibidem dr' et induamur
arma lucis T(er)cio dicuntur tenebre
dampnacionis eterne Ideo infernus
dr' terra misere et tenebrarum Job
x et iterum in ps' in tenebris
collocavit me sicut mortuos / seculi /
[illegible] Tales pene dicunt'
tenebre exteriores quia opponunt'
lumini glorie Ideo Crisost' in dicat'
de cla' Non paretur [illegible] in
tenebris ap' 22 proicite eum
in tenebras exteriores ibi erit
fletus etc Jn istis tenebris lucet
lumen glorie [illegible]
lucem Q(uart)o carencie visionis divine
[illegible] in limbo qui [illegible]
visionem dei [illegible] illuminare
dn̄e hijs qui in tenebris et in
vmbra mortis sedent luc. j. Jn
istis tenebris est lumen clare
visionis divine 5to tenebre dicunt'
contrarietatis [illegible] 2 cor 4. Era
tis aliquando tenebre nunc aūt lux
in dn̄o 6o [illegible] vite [illegible]
demones dicunt' rectores tenebrarum
harum in eph' vi / [illegible]

umbre gen. i. Tenebre erant super
faciem abissi. Vel sic continuatur
secundum Ieronimum hic quod dicit et lux
in tenebris lucet/ circa est contra
cordem ubi quod ore concedit quod dicit
lux in tenebris lucet et tenebre eam
non comprehenderunt ubi secundum Origenem per tene
bras intelligitur natura humana Natura
enim mea non est lux sed propter peccatum
lucem sed cum aer per se non lumen non
lucet sed tenebrarum vocabulo nun
cupatur gen. i. Tenebre erant super
faciem abissi Ita natura mea per se con
siderata est quedam tenebrositas sibi
tamen capax est et particeps lucis et
capere In istis tenebris lucet
lux prima per se in mente nostra participa
cionem in infinitum sive Nota tamen lucem
illam mens humana comprehendit eo
infinita tamen nichil hic scilicet fit omni
cuiuslibet. i. ad thi. 6. lucem habitat
inaccessibilem Nulla enim creatura
dicitur nunc adillam lucem per se ipsam pertingere
nisi degno dei adiuta tamen est
accessibilis Et Iob 38 In ma
nibus suis abscondit lucem De
hac luce dicit Augustinus in confessionibus 9
Quid deus meus desideratus
anima mea quod ad est quod qui videt
in parte videat quod desiderat contendit
sic amplius videre et nichil videt
ulterius hic nisi tenebras suas nec
videt tenebras quia nulle sunt et
sed videt se non plus posse videre propter
tenebras suas ergo hoc deus tuus
hic obtenebratur oculus in infinite
sua ac sic rediberavit fulgore
tuo sed cum tenebratur in se sed rever
beratur et utque reobservatur sua
bonitate et obrumpitur tua immensitate/ et
turbatur angustia sua et vincitur am
plitudine tua/ Quanta nunc est lux
illa deus iam vincit quod volo in te lucet
Et i. c. xvi dicit Videmus quod lux
inaccessibilis est inhabitat via dominum
hac non vide quia nimis est
et tamen quod quod video per ipsam video/ sic
infirmus oculus quod videt per lucem
solis videt/ et tamen adplenum nunc
aspicere solem Sic intellectus meus
adillam nunc attingere Omnium
et inaccessibilis lux/ o tota veritas
vitas quod longe es ame qui tam
prope es consciencia mea Ubique es pura
et tamen non video in te moveor et
in te sum et adte non possum acce
dere Intra me et extra me es
et tamen non sencio hic Augustinus/ lucet
quidem hec lucem in se videri in
finita autem tamen hic non tamen comprehen
ditur tamen/ sed videt eam sic oculus
non videt solem/ Neque totum solem
videmus sed totaliter in ipsum inspicere
non possumus Sed fideles in hac
vita contemplantur hanc lucem sic
oculus noctue videt lucem
solis obumbratam solis autem
oculus divinam lucem hanc comprehen
ditur Unde Petrus quod dicitur aliqui
comprehendi quod premitur ad fines
originis quod ipsi ad hoc quod nec
originis fuit ita ipse sic originis
et Ind dicit deus 9 Credis michi
Contemplatur vero ipsa sed et

tiae et angeli prima stola accipientes
et comprehendunt faciem ad faciem / sed in-
finite divine profunditatem et altitudinem
soli penetravit oculus eius sapientia / et hoc
est quod dicit et lux in tenebris lucet
et tenebrae eam non comprehenderunt. Et nota
quod verbum divinum vel lux divina omnem crea-
tam cognitionem excedit dupliciter / primo
quia claritas intelligentiae divinae in infinitum
excedit lympiditatem cuiuslibet intellectus
creati / Ita quod cuiuslibet intellectus creatus ad
ipsum verbum comparatur sicut tenebrae ad lucem
/ et hoc est quod dicitur et lux in tenebris lucet
proprio lux divina in mente creata lucet
proportionando se sibi ad aliquam cognitionem
intellectualem. Alio modo quia ipsum verbum in
excellentia deitatis quod in infinitum excedit
cuiuslibet intellectus creati facultatem et hoc
est quod additur et tenebrae eam non comprehen-
derunt. Notandum quod sol patrum lucis
aliter lucet in deo aliter in creaturis. In
verbo lucet sicut in splendore sive compara-
li vel [illegible] de luce [illegible] In creatu-
ris vero lucet ut lux in medio sicut dya-
phano quod de se lucidum non est sed lucet
per susceptam / ubi scitur quod lux medium
illuminat sed medium non [illegible] / Item quod
lux non haeret in medio / ut sit haec
lucis et corporis lucidi sicut medium
[illegible] sive actionis quod est illuminare
[illegible] ipsi medio [illegible] et
[illegible] praedicto hospitis [illegible]
ut quod [illegible] praedicto hospitis ut
sit illuminatum. Non autem dicitur quod ipsi me-
dio lucem suam praedictam [illegible] ad
[illegible] passibus [illegible] sicut [illegible] ut

lux maneat et illuminat actione
absente corpore lucido / hoc [illegible]
tando ad propositum lux in medio est
verbum lucens in mente vestra / Medium
enim de se est tenebrosum ut dictum
est. Sic medio lux divina lucet non
inhaerendo permanens [illegible] mente
[illegible] lucis divinae ut mens posset
[illegible] in [illegible] aliquam virtutem suam
et in contemplatione divina [illegible]
cognitionis quae habetur ex sensibus [illegible]
sic lux divina mente nostra in hac
vita [illegible] praedicto hospitis [illegible]
[illegible] sine [illegible] virtutis suae
de [illegible] est sine [illegible]
tione divinae claritatis ad quam mens
[illegible] [illegible] / Sed in hac
contemplatione mens diu stare non valet
sed [illegible] et [illegible] hospitis
[illegible] sicut [illegible] Job [illegible] dicit
Cum spiritus me praesente transiret in [illegible]
[illegible] mens contemplationis [illegible]
[illegible] sed [illegible] [illegible]
[illegible] lucis [illegible] [illegible]
[illegible] [illegible] de luce ad
tenebras [illegible] quod dicitur lux in
tenebris lucet et tenebrae eam
non comprehenderunt sed medium non
comprehendit lucem sed ad absentiam
corporis lucidi lucem [illegible] / Potest
etiam aliter exponi ut [illegible]
ad [illegible] [illegible] [illegible]
ut ibi dicebatur / verbum divinum
[illegible] dicebatur lux [illegible]
sine [illegible] lucis in [illegible]

homo non potest habere istam notitiam eternam
veritatis sine et ideo fuit dubitatum
vel aliquibus/ quomodo sit habenda illa illustratio
an in mente intellectu/ an in ipsis ac-
ceptis affirmative aut utrumque/ ad
hoc declarandum subdit etiam quod
ista lux lucet in tenebris i. in speciebus
affirmative acceptis contenebrata
vel nebulosis sequitur Ad cuius evidentiam
est advertendum quod cum duplex sit esse ani-
me ut supra dictum est lucet illa illustratio
seu impressio fiat solum aliquo esse [illegible]
scilicet supposito s. divino / vel in esse ad
conceptus formandos quod cum hoc fie-
ret contra famosum scriptum s. species et
formam rei affirmative acceptam in
mente/ sine ista veritas [illegible] in hac
vita nihil concipere potest de re quamvis
ipsam speciem contra eius hec illustratio
non est in conceptu mentis [illegible]
sinceram perpetuandam impressionem sicut
sic lux corporalis illustrando colores
ad eos facit impressionem informando visus
Sic ergo divinum ad creari aliquo-
rum informat mentem [illegible] libera ista
quod contra primum disponit mentem adeo
convertendo/ si contra secundum
disponit mentem illabendo exemplis
divinis [illegible] in mente sed
una species complexus [illegible] dispo-
nendum [illegible] informat mentem adeo
[illegible] formatis sibi
[illegible] rei/ ut sic [illegible] sigillat
rem vite essendi Sic idem [illegible]
vel veritas prima sigillat mentis

veritatem in cognoscendo eam/ ab eadem
cum ydea veritatis habuit rebus veri-
tatem in essendo et anime in cognoscendo
ut sic sit impressa sigillo veri ad eandem
primum et utrumque ab eadem [illegible]
sicut cera [illegible] impressa sigillo
diversas figuras in diversis ceris ab
eodem sigillo/ et hoc est quod dicitur lux
in tenebris lucet et tenebre eam
non comprehenderunt Et quia ille te-
nebre s. species affirmative ac-
cepte contenebrant [illegible] illustratione illa
[illegible] lucem primam
ut obiectum cognitum [illegible] Excludit
hic errorem illorum qui dicunt quod
in hac vita potest homo videre deum per essentiam
[illegible] agens non sit
impressa sigillo lucis in anima Aliter
autem exponitur sic similiter nullam
cognitionem habemus de deo nisi in ipsis
lucet in creaturis quia in speculo
dei [illegible]
[illegible] Sic videmus
in [illegible] lucis non
apparet nobis lucem nisi in admixto
sibi aliquo opaco puta plumbo vel
pice vel aliquo huiusmodi ut patet in speculo
Sic etiam ignis [illegible] sine non
lucet [illegible] tenebrarum nebulo [illegible]
[illegible] Tenebre etiam
[illegible] superius
et nobilius terris [illegible] regi-
onis [illegible] / lucet autem ignis
in materia aliena puta in [illegible] car-
bone vel in flamma [illegible] secun-
dum quod est lux et tenebre non

v luc

non sunt ulterius in eo. Secundo quaeritur [illegible]
debet videri a nobis, cum sibi aliquid
operatione adiungitur, ut dicit Dionysius, quia
impossibile est nobis aliter lucere divinum
radium nisi varietate velaminum seu ve-
laminum circumvelatum, et hoc est quod dicitur
et lux lucet in tenebris, id est creaturis
quae habent aliquid operari, sed quia totaliter univer-
sitas creaturarum non sufficit ad perfectam
repraesentationem [illegible], ideo dicit et
tenebrae eam non comprehenderunt. Vel sic aliter
secundum Augustinum ut exponitur ad litteram de luce
solari, quia cum ut dictum est quod
illa est lux hominum, posset aliquis
dicere quomodo haec est vera, cum videamus
multos stultos homines lucem intel-
lectualem carentes. Ad hoc videtur
hic convenienter quod lux in tenebris lu-
cet, id est stultis et malis hominibus
lucet, ipsi tamen non videbant propter suas
obtenebrationes, sicut caeco lucet sol,
tamen eum non videt, et hoc est
quod additur et tenebrae eam non compre-
henderunt. Vel sic lucet, scilicet divina
adhuc est praesens creaturis, non tamen omnibus
praebet cognitionem sui, quia peccatores sunt
non cognoscere, tamen eam non comprehen-
derunt, quia lux in tenebris lucet et
tenebrae eam non comprehenderunt, quia in
subtilitate et malitia tenebris obcae-
cati eam non cognoscunt [illegible]. Te-
nebrae enim sunt [illegible] id est in
subtilitate et malitia in sinu cordis
humani. Et sic exponendo dicitur
eorum dicentium deum non cognoscere
[illegible]. Sed contra illam expositionem
dubitatur, quia cum lux
corporalis dum lucet nisi prius non

possit non videri, consimiliter videtur de luce
intellectuali. Ad hoc dicitur quod non est simile
de luce corporali et spirituali, tum propter comparationem,
tum propter motum, quia lux corporalis
manifestat se naturaliter, spiritualis vero vo-
luntarie. Tum propter oculi, quia ocu-
lus videns caecus est in uno et
non videt in alio, sic oculus spi-
ritualis caecus est in uno [illegible]. Tum propter
operationem quia in aliquo [illegible] est
oculus mentis ad lucem corporalem, sed
spiritualis [illegible] quia lu-
cem [illegible] invisibilem. Ad hoc
[illegible]. Item dubitatur [illegible] quod dicitur
et tenebrae eam non comprehenderunt
[illegible], quia nullus [illegible]
[illegible] comprehenderunt [illegible]
[illegible]. Ad hoc dicitur [illegible] est
comprehensio per inclusionem, et per captam
[illegible] adhaesionem
primo modo [illegible] comprehenderunt [illegible]
[illegible] modo [illegible]
[illegible] et tenebrae eam non comprehen-
derunt, id est [illegible] amore ei
adhaeserunt. Aliud exponitur [illegible]
[illegible] quarto
modis [illegible] lux, id est [illegible]
[illegible] in tenebris, id est in [illegible]
sunt [illegible] et subtiles [illegible]
praedicando et miracula operando et
tamen illae tenebrae [illegible]
obcaecati [illegible] in carne [illegible]
[illegible] non comprehenderunt, et est plus
[illegible] in mundo erat et mundus
eum non cognovit. Vel sic [illegible]
quia [illegible] dependet ad [illegible]

[illegible]um

ubi lux in tenebris lucebat et te-
nebre i. principes tenebrarum eam non
comprehenderunt / immo ibi ipsos comprehen-
sos et detentos secum deduxit Item
aliter sic exponitur lux in tenebris i. di-
vinitas in carne quam sibi unitam carnis
peccati habuit / Sic ceterumque lux que sic operu-
it in nostris tenebris / facta est in ita ho-
minum redemptio auctorum nostrorum et
hoc est / lux in tenebris lucet / hanc
lucem tenebre non comprehenderunt
i. mali homines persecuti sunt adhuc
hodie persequuntur carissime in se /
sive in membris suis / per quibus
tenebris contra filios lucis sed non
valuerunt i. tenebre non compre hen-
derunt eam Item aliter sic exponitur Xus
in tenebris erroris et mortis
fulsit / et eam neque error neque
mors superavit / immo errorem et
mortem superavit Christus et lux in
tenebris lucet errorum obscuritas
lucet / sed tenebre eam non compre-
henderunt / quia non potuerunt eam obum-
brare vel vincere non potuerunt / nec
exprobrando / nec contumelias et terro-
res inferendo / nec etiam morte turpissima
condempnando / sed semper eius
claritas emicuit per universum mundi
terminum Moraliter lux in tenebris
lucet anima iusti lucet et apparet
in adversis et oppositis in Eccl 4
12 Nam iustus in infirmitate proficit
ps Igne me examinasti et non
est inventa in me iniquitas / Sicut
[illegible] apud se la-

beat illam contumeliam perbibit / ut dicit
Gregorius / Unde Ansel. in libro de similitudi-
nibus ponit exemplum de summo [illegible] fortis
[illegible] quem perjectus in ignem
non [illegible] [illegible] quod [?] [illegible]
sunt Vide eam ignis non ego te
talem feci [?] [illegible] [illegible] sociis oc-
latus detegi / et xviii [illegible]
li perbibit fornax Et anima nulla
adversitas persecutionis superare Cant 4
viii aque multe non poterunt extinguere
caritatem neque flumina obruent illam Et
adeo viri sancti anima neque mors neque
vita neque nos separare a caritate dei Et
hoc est quod dicit et tenebre eam non
comprehenderunt Nam tales viri et
si tanguntur in adversitatibus non tamen
franguntur aut vincuntur immo in eis
gaudere debuerunt / Et sic hoc
potest exponi illud ps cibabis nos
pane lacrimarum Et ideo fuerunt
mihi lacrime mee panes die ac nocte
Sed cum viri persecuntur et mittuntur
in tribulationibus et ideo confirmantur
et debent in eis quod plurimas de
[illegible] [illegible] v. Beati qui persecutionem
patiuntur propter iustitiam Non enim premitur
aut presse sunt paciencia / paciencia enim
que lucet [illegible] [illegible] patet Unde
Augustinus in libro de [illegible] sic ait Tamen
fuit Job in doloribus quam Adam in
[illegible] ille victus est in doloribus
iste victor [illegible] Ille consensit
[illegible] non consensit ille in
tormentis Et in [illegible] admirabi-
lium dicit quod maior est iustus paciens
quam omnes qui ab homine in vita
[illegible] potest vel sic lux in tenebris

lucet quod deus consolatur. i. lucet
hiis qui adiuncti tribulacionibus premuntur
propter iusticiam iuxta id ps Iuxta est dominus
hiis qui tribulato sunt corde et humi
les spiritu salvabit / et lucet quod ipse
sunt in tribulacione eripiam eum / et
tenebre eam non comprehenderunt / quia
non sunt condigne passiones huius temporis
ad futuram gloriam ad Ro viii vel 2 Cor
xv. tria mirabilia magna nimis
[illegible] deus remunerat ultra condignum
[illegible] Aliud sic Si homo adiuncti ali
quid sustineret non tamen propter iusticiam sed
propter maliciam puta fur vel latro
adhuc si acceptat mori volunta[rie]
subeundo mortem propter iusticiam / puta
propter [illegible] mori [illegible]
ut [illegible] sicut [illegible] Et est
argumentum manifestum latronis qui ut
[illegible] luce xxiii c Nos quidem iuste
digna factis recepimus ideo dictum est
illi hodie eris mecum in paradiso / et
hoc est quod dicitur lux in tenebris lucet
Et quia in hoc apparet maxima gratia
salvacionis [illegible] quia non compati
[illegible] [illegible] nos / adhuc et
[illegible] consolatur et tenebre eam
non comprehenderunt Aliud sic plures
homo erat [illegible] [illegible] ab
adversis [illegible] quia sibi [illegible]
[illegible] [illegible] malis et sic
lux in tenebris lucet / lucet non
comprehenditur [illegible] / et sic ex
[illegible] illud quod [illegible]
[illegible] [illegible] debet ille [illegible]
aliud [illegible] contemplativus sunt [illegible]
[illegible] per tenebras accipitur
silencium [illegible] [illegible] / [illegible]
[illegible] / ubi [illegible] frater [illegible]
[illegible] aug [illegible] Noli eam

lux homo
moralia

[illegible] mea abscondere [illegible]
[illegible] [illegible] [illegible] dedi
[illegible] [illegible] locus quietus et
[illegible] [illegible] mansione
[illegible] hoc est silencium [illegible]
dum medium silencium tenerent omnia
et nox in suo cursu [illegible] veniret
angelus [illegible] hoc est quod dicitur
et lux in tenebris lucet Et quare
illud [illegible] in tali silencio deus
loquitur [illegible] omnes [illegible]
et omnes [illegible] [illegible] sic dicitur
et tenebre eam non comprehenderunt
[illegible] aug [illegible] [illegible]
[illegible] [illegible] silencium [illegible]
[illegible] / silencium [illegible] / [illegible]
[illegible] / [illegible] [illegible] sibi
[illegible] silencium / [illegible] se [illegible]
[illegible] silencium [illegible] et [illegible]
[illegible] / [illegible]
et omnes [illegible] [illegible] [illegible]
[illegible] silencium [illegible]
omnes [illegible] agitur [illegible] est solum
[illegible] [illegible] et [illegible] solo
[illegible] ut est [illegible]
[illegible] Et nota quod [illegible]
[illegible] [illegible] / [illegible] [illegible]
[illegible] / [illegible] [illegible]
[illegible] quod lux [illegible] lux [illegible]
[illegible] / lux [illegible] / lux [illegible]
[illegible] lux [illegible] / lux [illegible]
[illegible] [illegible] deus / deus
eam [illegible] tenebre [illegible] non sunt
ulle lux eam [illegible] omnes formas
[illegible] obtinet principatum / omnes
enim alias formas [illegible] Sic
deus inter omnia [illegible] [illegible] [illegible]

capitulo obtinet / nec est aliquis qui
tam quod sibi possit comparari et ideo super-
dicitur Johannis ix quamdiu sum in mundo
lux sum mundi. Est enim christus lux nostra
conditionibus / nostre duracionis nostre dif-
fusionis / consideracione nobilissima
duracione continuissima / diffusione
amplissima / consideracione nobilissima sicut lux
corporalis omnia corporalia precedit
nobilitate et ideo sicut nos no-
bilissimi homo omnium sunt creata et
facta unde apostolus creaturam omnium
sunt lux creatura lux [illegible]
[illegible] ipso velut omnia nobiliter
creauit Johannis viii ego sum lux
mundi et apostolus / ego sum primus
et nouissimus est deus duracione et
ipsius lux enim licet [illegible] in corporalibus
existens enim semel creata sunt esse
postea non cessant nec sunt in toto
diminuta nec in corporibus inuenta
quia primo creata est ipsius
nec pluribus consideracio quam primus super
ficies [illegible] necessarium nullam
[illegible] quod licet corporalem
signis esse diuinum essentiam quem pro-
uatur nec [illegible] diminuitur nec
illusione qua velut corporali-
bus illabitur aliquam [illegible]
[illegible] essentiam [illegible] incorruptibili
[illegible] / [illegible] lux
[illegible] habet [illegible]
Est
deus lux diffusione amplissimus et
hoc ostenditur in eo quod dicitur lux mundi sicut
enim lux in [illegible]
[illegible] et ab oriente in occidens sua
ipsius diffusiua subito / occultos
tre penetrans lapides preciosos

et metalla et intra invisibiles
generatiua / et [illegible] quem
[illegible] et [illegible] / et
[illegible] aulam [illegible]
[illegible] illuminatiua et
tenebras et aliquas figuras sicut
dicitur in libro de forte uite Sic petro
deus se [illegible] homines
generat et ab oriente in occidens
de celo [illegible] se diffundit et subi-
to [illegible] / occulta terre id est secreta
vitam [illegible] invisibiliter penetrat et
ibi preciosos lapides vel metalla
[illegible] fabricauit
et sic [illegible] id est [illegible] sic
[illegible] in [illegible] id est in terra
[illegible] / [illegible]
id est mundum predicando [illegible] suum
[illegible] illuminat et refouet
et sic tenebras [illegible]
[illegible] / et sic [illegible]
[illegible] id est [illegible] sic
enim dicitur hic vera erat lux [illegible]
et lux in tenebris lucet / [illegible]
[illegible] lux mundi [illegible] ix quamdiu sum
in mundo lux sum mundi / [illegible] sic
lux [illegible] obtenebrata
[illegible] sic [illegible] in [illegible]
[illegible] lux [illegible]
[illegible] / sunt lux [illegible]
semper [illegible]
[illegible] in lux [illegible] splendet
[illegible] et [illegible] / sunt lux [illegible]
[illegible] in morte [illegible]
lux obtenebrata [illegible]
/ sunt lux [illegible]
one Job xviii [illegible]
[illegible] lux [illegible]
[illegible] semper [illegible]

patet [quia] se diffundit, se ordinat, se dividit
[illegible] [illegible] veritate quia [illegible] [illegible]
est quod habet magis separationem et inde est
quod corpus diversis [illegible] ut unificentur
/ quia oculus [illegible] [illegible] ut illuminentur / quia
lignum [illegible] [illegible] ut fecundentur
cum plures actus [illegible] sunt [illegible]
[illegible] dispositio / et ideo nihil [illegible] [illegible]
[illegible] [illegible] rei [illegible] nisi ad
hoc [illegible] disponatur. Sic [illegible]
[illegible] [illegible] [illegible] ipse est semper
est primus aliquis [illegible] et aliis
[illegible] [illegible] / [illegible] [illegible] [illegible] est
quod [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] cum quae sunt diversi [illegible] la
pis [illegible] [illegible] / quae sunt
[illegible] [illegible] obscuratione / quae sunt
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] non [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] ad [illegible]
[illegible] se disponunt [illegible] [illegible] [illegible]
[illegible] nulla [illegible] potest [illegible] lucem
[illegible] [illegible] [illegible] in mediis [illegible]
[illegible] obstinatis et [illegible] [illegible]
lucem [illegible] [illegible] [illegible] et [illegible] eam
non [illegible] [illegible] [illegible] / lux cum in
tenebris lucet et tenebrae eam
non comprehenderunt sicut eam dicitur [illegible]
lux [illegible] in [illegible] [illegible] [illegible]
tenebris [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] sol in
[illegible] lucem [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] / Sic [illegible] [illegible] [illegible] plures
[illegible] [illegible] [illegible] quod lux quae debet
[illegible] Alia [illegible] lux quae debet [illegible]
[illegible] / et [illegible] lux [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
Sic enim lux in [illegible] [illegible] [illegible]

et operatione [illegible] nobilissima [illegible] [illegible]
pulcherrima. Sic [illegible] [illegible] [illegible] est [illegible]
[illegible] [illegible] / mobilis [illegible]
[illegible] / pulchra [illegible] [illegible]
[illegible] Et ubi [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] candor [illegible] [illegible]
[illegible] [illegible] sine macula et [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] lucis quae vero [illegible] [illegible]
optime [illegible] / lux enim [illegible] [illegible]
[illegible] [illegible] / [illegible] [illegible]
splendor [illegible] / [illegible]
[illegible] / decorem [illegible]
[illegible] [illegible] / [illegible] enim lux
[illegible] se [illegible] / [illegible] [illegible]
[illegible] / [illegible] [illegible] ubi dicitur [illegible]
[illegible] [illegible] ubi dicitur [illegible]
[illegible] [illegible] [illegible] ubi dicitur [illegible]
[illegible] / formas [illegible] ubi dicitur
[illegible] / [illegible] [illegible] ubi dicitur [illegible]
[illegible] cum [illegible] [illegible] [illegible]
lux [illegible] [illegible] [illegible] [illegible]
[illegible] et ubi dicitur candor / lux [illegible]
[illegible] et ubi dicitur [illegible] / lux
[illegible] [illegible] [illegible] [illegible] ubi
dicitur [illegible] / lux [illegible] [illegible] immaculatum
ubi dicitur sine macula / lux [illegible]
[illegible] ubi dicitur [illegible] / [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] vero [illegible] [illegible] [illegible]
[illegible] [illegible] pulchritudo [illegible]
[illegible] [illegible] / [illegible] [illegible]
longitudo ubi dicitur [illegible] [illegible] et
[illegible] [illegible] ubi dicitur [illegible] / [illegible]
[illegible] [illegible] [illegible] ubi dicitur [illegible]

macula / honestatis apparere in-
nido ubi dicitur ysaie / puritas et sancti-
tate plenitudo ubi dicitur bernardus
/ dico quod vir perfectus debet
habere pulchritudinem candoris quod audit
ad dicitur candor lucis / candor est
in coloribus sicut caput in membris
quia sicut candor in [illegible]
lucis prius [illegible] maculis
et in illo colore plus quam in aliis
macula videtur / sic in vita casti-
tatis plus ceteris apparet et
videtur [illegible] in pluribus ex
rapit et macula .i. defectus in vita
vite et dicendum ceteris indicatur
plus enim apparet macula in homine
et magis notatur / et ideo ex
[illegible] quod macula superbie vel
alterius peccati videtur sicut luxuria
in candido [illegible] coloris sic
vir perfectus per castitatem debet esse
candidus et per honestatem fulgi-
dus apparere in decore dicitur
[illegible] v. dilectus meus candi-
dus et rubicundus electus ex mili-
bus / sicut [illegible] milia [illegible]
[illegible] capitis albi quasi [illegible] bu-
[illegible] [illegible] [illegible] ad [illegible]
[illegible] pulchritudinem candoris eius
admirabatur oculus unde [illegible]
[illegible] [illegible] dicitur [illegible]
[illegible] lucis splendide fulgebit / et
[illegible] omnis [illegible] / [illegible]
vt sic vir perfectus [illegible] in
illo filio hominis quem vidit Iohannes
apocalypsis i qui habebat caput et
capillos candidos sicut lana

alba et oculi [illegible] sicut sol in virtute
sua lucebat / quia vir perfectus debet
candorem castitatis habere et in capite
lucis / et in capite [illegible] et
in capillis [illegible] / et interiore [illegible]
[illegible] quia si castitas est intus et
exterius observanda / quod [illegible] [illegible]
[illegible] [illegible] quod est [illegible] in plu-
mis alba [illegible] [illegible] in car-
ne [illegible] / quia [illegible] habere
plumam .i. [illegible] [illegible]
castitatis candide. [illegible] minus
[illegible] in [illegible] [illegible] [illegible]
[illegible] / si habeat vir perfectus castitatis
et [illegible] pulchritudinem candoris
[illegible] lucis S[ecundo] debet habere
firmitatis [illegible] longitudinem
quod [illegible] ad dicitur [illegible] lucis enim
[illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible] vir [illegible]
[illegible] [illegible] in [illegible] et
[illegible] [illegible] [illegible] corrupti-
[illegible] vel [illegible] / et [illegible] / [illegible]
si [illegible] [illegible] [illegible] et [illegible]
[illegible] non [illegible] aut [illegible]
[illegible] [illegible] sap. x dedit illi [illegible]
[illegible] [illegible] [illegible] [illegible] in [illegible]
[illegible] et in [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] qui sunt
[illegible] non [illegible] [illegible]
[illegible]. [illegible] non [illegible]
[illegible] / [illegible] sunt [illegible] [illegible]
[illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] non sunt [illegible]
[illegible] si [illegible] [illegible] et
[illegible] [illegible] [illegible] [illegible]
[illegible] quod [illegible] [illegible] [illegible]

Godefridus [illegible]

[illegible] [illegible] [illegible] [illegible] candor

subito aut dispereat et videtur nulla
vel depositum talis sicut dicit illud Job
xviii expellet eum de luce ad tene-
bras Non sic est quod secundum hec cum firmitatem
[illegible] Tertio dico quod vir perfectus
debet habere visum et sapere simplicitatem
ne vel visum et clarum ac [illegible] spe-
culum [illegible] [illegible] cum videamus quod lux
est occulta et abscondita [illegible] oculis
et sic etiam quod est absconditum [illegible]
[illegible] [illegible] [illegible] et perfectus viri
[illegible] est [illegible] aliis manifestum
sic dico quod [illegible] perfectus [illegible] visum
[illegible] omnibus oculis [illegible] sine ali-
qua aliorum [illegible] vel [illegible]
[illegible] et secreta sua [illegible]
audit et [illegible] est [illegible]
[illegible] docet [illegible] et credit
[illegible] [illegible] Johannis est lux
[illegible] quod illuminat omnem hominem et
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] recipit statim audit et
nichil celare potest Sic vir perfectus
[illegible] nichil scit [illegible]
[illegible] aliis aliis [illegible]
[illegible] [illegible] abscondere [illegible]
[illegible] [illegible] quia quod [illegible]
in corde habet solet omnibus
declarare [illegible] [illegible] xiii [illegible]
[illegible] [illegible] [illegible] sunt [illegible]
falsi [illegible] qui non
habent [illegible] [illegible] quod [illegible]
in corde [illegible] [illegible] sine
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

reputet [illegible] quia [illegible] ta-
les falsi et ficti [illegible] [illegible]
amici adulatores [illegible] [illegible]
[illegible] i. [illegible] [illegible] et
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] in corde suo [illegible]
[illegible] et [illegible] solet [illegible]
[illegible] [illegible] unum habet in corde
aliud in ore [illegible] [illegible] aliud
in [illegible] [illegible] [illegible] non sunt lux
veritatis sed umbra et tenebre
[illegible] [illegible] [illegible] lux [illegible]
[illegible] [illegible] et [illegible] tenebre
[illegible] [illegible] [illegible] [illegible] et
[illegible] [illegible] [illegible]
Quarto dico quod [illegible] esse
lux [illegible] [illegible] habere [illegible] et
[illegible] [illegible] quod [illegible]
[illegible] sine macula [illegible] cum
lux [illegible] [illegible] [illegible] [illegible] quod
nullo [illegible] [illegible] [illegible]
[illegible] vel [illegible] Sic vir
perfectus debet esse ita [illegible]
[illegible] [illegible] et [illegible]
i. [illegible] et [illegible]
[illegible] i. [illegible] non debet
[illegible] [illegible] vel [illegible]
sine macula [illegible] [illegible] xii [illegible]
[illegible] [illegible] sine macula [illegible]
[illegible] [illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible]
[illegible] [illegible] sunt [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
sunt [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

pertinet ad consortes quem ipsi p[er]-
cipiunt sine macula luxurie debet
esse quod sicut dicitur i machabeorum iiii ele-
git viros sacerdotes sine macula
Et non quod tales digni sunt ut cum
christo [illegible] collocentur / ut cum christo pre-
[illegible] famulentur et in celi fastigio
sublimentur / debent enim tales
in [illegible] collocari [illegible] ipsius domini
quis habitabit in thabernaculo
tuo [illegible] respondetur qui ingreditur
sine macula [illegible]
pre digne domino famulari [illegible]
[illegible] / dicitur quod [illegible] deserviendo regio
[illegible] nulla esset macula s[cilicet]
qui plenum [illegible] cum
[illegible] debebant introduci in
sacrificio [illegible] quod [illegible] levitico
xxi ubi bestie sine
macula precipiuntur offerri quia s[cilicet] al[ie]
que maculabantur non debebant of-
ferri sine auribus sine cauda
[illegible] reprobabantur quia s[cilicet] illi non
sunt digni deo offerri in sacri-
ficio qui carent auribus per igno-
ranciam / qui carent [illegible] per
obedienciam / qui carent cauda i[d est]
qui non habent mortis et finis
memoriam Sic eciam dicitur de absa-
lone ii Reg xiiii a planta pedis
usque ad verticem non debet esse in eo
aliqua macula / hoc [illegible] adverte-
[illegible] quod [illegible] macula velleris [illegible]
nisi esset [illegible] macula [illegible]
[illegible] non repellebantur quia s[cilicet] [illegible]
[illegible] habent aliquas macu-
las solum [illegible] in vellere

[illegible] nulla sit macula
intus in moribus [illegible] non
est [illegible] reprobandus / a[illegible] enim
sunt qui potius videntur mali qui
[illegible] sunt valde boni [illegible]
dicitur levitici xiii Sacerdos non esse lepram
si macula coloris [illegible] tales
ergo qui sunt sine macula digni
sunt deo famulari Item dico
quod digni sunt in celo sublimari
vel glorificari Nam de [illegible] dicitur
apocalypsis xiiii quod sine macula sunt
ante thronum dei Boni et [illegible]
sunt pene immaculati [illegible]
qui [illegible] maculant [illegible]
sed [illegible] sicut pix quod solet
[illegible] maculare quia s[cilicet] boni
qui sunt sine macula possunt
numquam alios maculare [illegible]
[illegible] qui ipsi sunt pleni
macula possunt et debent [illegible] so-
lent contingere i[d est] vicinos et so-
cios [illegible] et [illegible] plus [illegible]
[illegible] et fedire / vere qui [illegible] tangit
[illegible]
si non sit bonum [illegible] sit sine
macula / tales [illegible] deo [illegible]
[illegible] et [illegible] similitudine
ut debili [illegible] dicitur id [illegible]
[illegible] lux [illegible] est [illegible]
[illegible] ho-
[illegible] et [illegible] similitudinem quod
[illegible] dicitur [illegible] Sic [illegible]
[illegible] et [illegible]
[illegible] in [illegible]
[illegible] possunt [illegible] ad
colorem [illegible] solet colorari [illegible]
[illegible] ubi [illegible]

pcedencia spiritum discernentes induunt
colorem nec ppriat discernunt et qui
inuicem respondent et inde est q[uod] ibi
apparebit color viridis / color
celestis viridis aeris / color ceruleus
viride aque seu maris color viridis viride
terre vbi s[unt] arbores et herbe vires
cunt / talis lux p[ro]cul dubio debet
esse in p[er]fectis quia v[er]o q[uod] p[er] pre
venire colores p[er]fectissimos et utiles
in reb[us] [illegible] totum debet in
deo et totam ymaginem gustatam
[illegible] splendorem et lumen / alius
cum in bono debet [illegible] et ad
[illegible] disposicionem [illegible] plus potest
colorum / quod dicitur cum dicitur ymago
/ymago cum representatiua figure et
condicionum illius [illegible] ymago / quia
s[cilicet] [illegible] honestate gustatam debet
esse [illegible] / s[cilicet] [illegible] ad
ymaginem similitudinem [illegible] / vnde
debet honestate [illegible]
illud [illegible] lucet lux vera omnem
hominem et videt [illegible] bona
q[uod] [illegible] speculo
[illegible] pulcherrimi
[illegible] incipit [illegible]
[illegible] representat / quia s[cilicet] [illegible]
bono [illegible] et deo [illegible]
[illegible]
gustatum [illegible] alias audiunt
et demum [illegible]

[illegible]

Et [illegible]
[illegible]
Et ipsi debet [illegible]
[illegible] illud q[uod] dicitur
[illegible]
[illegible]
[illegible]

beate [illegible] sunt in [illegible]
et [illegible] Non sit [illegible]
honestate et apparere [illegible]
[illegible] illud / [illegible]
6 [illegible] filii lucis [illegible] filii dei [illegible]
[illegible] si volumus esse lux debet
[illegible] plenitudo
[illegible] bonitas / bonum
cum [illegible] diffusiuum [illegible] / lux
cum est summe diffusibilis et
[illegible] in [illegible] in oriente apparet
subito [illegible] se dif
fundit [illegible] et
[illegible] est [illegible]
est [illegible] et [illegible] lucis
q[uod] vnus [illegible] lucis sufficit
ad illuminandum totum [illegible]
[illegible] in nostris [illegible]
[illegible] bona sunt
alias [illegible] diffundere [illegible]
[illegible] admirabile
[illegible] dicitur [illegible] / videt deus
lucem q[uod] esset bona et diuisit lucem
a tenebris / talis cum lux bona i[dest]
talis [illegible] et [illegible] a te
nebris i[dest] [illegible] et a tene
bris [illegible] dicitur
[illegible] i[dest] [illegible] cum
[illegible]
[illegible] in tenebris consti
tuta [illegible] est [illegible]
[illegible] lux [illegible]
[illegible] et superbia
[illegible] et [illegible]
[illegible]
[illegible] est [illegible]
sine macula et ymago bonitatis dei

ymago est lux imitanda a nobis [illegible]
[illegible] Tercia est lux contemplanda quia 3
sicut videmus quod stelle luminaria sunt
continua forme lucis et ipsius
a deo ... premissa Sic vero nos de-
bemus lucem spiritualem [illegible] [illegible]
aliis informacionibus diffundere secun-
dum / lux autem ista triplex est videlicet
lux [illegible] gracie apparere / talis enim
[illegible] triplex lux in bonis
[illegible] a sole instar
deus influitur [illegible] ipsa
erit lux lune sicut lux solis [illegible]
[illegible] / et proximis in aliis diffunditur
et [illegible] vero [illegible] [illegible]
[illegible] lucem tuam [illegible] tua [illegible]
[illegible] [illegible] [illegible] in medio
[illegible] tuo Ubi advertendum quod ista lux
[illegible] est [illegible] primo [illegible] [illegible]
[illegible] et [illegible] quia ista [illegible]
[illegible] [illegible] [illegible] quod ista
[illegible] et superius sublimans
[illegible] / prima ista [illegible] lux [illegible]
[illegible] [illegible] nos [illegible]
[illegible] nos [illegible] superius nos [illegible]
/ [illegible] [illegible] nos [illegible] quod [illegible]
[illegible] / [illegible] [illegible] lucem [illegible]
[illegible] / [illegible] [illegible] [illegible] lucem quod
tenebras [illegible] et fol[illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] / et ad
illuminacionem [illegible] aliorum per doctrina
se [illegible] diffundit et dilatat
/ sine [illegible] tale lucem [illegible] non illu-
minatur [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] in
Splendor [illegible] ut lux [illegible] Sicut
[illegible] [illegible] [illegible] in [illegible] [illegible] [illegible]
de tenebris lucem splendescere
Item ista lux [illegible] nos [illegible]

sine [illegible] luce [illegible] [illegible] [illegible] [illegible] [illegible]
sicut [illegible] aliis [illegible] [illegible] [illegible] [illegible]
[illegible] / et [illegible] illi [illegible] [illegible] [illegible] sunt
[illegible] [illegible] se in agibilibus dirigere
sed [illegible] solent [illegible] et errare
[illegible] [illegible] [illegible] [illegible] non [illegible]
se dirigunt sed in tenebris se abscon-
dunt quia [illegible] lucem [illegible] [illegible]
[illegible] [illegible] in absconditis tenebris
habitabis [illegible] ad [illegible] [illegible] se [illegible]
[illegible] [illegible] sunt [illegible] luce [illegible]
[illegible] / [illegible] [illegible] [illegible] [illegible] (hec autem
[illegible] [illegible] lucem quia ista [illegible] nos
dirigit / [illegible] [illegible] / [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] ille [illegible] dei et fuit
ille in [illegible] [illegible] in luce stellarum
noctis Tercio dico quod ista lux [illegible]
[illegible] nos [illegible] [illegible] [illegible]
in medio [illegible] / lux enim [illegible]
[illegible] [illegible] nos [illegible] bona [illegible]
[illegible] [illegible] videtur nos [illegible]
[illegible] et [illegible] [illegible] et [illegible]
Sic [illegible] [illegible] [illegible] et
[illegible] in [illegible] [illegible] [illegible] et
[illegible] et [illegible] [illegible] [illegible]
in [illegible] luce [illegible] [illegible] [illegible]
in splendore [illegible] [illegible] [illegible]
/ [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] splendor [illegible] quod [illegible] [illegible]
sicut [illegible] [illegible] [illegible]
splendore [illegible] [illegible] / sicut
[illegible] [illegible] [illegible] / sicut
[illegible] [illegible] [illegible] / sicut [illegible]
[illegible] [illegible] et [illegible] et
[illegible] [illegible] lux [illegible] oculos [illegible]
sicut [illegible] in [illegible] [illegible] in [illegible] [illegible]
lux [illegible] apparere oculis [illegible]
[illegible] [illegible] [illegible] xv. lux oculorum

letificat animam / lux sapientie celestis
nobis delectat Jo. i. lux in tenebris
lucet / lux vero gratie vitam spiritualem anime
tribuit et nutrit quemadmodum dicitur Jo.
i. vita erat lux hominum Ideo est
lux [illegible] delectabilis multi sunt
hodie qui carent ista luce de quibus
dicitur / Ecce in video terram et ecce va-
cua erat et celos et non erat lux
in eis Sed queritur primo de eo quod
lux appetenda et ista lux eterne
claritatis felicitatis quam sancti in glori-
a habent qui tota luce choruscant
quia nihil est occultum quod ibi re-
veletur / nihil obscurum quod ibi [illegible]
tur / nihil dubium quod ibi solvatur
Civitas enim paradisi non eget sole
et luna ut luceant nam lucerna eius
est agnus sicut dicitur Apoc. xxi. Unde
notandum in paradiso est lux triplex
videlicet celestis lucem influentis
[illegible] luce assimilantis [illegible]
luce [illegible] Celestis enim influit
[illegible] deus [illegible] et [illegible]
[illegible] dicitur ad [illegible] lux
non erit [illegible] sed ad lucendum per diem
nec splendor lune illuminabit te
sed erit tibi deus in lucem sempiternam
et deus tuus in gloriam tuam. Secundo
lucem [illegible] assimilantes sunt [illegible]
sicut qui sunt specula [illegible] et
ad illuminandum [illegible] dicitur
Sap. xviii. Sanctis autem tuis maxima
erat lux et ipsa lux [illegible]
[illegible] / [illegible] autem
[illegible] enim [illegible]
totum est lucidum [illegible] apparet quod
est ignis non tamen ardens sed
[illegible] splendens [illegible]

loco ut dicitur illud Exo. x. Ubicumque
habitabant filii Israel lux erat et
breviter dico quod ista est lux appetenda
Quarto dico quod est quedam lux abhor-
renda et ista est lux humane sagacitatis
et mundane prosperitatis lux enim sapientie
mundane est tenebrositas apud
deum Sicut enim dicitur ad Ro. viii. Sa-
pientia huius mundi inimica est deo / le-
gi enim [illegible] non est subiecta
Sicut enim bubo habet oculos lucidos
[illegible] luce solis [illegible] fugit Sic
mundani sapientes oculos [illegible]
habent lucidos claros [illegible]
[illegible] luce solis i. sapientiam dei
fugiunt [illegible] et contemnunt / sapi-
entes enim sunt ut faciant mala bona
autem facere nesciunt sicut dicitur Jere. iiii
[illegible] causa est quod lux mundane
sapientie non [illegible] / ista enim est [illegible]
sic [illegible] peccatorum [illegible]
dicit Job in [illegible] est misero
lux [illegible] / [illegible] lux [illegible] morte
[illegible] / quia sicut [illegible]
[illegible] morte lux mundane sapientie de-
est sapientibus huius mundi / quemadmodum
dicitur Job xviii / lux impii extinguetur
Item lux [illegible] est
abhorrenda quia sicut lux [illegible]
[illegible] sunt minime
claritatis sic claritas mundane pro-
speritatis [illegible] i. [illegible] est
valde [illegible] et [illegible] et
[illegible] inducunt [illegible]
lux [illegible] sicut lux [illegible]
qui subito deficit [illegible] est [illegible]
lux lapidis [illegible]
[illegible] / est contra

sicut lux lune in qua amicus cum eo de
voluntate colloquitur / quia vero in
splendore solis peterent et in medio
se delerent ubi tam paulka potest
se deserunt atque tremunt / ista
tamen lux cito potest deficere et su
bito dissipari / quia videmus multi
tos sunt qui diligunt eum ad adversa
subito differunt et quando vel
alias de luce ad tenebras de
ducuntur / Unde de talibus dicitur Job
xxiiij Expellet eum de luce ad
tenebras et de orbe transferet
eum / Sed quia patet quod lux acci
multiplex dicitur / quia scilicet lux est ho
norabilis et illa in tenebris lucet
ad quem caritas hic respiciendo tamen
obscura illa lucet / super aspiciens / quamvis
eum caritas tenebris et adhuc
comparata eum et lux accreverit
omni caritate divina / nulla eum cari
tas ad illam mundi comparanda sed usque
gradu adimpleta quam super alios dicitur
despectum / Est enim lux amicitia
vere instructa qui lucet in ipsis vitae
sed in tenebris potest homo
sibi illi vero quam habere quod contrarium non
lucet. Est enim lux ydoneitas
sed diversis et splendentibus medi
cina et lux ut gradu quod illuminat ali
quem et sine qua nullus illuminat
Sapientia lucis sunt deus quia viri sa
pientes docent credere sapienti doctrine
per amicos qui sunt tenebre
benedicti in sensu dicunt lux i. veri
tatis. Est enim homini apparere
lucis vel aliud quod alius dicitur in
de ut probatur quia vere virgines sicut

quod agere debent per confessionem et de
cetero in ipsis actus lucis sint ipsi
modo sed tenebre non quod habentur
quia multi sunt non habentes hic lucem
et tamen non sunt lucentes sed dicuntur
omnia tenebrosa / multi enim sunt
qui comedunt lucem quia in eundem lucem
lucis dicitur in ore et corpore /
luce homines et qui sacerdotes capi
untur Ecclesiasticus xxv Solem ambulet agnus
et luna non debet lucem suam et
merito sicut aut luminaria celi et
debite suspicienda / Sol enim est spiritualis
religiosus / luna designat spiritualis secu
lares clericus / luminaria vero designant
spiritualis seculares laycos. quia vero
ipse tres partes ecclesie sed ubi in ignoran
tia et maiores sunt hodie quod plura
sunt tenebrosi et lucis quod dicitur
reverenter apparere dicuntur in quibus
tenebre sunt hodie super eos et
super totum corpus ecclesie diversos
per tenebras sicut tamen in die
luce / Est enim lux quod specialiter
quod solus in nocte lucet et apparet sibi
et in ipsis dei / et sic ipse in luce dicuntur
tenebre in tenebris dicitur quia filii huius
seculi prudentiores filiis lucis in suis
generatione. sed quando claritas solis apparet
et egredi incipiunt tamen ipsa lux parum
obscuratur et de deletur quod prius erat
tenebre quod lux istius lucis sicut non
apparet quia non est vera lux sed apparens
modo apparet xxv / Stelle non retinuerunt
lucem lucere. Ulterius vero tenebre
dicuntur attendendo eo quod oculos tenent
ne videant / Et mohel abnet quid dicit

tenebra quia obscuritas aeris ex caren-
tia luminis generata. Et in scriptura divi-
nitus tenebre multipliciter accipiuntur.

Tenebre:
- Superiores
- Inferiores
- Anteriores
- Interiores
- Exteriores
- Posteriores
- Subtiliores

Tenebre superiores sunt divine humanitatis quia sicut sol quasi videtur obtenebrari quando nube tegitur vel quando eclipsim patitur sic dei filius christus in-
est duobus modis quasi lune obtene-
bratus quando videlicet positus in nube
carnis [illegible] incarnationem et quando
eclipsim passus est per passionis afflictionem
demonstrauerunt cum eius dominus in [illegible] quod
quod possunt tenebris [illegible] sine
in [illegible] eius / depressi-
one [illegible] dicit [illegible] luce 23 quod
media die tenebre facte sunt super
universam terram / quia sic dicitur Joel
ii Sol convertetur in tenebras et luna
non dabit in sanguinem. Sol enim dei filius
conversus est in tenebras carnem assu-
mendo [illegible] in tenebris lu-
[illegible] [illegible] i. assumpta mortali-
bus caro sua / conversa est in sanguinem mor-
tem sustinendo. Sic ergo dicto quod tenebre
superiores significant divinam humanitatem tunc
enim fuit deus [illegible] in tenebris quod [illegible]
[illegible] fuit [illegible] quia [illegible]
esset lux quia in tenebris lucet tene-
bre tamen eam non comprehenderunt / Non
enim dei filius fuit comprehensus in illa
humanitate quia non esset [illegible] quando illam
humanitatem [illegible] [illegible] [illegible] implere
[illegible] [illegible]. Secundo dico quod tenebre
inferiores significant scripture profunditatem / abyssus
enim [illegible] sua profunditate tenebrosa
est et [illegible] quia lux solis [illegible] profun-
ditatis non attingit. Sic ergo [illegible]
est abyssus divine scripture et tanta

est ibi copia aquarum [illegible] quod [illegible]
suam profunditatem [illegible] est tene-
brosa et quasi nulli homini clara [illegible]
aut lucida [illegible] [illegible] dicitur quod tenebrosa
aqua in nubibus aeris [illegible] [illegible]
illi qui sunt in profundo maris in
tenebris solet oleum [illegible] in ore
[illegible] [illegible] solet videre et respirare.
Sic ergo si in profunditate sacre scriptu-
re videre volueris necesse est per oleum
divine gratie [illegible] ut tenebras ob-
scuritatis repellas / et sic de scriptura
dicitur [illegible] [illegible] xiiii [illegible] [illegible]
[illegible] tenebrosa et illuminans noctem
quia sic dicitur [illegible] in [illegible] fecit
de tenebris lucem splendescere. / Et
sic dicitur Job xii qui revelat profunda
de tenebris / tenebre [illegible] inferiores
super scripture profunditate. Tertio dico
quod sunt tenebre anteriores quia sunt
[illegible] [illegible] / [illegible] enim tene-
bris [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] dimisit v. dierum [illegible] tenebre
[illegible] lux [illegible] [illegible] [illegible] [illegible]
dicitur [illegible] v. [illegible] celum tenebris
et saccum ponam operimentum eorum. Sed
cum [illegible] semper sunt tenebrosi et
obtenebrati [illegible] [illegible] et [illegible]
[illegible] [illegible] et umbrose et obscuri-
[illegible] [illegible] [illegible] [illegible] et [illegible]
[illegible] / ut [illegible] possent [illegible]
[illegible] [illegible]. Tenebre non obscurabuntur
a te et nox sicut dies illuminabitur
sicut tenebre eius ita et lumen eius.
Quarto sunt tenebre anteriores quia
sunt [illegible] [illegible] [illegible] di-
[illegible] quia [illegible] [illegible] [illegible] ad bona

spiritualis et eterna quod ante nos sunt
[illegible] dico quod sunt tenebre interio-
res que sunt eciam obscuritates seu cul-
pe [illegible] Et iste sunt tenebre
[illegible] vel peccati que [illegible] [illegible]
tenebre que s. iste tenebre humi-
[illegible] colores nec abscondunt per
[illegible] verecundiam tollit timorem
mortis et scrupulositatem [illegible] Et
peccati [illegible] repellit per ignoranciam
colorem honeste [illegible] abscondit
pusillanimitatem verecundiam tollit [illegible]
[illegible] timorem [illegible] mortis [illegible]
[illegible] [illegible] male dele-
[illegible] mittit paradisum [illegible]
[illegible] dico tenebre peccati [illegible]
repelli quia s. ita obnubilat ocu-
lum intellectus quod non videt quod pertinet
ad salutem [illegible] Joh. [illegible] Qui am-
bulat de nocte offendit quia lux
in eo non est [illegible] Joh. 2 Qui odit
fratrem suum in tenebris est et nescit [illegible]
veniat aut quo vadat quia tenebre
excecaverunt oculos eius Et [illegible]
[illegible] veniat aut quo vadat quia s.
peccator non advertit [illegible]
[illegible] nec quo vadit [illegible]
[illegible] [illegible] [illegible] peccatores
[illegible] [illegible] [illegible]
[illegible] et [illegible] absque oculis
[illegible] [illegible] in [illegible]
[illegible] in tenebris Item habet tenebre
peccati colorem honestum abscondere [illegible]
[illegible] cum [illegible] [illegible] [illegible]
honestatis vel colorem [illegible] in [illegible]
oculis [illegible] [illegible] [illegible]
[illegible] totum corpus tuum tene-

brosum erit [illegible] [illegible] tenebris [illegible]
[illegible] [illegible] tollit peccator [illegible]
et obstinatus [illegible] in peccatis tenebris
non [illegible] [illegible] sedentibus
[illegible] [illegible] in [illegible] [illegible]
dicitur [illegible] Tenebre [illegible]
me [illegible] [illegible] me quod [illegible]
[illegible] tenebre [illegible] [illegible]
[illegible] peccatores [illegible] [illegible]
ubi non erat [illegible] Tenebre [illegible]
peccati faciunt [illegible] [illegible]
[illegible] [illegible] [illegible] et [illegible]
[illegible] per [illegible] et tremor ve-
nerunt super me et [illegible] me
tenebre [illegible] tenebre [illegible]
[illegible] faciunt tenebre cum est aptum
tempus ad dormiendum quia s. ille qui
sunt in tenebris peccati per delectaciones
dormire dicuntur [illegible] [illegible] bonum
opus non vigilat nec occupatur [illegible]
Tenebre [illegible] me et [illegible]
illuminacio mea in deliciis meis Et [illegible]
[illegible] ille qui sunt in tenebris peccati
non [illegible] [illegible] [illegible] via
[illegible] [illegible] tenebrosa [illegible]
ubi [illegible] [illegible] in [illegible]
[illegible] et [illegible] [illegible] quia
s. iste tenebre [illegible] [illegible]
[illegible] [illegible] quia [illegible] Job
[illegible] [illegible] in tenebris [illegible]
et in tenebris qui in luce [illegible]
[illegible] [illegible] fuit [illegible] pictore
[illegible] [illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible] [illegible]
qui videt [illegible] [illegible] quia [illegible]
[illegible] [illegible] [illegible] [illegible] et
[illegible] [illegible] [illegible] [illegible] de nocte
et in tenebris [illegible] et ideo
[illegible] erat quia [illegible] [illegible] [illegible]
que sunt in [illegible] [illegible] sunt [illegible]

prelati contenciosa. Illa vero que in tenebris
perpetrantur sunt opera viciosa. Unde ysa.
xxix. Ve qui profundi estis corde et
a domino absconditis consilium. Quorum sunt
in tenebris opera. Unde adverte quod inter
quatuor que conveniunt sibi in tenebris, videlicet
dormientes contemplantes ( Et cum contemplantes
[illegible] ) amatores et etiam
detractores latrones ) nec fiant in tene
invidiosi suspectores ) bris et abscondunt
patet Job v. ubi dicitur per diem incurrent tene
bras et quasi in nocte sic palpabunt in
meridie / patet cum dormientibus pariter
quorum domus semper sunt tenebrose. Et
cum luxuriosis [illegible] contemplantibus fiant in
tenebris patet quia quando talia opera vo
lunt sibi in absconditis et occultis
unde proverbiorum vii dicitur Considero vecor
dem iuvenem qui transit per plateas iuxta
angulum prope viam domus mulieris meretricis
gradiens in obscuro advesperascente die
in noctis tenebris et caligine. Et
cum detractoribus latrantibus habentur
sibi in tenebris i. in absconso et occul
to patet ecclesiastici v. ubi dicitur quod cunctis diebus
vite sue comedit in tenebris et
in curis multis et erumpnis et tri
sticia. Et cum invidiosis affla
tus fiant in tenebris patet quia viri
invidi semper sunt tenebrosi pallidi
et obscuri. [illegible] cum in tenebris
solet latere et magis [illegible] advenire
[illegible] sicut dicit [illegible] Job vii re
plebor doloribus meis usque ad tene
bras. Secundo patet quod sunt tenebre inte
riores que sunt criminum mortalium. Quarto di
co quod sunt tenebre exteriores que sunt
mundane prosperitatis / prosperitas enim mundi
tenebris comparatur [illegible]
dicta mala que fiunt [illegible]

operitur. Unde dominus loquens homini [illegible]
dicit ysa. lx. Ecce tenebre operient
terram et caligo populos / super te
autem orietur dominus [illegible] et psalmo
i. mundi peccatoribus dabo tene
bras mundane prosperitatis tibi vero orie
tur dominus plenus gratie et claritatis. Quia
sicut vespertiliones bubones plus diligunt
tempus noctis quod est tenebrosum
quam diei quod est luminosum. Sic
potentes plus diligunt tenebrositatem
prosperitatis quam claritatem spiritualis sanctitatis
unde Jo. iii dilexerunt homines magis
tenebras quam lucem. Iste sunt 3o
tenebre exteriores que sunt mundane
prosperitatis. Quarto dico quod sunt tene
bre posteriores que sunt corporis mortali
tatis. Eo quod tenebris comparatur quia
per eam homo luce vite privatur et
obscuratur Job xvii In tenebris
stravi lectulum meum. Et Job
xxxviii Numquid aperte sunt tibi
porte mortis et hostia tene
brosa vidisti. Unde contra iste sunt
tenebre post quas sperabat Job
ad lucem vite redire dicens Job xvii
Rursum post tenebras spero lucem
unde contra de morte [illegible] intelligi
potest [illegible] tenebras et
[illegible] nox in qua [illegible]
bestie silve. Iste sunt 4o tene
bre posteriores que sunt corporis mortalitatis
Septimo dico quod sunt tenebre sub
teriores que sunt dolorum adversitatum
et tribulationum mundi et inferni [illegible]
quod tenebrosum est [illegible]
et [illegible]. Unde de tenebris plenis
tribulationum sicut dicit [illegible]
x [illegible]

tenebre super universam terram egypti
Et Job v. Quale gaudium michi
est qui in tenebris sedeo et lumen
celi non video quod dicitur multis / debebis
vero infidelis desolacionis dicitur apocalipsis xxv
Simul vero mittite eum in tenebras
exteriores ubi erit fletus et stridor
dencium quod sic dicitur Jude i. isti sunt
sydera erratica quibus caligo tenebrarum
in eternum conservata est etc.

Ex quo deus proprie secundum veritatem
est incomprehensibilis Queritur de
infinitate divine essencie / quod infinitas
determinatur quantitati adquantitatem / finitum
quantitatis [illegible] determinatur per infini-
tatem / [illegible] adnectitur et sic
determinatur per incomprehensibilitatem / et quantitas
[illegible] determinatur per incircumscripti-
bilitatem et quantitas adduratur [illegible] de-
terminatur per eternitatem Et sic hic queritur
primo de infinitate divine essencie
Secundo de incomprehensibilitate divine essencie
Tercio de incircumscriptibilitate divine essencie
ultimo de eius eternitate / Circa ad
primum queruntur duo videlicet an divina essencia
sit finita vel infinita Secundo utrum
infinitas sit ei [illegible] quo [illegible]
[illegible] Circa ad primum queritur utrum
divina essencia sit finita vel infinita
dicitur quod finitum infinitum [illegible]
[illegible] dicitur finitum infinitum
subiecto [illegible] / [illegible] subiecto
[illegible] vel essencie [illegible] non [illegible]
[illegible] divine essencie [illegible] solum [illegible]
[illegible] aliquando [illegible]
[illegible] non [illegible] divina

essencia sit finita vel infinita [illegible]
[illegible] divina essencia [illegible]
[illegible] infinitissima [illegible]
[illegible] post [illegible]
est infinita [illegible] Et
[illegible] Si [illegible]
[illegible] non [illegible] multi [illegible]
[illegible] non possunt [illegible]
[illegible] Item [illegible]
est unum [illegible]
[illegible] aliquorum [illegible]
sic [illegible] ubi non [illegible]
[illegible] et [illegible]
divinitatis [illegible] et [illegible]
[illegible] nobis divinitus ex
[illegible] nichil [illegible] divine
essencie [illegible] / non est [illegible]
[illegible] esse [illegible] infinita
[illegible] deus [illegible] esse infini-
tum [illegible] / [illegible] finitum [illegible]
[illegible] deus est incircumscriptus [illegible]
[illegible] videlicet [illegible]
principalis [illegible] divine [illegible]
esse qui est / totum [illegible]
[illegible] pelagus
[illegible] infinitum et indeterminatum [illegible]
[illegible] et [illegible]
[illegible] infinitum dicitur [illegible] negative
[illegible] sine [illegible] infinitum
negative dicitur [illegible] finis [illegible]
dicitur infinitum [illegible] non finitum / et
hoc modo infinitum est quod non [illegible]
finiri [illegible] infinitum privative quod est [illegible]
finiri non [illegible] infinitum [illegible]
[illegible] dispositum sine [illegible]
adfiniendum / primo [illegible] essencia
est infinita [illegible] non habet finem

Infinitum etc.

sed est finitus omnium, nam cum est natura finiti. Videlicet si dicatur infinitus dispositive sic adhuc est infinita quia habet dispositionem dispositionem contra finitatis, dicimus enim aliquid finitum eo quod est quod non potest esse in pluribus [illegible] eius dispositio disposita [illegible] hoc quod divina essentia est in omnibus et extra omnia, et adhuc si esset infinita impleret illa, unde hoc quod est in pluribus non inclusa et complens illa, ymmo infinita si esset dispositio disposita contra finitatis. Secundo dicitur infinitus privative non potest dici infinita quia non est nata finiri, ymmo est terminus omnium. Ad primam ergo rationem dicendum quod finitus dicitur quod habet finem, infinitus vel habens finem, finis autem dicitur in uno [illegible] sic finitum et infinitum finis eo dicitur [illegible] et sic finitum et infinitum quod a fine accipitur solum quantitati competit, vel [illegible] in quantitate secundum quod eius extremo non est [illegible] sine divisione dicimus enim divisibile in infinitum, sive infinitum divisione. Videlicet quia [illegible] non est [illegible] in [illegible] dicimus in infinitum addicione. Videlicet [illegible] dicitur finitum et infinitum [illegible], et modo [illegible] finitum et infinitum dicimus. Alio finis dicitur [illegible] perfectio [illegible] dicitur finitum et infinitum [illegible], et sic non [illegible] infinita quia caret perfectione. Tertio dicitur finis [illegible] perfectio [illegible] finitum dicitur a fine [illegible] infinitum [illegible] dicitur infinitum, ymmo ergo non [illegible] quod finitum et infinitum dicitur in quantitate

est dicere infinitum in deo secundum quantitatem dimensivam et virtualis [illegible] et infinitum sunt circa quantitatem dimensivam necesse est in deo, quia talis quantitas non est in eo. Secundo [illegible] quantitatem virtualem [illegible] dicitur in eo infinitum, secundum quia est deo omnia in dimensione [illegible] et essentia, non potest esse in eo [illegible] quantitas [illegible] sit essentie, ubi autem [illegible] et essentia, quod est verum non est aliud [illegible] dicitur quod [illegible] dicitur duobus modis [illegible] complendo [illegible] dicitur [illegible] quia [illegible] est [illegible], [illegible] accipitur [illegible] in illis quod [illegible] ad finem, finis ergo [illegible] non [illegible] sed [illegible], quia ergo finitum dicitur quod aliquid finiatur [illegible] quia dicitur [illegible] non [illegible] est [illegible] ergo non est infinitus, finis ergo est finitus, ymmo ergo est finitus, et [illegible] non [illegible] quod [illegible] est [illegible] sit [illegible] quia est finis omnium quod sit finitus sed quod sit omnium finis. Nota quod finitum dicitur quod [illegible] absolutum, vel quia est [illegible] aliud, vel quod perficitur ab alio, et hoc modo [illegible] finitum dicitur a fine, finis enim [illegible] est, finis est [illegible] unde [illegible], et [illegible] Secundo ergo divine essentie non potest [illegible], quia non [illegible] absolutum, ymmo non est aliud essentia in qua non sit essentia, [illegible] si esset infinite [illegible] omnia alia et non [illegible]. Videlicet non est [illegible]

aliud simul cum alio comparatur / Similiter non
est absolute perfectum sed perfectum alicui
comparatum igitur non proprie dicitur finita. Secundo
secundum melior condicio creature debet dici
de ea sed magis dicitur de actu quam
de potentia sed finitas melior condicio quam
infinitas igitur magis dicitur in creatura
de finitate quam infinitate / Item omnis creatura
dicitur in actu quam in potentia sed comparata quod
esse plus quam actui creature potentie finitas debet
attribui. Dico quod infinitas Ad primum allegatum
dicitur quod licet ordinetur ad formam non
debetur ei esse finita [illegible]
ordinatur ad finem non debetur est esse finita
et prima omnis creatura ordinatur ad finem
sed in omni creatura non debetur est quod
sit finita Similiter in hiis que habent or-
dinem ad efficientem non debetur est esse
efficiens / sed in primo efficiente non est nobi-
litatis sed ignobilitatis Similiter in forma
esset ignobilitatis quod esset facta / et
similiter in forma quod esset finita / et
ubi esse efficiens / et finitas / et
finitas cum ista sunt nobilitatis in
creatura / quia ordinatur ad efficientem formam
[illegible] est efficiens primum
et forma forma omnium creaturarum [illegible]
ipsa ignobilitatis Et ubi [illegible]
sunt in illo nobilitatis Ad aliud
motivum dicendum quod deus est cum efficiens for-
malis [illegible] et finalis / secundum quod
duas formas causalitatis comparatur creature
[illegible] ad illud cuius sunt
ut [illegible] infinitudo est ut
[illegible] finalis sunt creature adequata
[illegible] finitas magna [illegible]

in [illegible] infinitas est sed non infinitas est
efficiens vel [illegible] sicut est in deo magis
infinitas dicitur in primo sed infinitas est
efficiens et [illegible] quia infinita est
infinita [illegible] pessima. dicitur in
potentia [illegible] infinita non in [illegible] quod ordinatur
ad primum ut ad finem sed in [illegible] quod ordi-
natur ad primum ut ad efficientem et [illegible]
et magis dicitur in primo hoc modo
quam si esset finita in primo Sed creatura
[illegible] quod [illegible] potentiam infinitam ad [illegible]
[illegible] non [illegible] tot [illegible] quod [illegible]
possit [illegible] magis dicitur
[illegible] efficiens et [illegible] esset
finita Similiter [illegible] dicitur
in [illegible] creatura magis dicitur [illegible]
[illegible] sunt [illegible] / [illegible]
[illegible] / quod [illegible] est [illegible] non /
Non enim esset [illegible] mortis [illegible]
[illegible] / [illegible]
finitas aliquando magis dicitur in
[illegible] non [illegible] / [illegible]
magis [illegible] aliam [illegible]
[illegible] efficiens quod sit
infinita [illegible] in [illegible]
[illegible] / [illegible]
[illegible] et infinita [illegible]
[illegible] esse infini-
tas et [illegible]
[illegible] creatura [illegible] pendet
et [illegible] creatura
sunt [illegible] infinitas alicui
[illegible] creature [illegible]
[illegible] finitas [illegible] finitas [illegible]
et finitas [illegible] / finitas [illegible] et

et finitum virtute / tot enim modis dicitur
infinitum / Secundo considerans finitum et
infinitum privative vel finite sic gratia Christi
est finita et non infinita / habet
enim terminum a quo est et hoc est principium
et finem ad quem est et hoc modo so-
la divina essentia est infinita Similiter si
accipiamus finitum privative sic adhuc gratia
Christi est finita quia anima Christi est
finite plenitudinis quia in quantum non finita Si
autem accipiamus finitum et infinitum
virtute sic gratia aliquo modo est finita
aliquo modo infinita / finita enim secundum quod dicitur
in Christo est gratia singularis persone aliquo
modo dicitur gratia unionis infinita
tamen propter gratiam quae est in Christo ut
est homo similiter non est in ipso gratia secundum quam
est caput et gratia unionis / dicitur
secundo gratia unionis secundum quod caput aliquo modo
infinita quantum ad virtutem influendi quia
potest influere in infinitum in membra
corporis sui Similiter gratia unionis
aliquo modo dicitur infinita secundum potentiam satisfa-
ciendi quia non solum pro tot peccatis
quot [illegible] pro satisfactione Nec tam
magna quam comparationibus si esset
Sicut dicit Anselmus peccatis ne tam
bonum tam amabile posset sufficere
ad solvendum quod debetur pro peccatis totius
mundi immo plus potest in infinitum vel
si mille essent plures totius mundi
in infinitum sufficeret ad illud solven-
dum. Ad 1 quod dicitur quod deus est in
ipsis non ad mensuram dicendum quod hoc
intelligitur non absolute sed secundum comparationem
ad alios homines quibus datur

gratia secundum mensuram donationis Christi Et
sic dicitur / ad Ephesios 4 unicuique datur gratia secundum
mensuram / aliis secundum mensuram secundum
eundem spiritum etc. quia ergo in Christo
erat gratia ubi ad omnia quae debetur
aliis per [illegible] / dicitur recepisse spiritum
non ad mensuram quia non recepit ad
mensuram aliorum unde Johannis 3 non
enim ad mensuram dat deus spiritum / Glossa: Deus
hominibus dat ad mensuram filio non
ad mensuram sed sicut totum ex se ipso
totum genuit filium suum sic et incarnato
filio suo totum spiritum suum non particu-
lariter non [illegible] sed universaliter
dedit

Consequenter queritur de infinitate
divine potentie quantum ad incomprehensibilitatem
Et queruntur duo / primo utrum divina
essentia sit comprehensibilis vel incomprehen-
sibilis / Et arguitur sic quod sic [illegible]
[illegible] comprehensibilis incomprehensibilis
[illegible] et [illegible] [illegible] [illegible]
divinam essentiam quia deus [illegible]
sine [illegible] [illegible] [illegible] [illegible]
divina essentia est incomprehensibilis [illegible]
[illegible] infinitum est deus et [illegible]
comprehensibilis [illegible] [illegible] [illegible]
valde [illegible] potest [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
apponit [illegible] [illegible] aut [illegible]
comprehendit Item [illegible] [illegible] [illegible]
est infinitum non potest comprehendi infinitum
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] comprehendi non potest

Contra hoc in principio [illegible] pro ea quod [illegible] in glosa tamen probatur aliter a [illegible] ut ex magnitudine [illegible] quod tunc esset possibile cognoscere quod philosophus in [illegible] supra comprehendit in quo indivisibilis sine glosa i. si aliquis potest perfecte cognoscere [illegible] quod est simul unde / intendebat ergo aliquis quod posset totum comprehendere sed non sequitur nisi esset possibile / non esset autem hoc possibile nisi totum [illegible] comprehendit ergo est comprehensibilis [illegible] supra id in quo indivisibilis sine glosa [illegible] dicitur eo sic est / sed sic [illegible] videtur sic sic / sed constat quod [illegible] debet [illegible] per comprehensionem ergo [illegible] aliquis intendebat per comprehendere. Solutio [illegible] quod per appellari comprehensio [illegible] quae adhaesio [illegible] aliis dicitur [illegible] cognoscit infinitum [illegible] / sic modo comprehensionem [illegible] quod deus est comprehensibilis [illegible] ad hoc [illegible] quod deus est [illegible] in [illegible] ut dimittam [illegible] comprehensio [illegible] aliud est [illegible] hoc modo [illegible] ad dicat [illegible] quae comprehendam i. potero aliquid cognoscere totum [illegible] dicitur et adhaesio [illegible] dicatur [illegible] cognoscit infinitum [illegible] modo [illegible] ad [illegible] dicit [illegible] comprehendit [illegible] / quod [illegible] non potest nisi [illegible] comprehendi non potest totum [illegible] quod deus [illegible] hoc modo [illegible] impossibile [illegible] comprehendi [illegible] impossibile [illegible] infinitum [illegible]

esse / [illegible] aliud solum comprehendi possum [illegible] / [illegible] impossibile est [illegible] obiectum simplex [illegible] non attingit attingit totum [illegible] attingitur totum comprehendit / [illegible] esse [illegible] attingitur aliquis / [illegible] simplex comprehendit / si [illegible] cognoscitur cognoscere [illegible] comprehensio [illegible] quod non [illegible] attingit totum ergo comprehendit / comprehendi [illegible] est [illegible] comprehensionem [illegible] / attingere vero est totum ad totum [illegible] non [illegible] totum [illegible] linea [illegible] ad [illegible] attingit [illegible] comprehendit [illegible] / [illegible] infinita [illegible] aliquis et [illegible] linea [illegible] comprehendit / [illegible] linea [illegible] ad [illegible] simpliciter [illegible] esse [illegible] in [illegible] et [illegible] esse [illegible] infinita [illegible] in [illegible] esse [illegible] / [illegible] ad alias [illegible]

non

[illegible]

ad primum dicendum quod est cognoscere de deo perfe-
ctionem sicut cognoscere de ipso quid est, et
cognoscere imperfectionem sicut cognoscere de eo
quid non est, sicut dicit Damascenus contingit de deo
cognoscere non solum quid est sed quid non est
cognitione quo quia cognoscatur de eo quod
non potest cognosci quantus est deus sed
cognitione qua cognoscatur imperfectum et
abnegationem aliorum ab eo cognoscatur
quantus est, ab eo enim cognoscimus quod
maior est quam omne creatum et quam omne quod
sic sicut dictum est. Ad secundum dicendum quod loquitur
apostolus de comprehensione seu adhesione quae
est apprehensio finis quae est idem quod appre-
hensio et non de comprehensione quae
est inclusio includentis et [illegible] ap-
pellatur velut comprehensio maior quam
comprehensio minor non includit neque
totam rem sicut loquitur apostolus ut comprehen-
dam i. apprehendam et adhaeream. Secunda
appellatur comprehensio visiva quando comprehen-
sio visio non est nisi totam rem vide-
at. Unde quod est comprehensio inclusiva
et non finiva. Ad tertium dicendum ad Ephesios 3 dicitur
ut possitis comprehendere cum omnibus sanctis
quae sit longitudo latitudo sublimitas et
profundum scilicet dei, longitudo scilicet eternitatis, latitudo
scilicet caritatis, sublimitas scilicet maiestatis, pro-
fundum scilicet sapientiae dei. Et sequitur ut impleamini
in omnem plenitudinem dei, quo ut intelligatur
apostolus dicit [illegible] secundum Augustinum quod [illegible]
apostolus non intelligit quod simus pleni
deus sed quod simus pleni deo quia de-
lectatur ut [illegible] sint capaces impleantur
divinitate, sed sicut ipsum comprehendimus totum
quod quidem ei quod est impossibile quia
creaturae infinitis modis ipsum comprehen-

dere nisi ipse, ex hoc sequitur sicut ei
convenit quod essemus pleni deo, et
quod in nobis videtur quod est impossibile. Et
apostolus hoc dicit de Augustino super id hanc
plenitudinem dei capiat in hiis verbis
intelligendum est ut putaremus nos hoc
idem futuros quod deus est dicitur
de aliquo minus quod deus habebimus
eminentes animas quae implebuntur
in omnem plenitudinem dei, sed quod
implebuntur pro suo animo [illegible]
hic sequitur quod essemus deus quia
nihil est aequale deo nisi deus, apostolus hic
dicit describendus est error iste
pro eius quae sic implebuntur ut sint pleni
deus sed ut perfecte sint pleni deo
quidem, ad tertium dicendum prout sequitur
cum eadem profunda dei i. facit nos
sonare sed quod facit nos sonare
cognoscimus de profundo, sed sic cum eadem
profunda dei cognoscimus quo comprehen-
dimus [illegible] quod verum est quod spiritus
facit nos sonare cum sed non
omnem videmus [illegible] non est comprehensio
quod [illegible] in hoc dicitur [illegible] spiritus
cum ad plenum totam rapere solida
omnia plenius [illegible] quando
quod est solido dei sicut mentitur impleri
[illegible] cognoscendo sed spiritus est solido totam
sapientiam divinam quae est ipse deus quo potest
sicut ut plenum ad cognoscendum totam
sapientiam quae est deus quo potest ipsum comprehendere
de [illegible] quia cum dicitur ad [illegible] totam
sapientiam [illegible] et profunda [illegible] unde
ibi [illegible] totam [illegible] et
dicendum quod cum cognoscendo [illegible] dei videtur
[illegible] ut plenum sed non sequitur

quod comprehendat

q[uod] comprehendat quia totalem pulchritudinem
non attendit tertio adducit secundo tertio
ad representationem vii dicit in li° lxxx
iii q[uestionum] ubi imago et pulchritudo non continuo
est equalitas ut in speculo est ergo
quia de illo expressa est / est etiam
nature pulchritudo non tamen equalitas quia mul
ta desunt eius de qua expressa est
vel dicit quod licet possit ubi se ut pulch
ritudine adequare [illegible] divine superius
totam non tamen totum [illegible] superius dicto
est de puncto alunea

Secundo [illegible] dicitur quod [illegible] divine essencie imperfecta / cum enim dicit
in [illegible] visio divina est [illegible] in [illegible]
bus [illegible] omnem modum [illegible] videbit
[illegible] totum non plus unus quam alius [illegible]
eo [illegible] [illegible] unius cura non
[illegible] erit in [illegible] eius [illegible]
alia [illegible] totum [illegible] / [illegible]
est deo quod unus plus [illegible] in
[illegible] divina quam alius [illegible]
[illegible] theologia [illegible]
[illegible] [illegible] deus [illegible]
pulchritudinem [illegible] sed dicitur quod
deus [illegible] / [illegible]
est quod deus [illegible] pulchritudinem
[illegible] [illegible] sed ut
[illegible] ut [illegible] deus
[illegible] videbitur non pulch
ritudinem [illegible] pulchritudinem [illegible] / [illegible]
[illegible] unus quam alius [illegible]
[illegible] videbitur [illegible] preterea [illegible]
[illegible] alicui [illegible] dicitur quod divi
nitas visionis [illegible] [illegible] preterea
[illegible] vel [illegible] / et [illegible] modum
[illegible] [illegible] / [illegible]
vel [illegible] divinitatis visionis

sic dicimus quod alius videt lucidum
alius tenebrosum / [illegible] modum
[illegible] sic alius videt rem medi
ante vitro rubeo / alius mediante
vitro albo [illegible] quod
alius videt [illegible] quod [illegible]
obtusus / dicit ergo quod diversitas visionis
dei ut hic non [illegible] preterea
[illegible] causa [illegible] est
[illegible] abundantius videtur [illegible]
[illegible] / [illegible] v. i.
et [illegible] diversitas quia
alius videtur [illegible] hic in [illegible]
[illegible] pulchritudinem [illegible]
Sicut videtur [illegible] alius albus
et alius albedo [illegible] diver
sitas visionis [illegible] ut [illegible]
rei [illegible] / [illegible] modum [illegible]
quod non videbitur pulchritudinem al
[illegible] videbitur [illegible]
[illegible] diversitas [illegible]
Sic enim dicit [illegible]
[illegible] est in [illegible]
rei [illegible]
[illegible] / quia [illegible]
[illegible]
[illegible]
in hoc / [illegible] eadem
non [illegible] oculus [illegible]
[illegible] plus decem videt [illegible]
alius Sic ~~[illegible]~~
~~[illegible]~~
~~est [illegible] ille [illegible]~~
~~[illegible] plus [illegible] videt quam~~
~~alius~~ Sic [illegible] divina [illegible]
[illegible] in [illegible] [illegible] quam
est [illegible] ille [illegible] per
[illegible] plus [illegible]
[illegible] quam alius [illegible]

perspicue sicut enim stella differt a stel-
la in claritate sic corpora glorificata
differunt in claritate ita etiam anime
differunt in claritate in gloria ista lux
divina essentia sit simplex et impar-
tibilis tamen est diversa visione comprehe-
hendentis non comprehensive sive dicendum
quod obicitur de participatione dicendum quod
non dicitur divina essentia participa-
bilis quia trahatur in partem sed participa-
tio ista refertur ad effectum scilicet illustra-
tionis secundum quam dicitur divinus participatione
dicunt autem isti participationes est
comparative participationem non comprehensive dicitur
prima sic dicit philosophus in libro de causis
causa prima se habet ad res omnes
secundum dispositionem unam non tamen omnes res
secundum dispositionem unam ab ea recipiunt
influentiam sicut dicitur in radio secundum dispositionem
unam quantum est de se se habet ad omnes
non tamen omnes eodem modo se habent ad
receptionem radii illius lucis primo
quoniam non habet corpus receptionem
et quod condicitur [illegible] illa diversitas
effectuum est propter recipiendum
sic est in receptione radii divine
lucis et sic aer purior aliter
recipit lucem quam aer tenebro-
sior sic est hic

Queritur de incomprehensibilitate divine essentie
quantum ad incomprehensibilitatem absolu-
tam et quantum ad comparationem in
rebus. Et primo queritur an divina
essentia sit incomprehensibilis. Secundo
an incomprehensibilitas sit divine
essentie propria. [illegible]
queritur an divina essentia sit

incomprehensibilis obicitur sic dicitur circum-
scriptibile quod aliquo loco vel tempore vel
comprehensione comprehenditur incircumscriptibile
quod nullo horum continetur sed deus nullo
horum continetur ergo est incircumscriptibilis
Item in corpore in [illegible] est quod videtur
ad [illegible] adversus quod dicitur
[illegible] quod videtur [illegible] in quo
[illegible] ergo non comprehendit lux sive lux
divina in demonibus sed omne quod est
ita in aliquibus quod non est ab alio est incircum-
scriptibile ergo deus est incircumscriptibilis
[illegible] non posset in [illegible] ergo [illegible]
[illegible] [illegible] disciplina [illegible]
[illegible] ergo [illegible] non est in [illegible]
ergo est [illegible] ergo incircumscriptibile
[illegible] quod divina essentia est incircum-
scriptibilis quia non habet ut essentie
[illegible] vel loco vel tempore vel
comprehensione comprehenditur [illegible]
quod [illegible] respondetur anima [illegible]
[illegible] quod anima ad deformitatem [illegible]
quod [illegible] malo [illegible] dicitur
quod [illegible] dicitur [illegible] respondetur anima
[illegible] [illegible] contentus est quod dicitur
[illegible] respondetur anima sua
et deformitate concedo ergo quod deus
non est in rebus [illegible]
[illegible] ad deformitatem vel malicia
vel defectu quia sic videtur quod deus
esset cum defectu vel deformitatibus
in rebus [illegible] tamen rebus est [illegible]
condicione sua absque [illegible] essentie
[illegible] potentie non tamen secundum omnem
modum [illegible] et sua
difformitas [illegible] causa
[illegible] quod [illegible]

fictus et sic est deo dissimilis et
sic spiritus disciplinae ipsum effugiet
non tamen inquantum [illegible] [illegible] dicta
Secundo quaeritur utrum incircumscripti-
bilitas sit propria divinae essentiae Et arguitur
quod sic deus dicitur ipse hoc incircumscrip-
tibilis solus deus est sine principio sine
fine etc / omnia continens nulla comprehen-
sione contentus Et damascenus dicit ipsum
deum ipsum ex eo quod hoc deus
[illegible] [illegible] et [illegible] nullo loco
circumscribitur solus autem deus est incircumscriptibilis
Contra arguitur [illegible] v. quo aliquis
[illegible] [illegible] [illegible] [illegible]
[illegible] dicit [illegible] Cum dicuntur angeli
localiter [illegible] non possunt [illegible]
[illegible] a [illegible] [illegible] [illegible] [illegible]
[illegible] angeli dicuntur localiter non tamen
circumscriptibiliter Non ergo solus deus est
incircumscriptibilis Item ubi localiter non
[illegible] [illegible] [illegible] / ergo [illegible]
sit ubi circumscribitur / non circumscribitur
[illegible] quod incircumscriptibilitas est propria divinae
essentiae / [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] quod [illegible] [illegible] [illegible] [illegible]
[illegible] dicit angelus [illegible] [illegible] [illegible]
[illegible] cum deo [illegible] [illegible] [illegible] [illegible]
[illegible] est circumscriptus / [illegible] [illegible] [illegible]
incircumscriptus [illegible] / circumscriptum est
quod cum alicubi totum est non potest alibi
simul esse quod de solis corporibus [illegible] In-
circumscriptum vero quod simul est ubique totum
quod deo soli intelligitur [illegible] [illegible]
[illegible] circumscriptum simul et in-
circumscriptum est / quod est alicubi sic totum
quod simul potest esse totum alibi non tamen
ubique quod de creaturis spiritualibus con-
venit Et ponit [illegible] [illegible]

Si quidem anima non esset tota in sin-
gulis membris sui corporis non sen-
tiret tota in singulis / sed licet anima
sit ubique in suo corpore non tamen
alibi quam in suo corpore est / et
anima [illegible] est incircumscripta [illegible] [illegible]
corporis [illegible] [illegible] [illegible] Similiter
in angelis / [illegible] [illegible] circumscriptus
est angelus / quod autem dicitur [illegible]
circumscriptus [illegible] [illegible] [illegible] [illegible] cor-
poris / [illegible] [illegible] [illegible] [illegible] quod angeli
circumscribi non possunt [illegible] [illegible] [illegible]
[illegible] corpora / et [illegible] [illegible]
[illegible] ibi [illegible] [illegible] dicitur ibi [illegible]
v. localiter dicitur quod circumscribuntur [illegible]
loca [illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] corporum [illegible] [illegible] angeli [illegible]
incircumscriptibiles [illegible] [illegible] [illegible] [illegible]
[illegible] circumscriptione [illegible] loco [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in aliquo
loco non circumscribuntur [illegible] quod est [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] creaturae
[illegible] [illegible] [illegible] [illegible] aliquibus
[illegible] circumscribuntur [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] ergo incircumscriptum
est quod nec loco nec [illegible] sine [illegible]
[illegible] nec fine circumscribitur / quod soli
deo [illegible] / licet autem angeli [illegible]
[illegible] [illegible] non circumscribuntur loco
nec [illegible] / sine [illegible] circumscribuntur [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] non
[illegible] [illegible] [illegible] incircumscriptibilitas
Dubitatur de [illegible] divinae essentiae
An deus sit alicubi vel nusquam vel
[illegible] An deus sit ubique Et
quod est deum esse ubique [illegible] [illegible]

conveniat ei esse ubique. An sit ei
proprium esse ubique

Ad primam dubitacionem cum queritur an
deus sit ubique vel in omni loco vel
tempore Respondetur quod Boecius in libro de trinitate
deus est ubique ita dici videtur non
quia sit in omni loco sed quia omnis locus ei
assit ad ipsum capiendum cum ipse non
capiatur in loco. Est ergo esse in lo
co multipliciter ut dicatur esse in loco conti
neri a loco, vel esse in loco id est non
deesse loco sed ei esse presentem et re
plere locum, primo modo non est deus in loco
sicut continetur ita quod non est in loco ut
contentus a loco. Secundo modo est in loco
proprie, non tamen ut dicatur replere locum
materialiter sed virtualiter sicut dicit Augustinus
ad dardanum, quod aliter dicitur sapientia
replere sapientem et aliter vas, eo
modo quo sapientia replet sapientem
eo modo divina essentia replet
locum, sapientia enim non maior est
in maiore nec minor in minore
Sic deus est in locis virtualiter
et consimiliter in hoc quod dat locis
esse et virtutem qua replentur. Ex quo
patet quod deus est in loco aliquo licet
non sit in loco diffinitive ita quod
sit in uno loco et non in alio
Ex quo ulterius patet quod deus non est
in loco sicut illa condiciones secundum quas alie
res sunt in loco scilicet quod ipsum est in
loco et in eo vel ut generatum vel
ut salvatum vel ut conservatum, deus
enim non continetur a re, nec salvatur
nec a re conservatur, ille sunt
condiciones loci penes quas locus perficitur

ab eis sunt locatum, sed alia est presencia
loci sicut licet non possibilis abesse
quod est in ipso. Et sic hoc deus est
in loco, dicuntur enim loca vacua
et infinita nisi impleantur locato propter
hoc locus dicitur inseparabiliter locati
deus autem perficit locum dando ei
virtutem qua continet et salvat et sic
est in eo et non quod ab eo continetur
et salvetur et sic replet ipsum locum
virtualiter. Sed de ipso proposito quod ponit
Boecius in libro de trinitate deus ubi in omni loco cum
dicitur quod ubique est, dicitur aliter quod sicut
deus est in omni loco non est incapienda
sine determinacione. Negaciones
enim veriores sunt affirmacionibus
et propter hoc exhiberi non solum videtur
tolli ab eo alie condiciones exi
stendi in loco, immo etiam ipse loca
habere dicitur esse in loco. Et propter hoc
ut concedatur, sed addi deus est in omni loco
circumscriptive vel contentive, et in
hoc sensu sic est solus deus et alicubi
Et in alio sensu de loco in omni
esse dicitur quia ubique est. Sed
de hoc proposito deus est in omni tempore dicit
ad dardanum, deus est ubique et
in tempore, ubique quia in omni est ab
sens, in tempore quia non continetur et
aliquando dicitur hoc est vel deus est
in tempore, et sic solus deus est ubique
et convenit sibi ubique unde
probatur de adventu loco scilicet quod
hoc deus est ubique, cum dicitur ubique
est, quia in omni est absens Responsio
nem tamen sic negativo nusquam est

absens in affirmatiua / sensus est
presens est omni loco Ex hoc autem deus
est incircumscriptus quia continet omnem depen-
dentiam eius a loco / et propter hoc dicitur
incircumscriptus quia non continetur hiis quibus
est presens Non enim dependet a loco
secundum locum et modum [illegible] Et Ratio
quare alia ratione deus est ubique / et deus
est incircumscriptus / dicitur enim eius incircumscriptio
quia est posse eius non indigens alio
vnde non notatur hic habitudo eius
ad rem aliam / sed cum dicitur deus est
ubique notatur habitudo eius ad rem
aliam que est habitudo repletiui ad
repletum / et cum dicitur deus est
eius incircumscriptio /
Ad secundum dubium de diuina essentia sit
ubique / dicit augustinus omne quod clauditur
aliquo certo loco vel tempore minus est / quod
quod nulla lege loci vel temporis cohibetur
[illegible] nichil est / nullus
locus [illegible] cohibet sed ubique et
semper est quod competit soli deo per
ista solus incircumscriptus est et cetera
Loquuntur autem doctores quod deus ubique est
Ratio quia alteri ubique dicit quod dicitur
summam multitudinem omnium ubi / hec
autem summa multitudinis potest intelligi
secundum distinctionem vel secundum indistinctionem Si secundum
distinctionem non competit deo esse ubique quia
non est possibile in loco [illegible] contento
[illegible] per distinctionem quia [illegible] in parte non totum
in qualibet parte Sic non dicitur deus ubique
Si vero dicatur secundum indistinctionem sic dicitur
deus ubique / et tunc idem est dicere
quod deus est ubique quod deus in ubi-
que est totus et similiter / quia sic
dicit augustinus Sic anima est in qualibet parte

corporis sui tota Sic deus in
suo modo / Tertio et ubique potest
[illegible] adorari ubi / nisi enim
esset ista presentia sequeretur quod esset
creatura [illegible] in suo esse
Sed quod nobilius est [illegible] quod potest [illegible]
[illegible] rem [illegible] et
absens et [illegible] quod non potest
[illegible] rem nisi [illegible] in illa
sed quod est nobilius [illegible] et [illegible]
[illegible] deo attribuendum [illegible] igitur
et [illegible] deus aliquam creaturam
absens et non [illegible] non
est ubique Ratio quia aliquid nobilius
est in hiis que sunt apud nos quod esset
[illegible] in primo Dico quod nobilius
sit in creatura quod est apud nos [illegible]
rem absentem [illegible] esset [illegible] ignobi-
litatis in deo quia [illegible] ponitur
[illegible] eius se [illegible] ubi non
esset sua essentia et ita quod non esset
ubique sua [illegible] essentia / et ita
ponitur in ipso [illegible] / [illegible] quod
est in ipso [illegible] et essentia ubique [illegible]
[illegible] essentia [illegible] non [illegible]
[illegible] ut [illegible] rem absentem [illegible]
Sed dicitur quod est [illegible] in deo [illegible] et
actio quod agit sed hoc sunt eadem / sed deus
sine actione se habet ad aliquas creaturas
mediate / quia deus creat immediate
creaturas et postea natura agunt
[illegible] / [illegible] deus
[illegible] quo [illegible] creatura
mediate [illegible] ad diuinam actionem
quod non est [illegible] actio diuina nisi [illegible]
[illegible] quo [illegible] diuine essentie quod
est non [illegible] in aliqua creatura Ratio.

quod numquam est processus causatorum adeo
mediate tamen primo vel semper im-
mediate vel mediate et immediate
simul unde sic in processione creature
aliquid procedit adeo immediate sicut
filius a patre et aliquid mediate et imme-
diate sicut spiritus sanctus qui procedit imme-
diate a patre procedit, mediate inquam
procedit a filio qui est a patre, et non
est ibi aliquid quod procedit tantum mediate.
Sic eciam est in processu causatorum ex
causis, creatura enim procedit a deo
immediate, scilicet procedit a deo im-
mediate, scilicet mediante generali a ipso et
mediate, mediante quod procedit a creatura pro-
ximam a deo. Similiter ex parte ista
prima enim nulla adeo processerunt im-
mediate, ubi tamen sunt corpora
corporibus mediate et immediate adeo
procedunt, mediate tamen mediante corporibus
prioribus, mediante vero a deo immediate
prima numquam aliquid causatum operatur in
suo effectu, quin prima causa magis operatur
in eodem et ideo non est aliquid causatum
in quo non sit sua actio immediate
sine quo.
Ad tercium dicendum quod cum deus esse ubique
scilicet ut sit idem quod deus esse in quolibet lo-
co, Ratio quod est locus corporalis. Et
quod deus non locus corporalis est finis
eius quod continet sed id quod continet et con-
tinetur. Est eciam locus spiritualis
de quo in deum, est autem intelligibilis
locus ubi intelligitur incorporea
et intelligibilia non autem corporalia
continentur sed intelligibilia. Est autem
locus corporis qui scilicet primum celum
quod continet visibilia et invisibilia. Et
quod deus celum continet visi-

bilium et invisibilium causatum. Supra eundem primum
intellectualium autem spiritus et omnia
sensibilia concluduntur et continentur.
Similiter est locus spiritualis continens
ubi sunt spiritus deus dicit Gregorius in omnia
intellectualia ubi in deo continentur quod sanctus
totus locus spiritualis spatialis est
terminus sine termino. Hic proprie non dicitur
in loco esse scilicet omnis causatum continens
intra se circumscripta et limitibus
ab omnibus primus loci ratio dicitur modi ipsius
eius quod est ubi. Uno modo ipso loci
corporalis ratio dicitur modus ipsius eius
quod est ubi sicut describit philosophus dicens
ubi est circumscriptio corporis ab alia cir-
cumscriptione procedens. Similiter modo ipso
loci spiritualis ratio dicitur ubi deus dicitur
in loco esse et cum sanctus deus ubique
est in se ipso ipse est cum ubique est
in semper ipsa quodammodo, secundum deum ergo ubi
nullus potest ratio dicitur loco corporali et
spirituali deum esse ubique est deus non
esse unum ubi et nullum ubi deus esse,
et hoc est quod dicit Augustinus quod deus esse
ubique est deus nusquam abesse. Ergo
supposito ubi, cum sit ubi spiritualiter
ubi quod ratio loco ipso spirituali et
corporaliter ubi quod ratio dicitur loco ipso circum-
scriptionis, quod primum celum non sit locus cor-
poralem nec spiritualem, dicendum quod quo ad de-
terminationem loci ipsius corporalis, quo ad
esse tamen sit locus ipsius spiritualis in
circumscripto sine essencie terminacione ratio
non dicit deum esse in omni loco, et ubique
et in omni re. Et ergo dicitur deus est
ubique notatur huiusmodi in plenitudine adim-
pletio totius sensus est, deus est ubique

i. deus est presens omni ubi et replens
omne ubi / et similiter deus est in omni
loco. i. deus est presens omni loco et re-
plens omnem locum unum aliud et aliud
dicatur pro parte / quod autem dicitur deus est in
omni re notatur habitudo continentis ad
contentum [illegible] deus dicitur quod omnia continet et
comprehendit Respondeo quod hoc intelligitur non sicut
continens ad contentum [illegible] sit locatum
omne quod continet / [illegible] non [illegible]
quod aliquid esset localis nisi corpus
non eo modo quo locus dicitur limitative
aut circumscriptive [illegible] Item nota
corpus est continens [illegible] virtuale [illegible]
[illegible] / virtuale est corpus [illegible] et
[illegible] [illegible] sed anima virtualiter continet
corpus / deus autem est virtuale continens
animam et corpus [illegible] eodem est anima
non conclusive / et corpus autem non conclu-
sive Ergo non quod ipse est continens
animam sicut anima corpus / dicitur esse in rebus
sicut anima in suo corpore et in singulis
membris tota [illegible] notandum quod ipse
est continens corporum dum non esse in deo
Et sic cum dicitur deus est in omni loco
notatur habitudo replentis ad omnem
locum Similiter cum dicitur deus est ubi-
que notatur habitudo ut replens et
presens ad omne ubi / cum dicitur deus
est in rebus notatur habitudo continentis
intus ad ea que continet / et sic licet
[illegible] deus est in rebus [illegible] quelibet res
sunt in deo
Ad quintum dubium utrum deo conveniat ab eterno
esse ubique Respondeo quod cum dicitur deus est
semper [illegible] eius in est semper
sunt duo scilicet principale et connotatum
quia hic semper supponit [illegible] vel
presens diu / et hoc est principale

connotatum est respectus ad omne tem-
pus quod sibi [illegible] similiter est
deus est semper i. deus est [illegible]
et [illegible] alicui [illegible]
[illegible] Similiter ubique dicat plenitudinem
divine bonitatis connotando tamen respectum
ad omne ubi in creatura Nam deus
comparatur ad ea ut bonitas vel causa
[illegible] / et sic [illegible] bonitatis quod comparatio
est comparatur ad omne tempus quod
[illegible] designatur cum dicitur deus est
semper [illegible] plenitudo sue bonitatis
ad omnem creaturam [illegible] ad omne ubi
replendo in creatura comparatur quod comparatio
designatur cum dicitur deus est ubique / hec
enim designatur [illegible] bonitatis divine
et iterum ad omne ubi replendo
unde sic sensus est / deus est presens omni
ubi replens omne ubi / et principaliter
designatur presentia replendo bonitatis
divine cum dicitur deus est presens [illegible]
connotatum cum dicitur deus est replens
omne ubi / [illegible] autem respectus connotati
[illegible] est / [illegible] [illegible]
vel [illegible] vel [illegible] Si
dicatur [illegible] sic [illegible] dicitur ab
eterno deus est [illegible] deus ab eterno est
[illegible] quod [illegible] non [illegible]
alicui [illegible] Similiter hoc modo ab eterno
est ubique ut sit [illegible] bonitas divina
apta est replere omne ubi. Si autem
dicatur connotatum [illegible] sic hoc non
est verum ab eterno deus est ubique [illegible]
sic notaretur quod ubi esset ab eterno
unde sic deus non dicitur creator ab
eterno / dicitur tamen deus ab eterno [illegible]
creator [illegible] ad creaturam
[illegible] [illegible] / [illegible] in tempore

dic extra esse deus est ubique / deus est semper

Ad quintum dubium dicitur aliqui quod deo convenit esse ubique [illegible] eidem deus est esse ubique / scilicet ita intelligitur quod non sit dependentia eius ab ubi / et ubi dicit [illegible] ad [illegible] in se ipso deus est / et ubique / ubique quia nusquam est absens in se ipso quod non continetur [illegible] quibus est presens / et [illegible] [illegible] deus est ubique non [illegible] hic / deus est in se ipso [illegible] [illegible] post [illegible] [illegible] presens omni ubi sine dependentia eius ab ubi / et [illegible] alia [illegible] non est [illegible] [illegible] nisi soli deo quod sit ubique nisi [illegible] / [illegible] quod ad hoc quod res aliqua sit ubique requiritur quod sit eius separata non dependens [illegible] natura sit [illegible] [illegible] / [illegible] soli deo / et si [illegible] [illegible] ubique / deus quia [illegible] [illegible] velit esse ubique [illegible] eam ubique non [illegible] esse posse / ut separata [illegible] dependens [illegible] [illegible] [illegible] [illegible] [illegible] et ad [illegible] [illegible] tota [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] corporis tota dimensione et ubique / et tota dimensione [illegible] [illegible] [illegible] / [illegible] [illegible] quod [illegible] [illegible] [illegible] ubique [illegible] quod licet [illegible] [illegible] [illegible] dimensione toti [illegible] [illegible] non [illegible] hoc scilicet quod [illegible] [illegible] ubique licet [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quod [illegible] esse [illegible] [illegible] [illegible] esse ubique [illegible] [illegible] [illegible] [illegible]

[illegible] non [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] esse in [illegible] [illegible] simul [illegible] tamen est in pluribus quod non est ubique / ut potest esse / quia [illegible] [illegible] non posset [illegible] [illegible] [illegible] quam [illegible] hec [illegible] [illegible] non [illegible] esse [illegible] et [illegible] [illegible] corporis / quod [illegible] est [illegible] deus [illegible] [illegible] [illegible] posset esse ubique et si poneretur quod nichil aliud esset nisi [illegible] et [illegible] et esset ubique / adhuc tamen posset [illegible] [illegible] deus non posset [illegible] / et [illegible] [illegible] non posset dici ubique / licet [illegible] [illegible] [illegible] esse [illegible] / et [illegible] [illegible] si [illegible] [illegible] quod nichil sit [illegible] nisi [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et ubique / [illegible] licet [illegible] [illegible] esset ubique [illegible] [illegible] [illegible] [illegible] non [illegible] [illegible] deus esset ubique / quod non [illegible] [illegible] ubi esset quod posset esse et si [illegible] [illegible] quod [illegible] [illegible] esse ubi [illegible] / [illegible] [illegible] [illegible] esse / quod [illegible] [illegible] quod [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] esse [illegible] [illegible] / [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] alteram [illegible] [illegible] / et [illegible] [illegible] [illegible] [illegible] alterum possem [illegible] [illegible] non [illegible] quod talis voluntas [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] / [illegible] [illegible] [illegible] [illegible] posset velle [illegible] [illegible] ubi / [illegible] [illegible] [illegible] [illegible] / quod tamen nichil potest esse ubique [illegible] nisi deus si [illegible] vellet esse ubique [illegible] velle esse deus quod non potest velle [illegible] [illegible] / licet posset [illegible]

nature quod est simplex

Quantum de gratia dei in rebus dicitur in rebus primo autem dicitur ... ex hoc sequitur quod deum esse in rebus ... non inclusum, extra non exclusum. Et ubique est totus deus et quod nihil aliud est ipse/ deum autem esse in se est sic esse ipse ... adhuc ... Et istis tribus modis generaliter deus est in ... hic ... [illegible] ... Cum ... deus ... modo ... cum primo ... Et istis tribus modis tangit ... [illegible] Si ascendero in celum tu illic es/ et tangit modum ... deum essentia ... Si descendero ad infernum adest tangit modum ... presentia ... et ... [illegible] ... potentia ... [illegible] ... tribus modis sit in rebus et ... [illegible] ... tangit triplicem modum ... [illegible] ... et ... distinctio ... modo ... [illegible] ... tria ... [illegible] ... et distinguit ... modi ... in rebus ... [illegible] ... separatim ... [illegible] ... in ... [illegible] ... et ... [illegible] ... dignitatem ... [illegible] ... cum

attingit omnem rem ... [illegible] ... sunt ... et sic ... [illegible] ... attingit omnem rem ... in rebus ...

Sed utrum omnes res sint in deo ... [illegible] ... res sunt in deo ... [illegible] ... sunt in deo ... [illegible] ... esse ... [illegible] ... esse ... essentia ... in rebus ... esse ... [illegible] ... sunt res in deo ... [illegible] ... in rebus ... [illegible] ... esse ... [illegible]

Sed ... [illegible] ... modo ... [illegible] ... [illegible] ... [illegible] ... [illegible]

Sed ... [illegible] ... [illegible] ... esse ... [illegible]

dum

dum

[illegible]

aut natiua possit esse [illegible] intellectum. Utrum sit in [illegible] [illegible] intellectiuum ~~utrum sit vel possit~~ utrum possit deus intellectui vel esse in [illegible] [illegible] datum

Ad primum dubium [illegible] illud esse [illegible] [illegible] [illegible] aliqui in creatura [illegible] quod deus esse [illegible] ponit [illegible] creaturam in [illegible] quod [illegible] est similitudo quam [illegible] est [illegible] actu [illegible] [illegible] actualis [illegible] [illegible] [illegible] [illegible] addit [illegible] [illegible] [illegible] deus [illegible] [illegible] [illegible] [illegible] [illegible] ad [illegible] / hic ab eo longe [illegible] [illegible] qui [illegible] difficultas [illegible] / [illegible] [illegible] qui eius similitudinem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] longe esse [illegible] [illegible] [illegible] / [illegible] [illegible] sic sit atque [illegible] [illegible] [illegible] [illegible] / [illegible] aut [illegible] [illegible] [illegible] [illegible] qui [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] est similitudo quam [illegible] est [illegible] [illegible] esse [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ut [illegible] [illegible] [illegible] quod similitudinem [illegible] [illegible] [illegible] [illegible] qui eius similitudinem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] ad [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] esse [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] esse [illegible] [illegible] esse [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Ad secundum dubium utrum deus sit in sacramentis [illegible] in [illegible] [illegible] deus [illegible] in sacramentis [illegible] [illegible] [illegible] non [illegible] [illegible] [illegible] est in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ad [illegible] [illegible] [illegible] [illegible] ad [illegible] [illegible] est in [illegible] / [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] est [illegible] [illegible] [illegible] [illegible] / [illegible] esse [illegible] [illegible] [illegible] [illegible] / [illegible] [illegible] [illegible] et dispositionis [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] est modus / [illegible] [illegible] est [illegible] [illegible] [illegible] in sacramentis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] modus [illegible] [illegible] deus in sacramentis et in hoc [illegible] [illegible] [illegible] [illegible] [illegible] / [illegible] sacramentis [illegible] [illegible] dispositionis [illegible] [illegible] est [illegible] in sacramentis sit [illegible] [illegible] [illegible] [illegible] [illegible] / et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Sed notandum quod [illegible] sit [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] esse [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] esse [illegible] / [illegible] est [illegible] [illegible] [illegible] [illegible] ad [illegible] [illegible] [illegible] [illegible] [illegible] esse [illegible] / [illegible] esse [illegible]

vide

/ et ut sic esse instrumentis [illegible]
[illegible] ad [illegible] sit [illegible]
[illegible] [illegible] dispo[sitio] esse [illegible]
vnde vel [illegible] electo [illegible]
aliud quam dumtaxat [illegible]
ordinat ad [illegible] et [illegible]
dum [illegible] est ei [illegible] ad [illegible]
[illegible] [illegible] ad [illegible]
[illegible] / et [illegible] ad [illegible]
eo modo quo dictum est in [illegible]
adhuc quam dumtaxat ordinatione [illegible]
[illegible] ordinata est
Ultimo dubium an in carne ante
infusionem anime posset esse [illegible]
[illegible] [illegible] [illegible] sit oppo[sitionis]
[illegible] [illegible] informis [illegible]
[illegible] [illegible] vere et non [illegible]
[illegible] / sed [illegible] [illegible]
deus potentia / ergo ante infusionem anime
[illegible] [illegible] prohibitionem [illegible]
[illegible] [illegible] [illegible] formam [illegible]
non [illegible] / sed [illegible] [illegible]
simplex [illegible] [illegible] sed [illegible] est
[illegible] appli[illegible] / [illegible] xxv
[illegible] [illegible] / sed non [illegible] ad [illegible]
[illegible] / quia illa [illegible] omnibus [illegible] non
esset [illegible] / ergo [illegible]
[illegible] ~~[illegible]~~ ~~[illegible]~~ / [illegible]
[illegible] // applicabat / sed non [illegible] applica[illegible]
[illegible] in [illegible] est prohibitione
[illegible] ergo [illegible] [illegible]
[illegible] [illegible] prohibitionem
[illegible] esse [illegible] [illegible] [illegible]
ad [illegible] anima [illegible] est [illegible]
potest ~~[illegible]~~ [illegible]
[illegible] potest in anima [illegible] [illegible]
illi sed [illegible] [illegible] in esse potest
[illegible] in esse [illegible] / sed [illegible] [illegible]

carni ut esse / quia ab illa [illegible]
anima [illegible] / ergo potest in esse [illegible]
ad [illegible] [illegible] anima / ergo [illegible]
potest esse prohibitum [illegible] [illegible]
ante infusionem anime [illegible] [illegible] dicit
esse aliud esse / sed [illegible] esse [illegible]
esse / ergo [illegible] in esse [illegible]
[illegible] esse / sed ante [illegible] ad esse [illegible]
[illegible] / [illegible] [illegible] aliud esse
ergo [illegible] est [illegible] [illegible] [illegible]
[illegible] sit [illegible] [illegible] / ergo deus
non [illegible] [illegible] in carne [illegible]
ante infusionem anime [illegible] ordinate
sunt [illegible] [illegible] / [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] / sed [illegible] [illegible]
sit nisi [illegible] [illegible] / ergo [illegible]
[illegible] [illegible] potest [illegible] nisi [illegible]
[illegible] [illegible] / ergo [illegible] anime
non [illegible] / ergo non [illegible]
[illegible] [illegible] [illegible] ante infusionem
anime / [illegible] [illegible] pertinet ad [illegible]
[illegible] non pertinet ad [illegible] / [illegible]
est [illegible] [illegible] / sed [illegible]
[illegible] [illegible] ante / an pertineat
ad [illegible] in [illegible] / Et
[illegible] quod non [illegible] non [illegible]
[illegible] [illegible] [illegible] [illegible] pertinet
ad [illegible] quod non pertinet ad [illegible]
ergo [illegible] ante infusionem anime [illegible]
pertinet ad [illegible] / non pertinebat ad
[illegible] [illegible] non [illegible] [illegible]
[illegible] [illegible] [illegible] xxi [illegible]
[illegible] [illegible] [illegible] [illegible]
distinguit ibi [illegible] ante
[illegible] [illegible] / et [illegible] ibi non
[illegible] [illegible] [illegible] ergo non [illegible]
[illegible] [illegible] ante [illegible] [illegible]

si essent comparabilia [illegible] sicut cum
sit aliquis [illegible] in singularis et ita
idem quod pars [illegible] quod
cum [illegible] ad [illegible]
[illegible] quam [illegible] est
susceptiva [illegible] / ad non sit [illegible]
[illegible] / cum cum [illegible] non
habet possibilitatem [illegible]
sine [illegible] / [illegible]
quod habet ad formam [illegible] et in
corruptibili [illegible] / [illegible]
[illegible] ad [illegible]
[illegible] / si habet aliquam [illegible] ad
[illegible] / cum ergo [illegible] non habet [illegible]
[illegible] / non habet [illegible]
[illegible] vel [illegible] cum [illegible]
[illegible] ad [illegible] quod obicitur
non [illegible] in illo [illegible] et
[illegible] solucio [illegible] / quod
[illegible] ergo non erit [illegible]
[illegible] / [illegible] ergo quod aliquid [illegible]
[illegible] esse [illegible]
esse [illegible] non [illegible]
[illegible] in [illegible]
[illegible] / [illegible] ergo non esse [illegible]
[illegible] secundum [illegible]
[illegible] secundum [illegible]
[illegible] quod [illegible]
[illegible] et sic
nichil ponit boni [illegible] / vel [illegible]
[illegible] cum aliquis [illegible]
[illegible] / [illegible]
[illegible] / [illegible]
[illegible] in [illegible]
[illegible]
ut illa [illegible]
[illegible] secundum [illegible]

[illegible] aliud quod [illegible]
in [illegible] / et [illegible]
[illegible] sub [illegible]
[illegible]
[illegible] ad illud quod obicitur
quod cum [illegible] potest [illegible]
[illegible] quod potest non [illegible] esse in [illegible]
[illegible] / quia in [illegible] est / unde
[illegible] potest / [illegible] aliud
[illegible] sine [illegible]
[illegible] cum [illegible] vel [illegible]
[illegible] vel [illegible] / [illegible] cum
[illegible]
[illegible] / [illegible]
[illegible] / quia cum [illegible]
omnium hominum / et [illegible] cum [illegible]
ibi / [illegible] ergo sine [illegible]
[illegible] postea [illegible]
[illegible] aliud [illegible]
[illegible]
[illegible] duobus modis [illegible]
cum [illegible] uno modo habet
[illegible] solum [illegible]
[illegible] solum [illegible]
[illegible] anima [illegible]
[illegible] aliud [illegible]
quia non habet [illegible]
[illegible] solum
[illegible] non potest esse
[illegible] 
[illegible] quod [illegible] habet [illegible]
[illegible]
Ad [illegible] cum [illegible]
[illegible] in hoc [illegible]
et hoc [illegible]

[illegible] cum non [illegible] / [illegible]
[illegible] / [illegible] et [illegible]
[illegible] / [illegible]
[illegible] / [illegible]
[illegible] / [illegible] / [illegible] et [illegible]
[illegible] / [illegible] cum [illegible]

[illegible] debite [illegible] / et sic dupliciter [illegible] unde [illegible] et deo [illegible] alia [illegible] [illegible] sit ut [illegible] ut [illegible] / [illegible] obedientia [illegible] [illegible] [illegible] [illegible]

Aug. ad dardanum Non video quid [illegible] habitare homines in domo dei [illegible] habendo ipse inhabitare deum nisi ad [illegible] [illegible] / quia non [illegible] esse [illegible] [illegible] / [illegible] melius [illegible] dei inhabitaret [illegible] nisi [illegible] fuerit [illegible] / quia [illegible] non esset non posset esse [illegible] Et [illegible] [illegible] [illegible] [illegible] [illegible] singulis [illegible] templi dei non est nisi [illegible] / [illegible] non [illegible] [illegible] homines [illegible] non [illegible] [illegible] / [illegible] est [illegible] [illegible] [illegible] [illegible] [illegible] Glo. Johannes [illegible] / [illegible] [illegible] [illegible] [illegible] / [illegible] [illegible] Glo. Ambrosii Non [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] / et [illegible] [illegible] angelus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] / [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] deus est in homine [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] inhabitat deus in homine [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] / [illegible] [illegible] deus non [illegible] [illegible] [illegible] / [illegible] [illegible] [illegible] [illegible] / et [illegible] [illegible] inhabitat deus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] / [illegible] [illegible] Aug. in [illegible] ad dardanum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] / Et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] singulis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] inhabitatione [illegible] [illegible] ad omnes / Et [illegible] inhabitatio [illegible] ad omnes [illegible] est [illegible] [illegible] [illegible] nullus habet [illegible] [illegible] / Et est inhabitatio [illegible] ad [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ut [illegible] [illegible] Aug. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Nisi [illegible] [illegible] [illegible]

Ad quintum dubium utrum deus sit in [illegible] [illegible] [illegible] / quamvis Aug. in [illegible] Non nisi deus [illegible] [illegible] [illegible] [illegible] [illegible] / [illegible] non [illegible] nisi [illegible] [illegible] / [illegible] [illegible] non [illegible] [illegible] [illegible] [illegible] [illegible] non [illegible] [illegible] [illegible] deus [illegible] [illegible] [illegible] [illegible] Non [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] deus [illegible] [illegible] [illegible] [illegible] deus [illegible] [illegible] [illegible] / est [illegible] [illegible] [illegible] / et est [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] et non [illegible] [illegible] / [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] in obedientia [illegible] [illegible] et [illegible] [illegible] / [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Glo. [illegible] [illegible] [illegible] ut [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

plures non ibi poni operatio[n]e[s] sed absolute tamen dicit multos. Non enim plures infinita p[ro]
q[uod] contemperant[ur] eadem sed talis deductio est multo magis similis dicenti ut dicam ab deleto adde
et p[ro]ferunt / eadem quippe q[ui]vis deleto nec gignit / q[uod] at sine cetera deleta ille vel sola
q[uod] originale atque nec inciti sit ad dividendum simul ut atque dimittit / maior q[uod] est cum p[er]
adde

sit quam additio de infinito ad infinitum / et infinitas duplex
unum quam homo non facit sed est sibi
et dicitur ecce quod infinitum sibi homini sit
innominate professorum quam hoc
sit / infinita vero quam facit innominari
professiona adhuc fuerat aliquis / de infi
sicatione dicit Augustinus Qui te creavit
sine te non iustificabit te sine te / sic
est in parvulo Sed in adultis / cuius
patet quod non requiritur consensus in infinitis
tione quam est parvuli cum parvulis nihil
debeat ibi fieri sed totum ei fieri
sed in secundo requiritur consensus / quia ideo
quod fecerat aliquis quod in se est ad iustifi
cationem sic facit pretium quem
non amet et dicit

Quinto dum in infinitas considerat[ur]
quibus ad dimittere et sic determinatur per
eternitatem
Quaeritur quid sit eternitas Secundo utrum deus
sit eternus Tertio utrum esse eius sit
eternitas / quarto utrum eternitas differat
ab evo et tempore Ad primum cum quaeritur quid
sit eternitas dicit Boethius vel diffinit
hoc est eternitas est interminabilis vite
tota simul et perfecta possessio Et b. in isto
per de sit in cognitionem simplicium oportet
nos venire per composita sic in cognitionem
eternitatis oportet nos venire per tempus / quod nihil
est aliud quam numerus motus secundum prius et
posterius / Cum enim in quolibet motu
sit successio una pars post alteram
et ex hoc quod numeramus prius et posterius
in motu apprehendimus tempus quod nihil
est aliud quam numerus prioris et posterio
ris in motu Sic etiam dicit quod erat

motu conformis eodem modo se habet non est
accipere prius et posterius Sed quod non tempus
consistit in numeratione prioris et posterioris
in motu Ita in apprehensione uniformitatis
eius quod omnino est extra motum consistit
ratio eternitatis Ulterius etiam dicuntur tempore mensurari
que principium et finem habent in tempore ut dicitur in
quarto phisicorum Et hoc ideo quia in
omni eo quod movetur est accipere aliquod principium
et aliquem finem / id quod vero est omnino immu
tabile sicut nec successionem non
principium habet sic Secundo quod secundum ratio in
terminatur eternitas primo ex hoc quod id
quod est in eternitate est interminabile id est
principio et fine caret ut utrumque ad terminum
referatur Secundo ex hoc quod ipsa eternitas
successione caret tota simul existens
et nihil de quo est eius non solum
eius sed etiam vivens in quo unde sic quod
videtur ad perfectionem / et dicitur tota / unde quod
habet partes sed quia nihil ei deest Et
non in tempore est duo considerare scilicet ipsum tempus
quod est successivum et nunc temporis quod est imperfectum
Et sic tamen simul diminuendo tempore / perfecta
ad excludendum nunc temporis / et non aliud
quod possidetur firmiter et quiete habetur ad
designandum quod immutabilitatem et indefi
cientiam eternitatis utrumque convenit possessi
onis Sed dicit plures dicunt nec secundum se
in pluri tempore sed in eternitate dicunt plurime
dicitur pro qua dicitur cum multi vel dies
et abinvicem addunt eternitatis Dicendum
sic dicens quod sit in creaturis multi
nec temporalis mutationes in scripturis
nominatur Sic eternitas simul tota

motu spirituali successiue. Albertus de
ba[illegible] dicit creaturas super angelum nichil
aliud esse quam diuina essentia immutabilis
[illegible] perfectus. Et ad dicta [illegible]
[illegible] / per dicta creatura [illegible]
per eum [illegible] creatura [illegible] vitalis
continet plures dictis ut [illegible]
dicitur absolute eum [illegible] creaturas
[illegible] vitam plura in dictis / creatura
eam [illegible] per se [illegible] bo-
nitatis [illegible] Et non [illegible] dicitur
plures creature in scriptura / [illegible]
[illegible] creaturas plurificaret in se
[illegible] diuersas proprietates creature [illegible]
[illegible] / vel [illegible] vitam continendi / vel
[illegible] offendi / et in hac [illegible]
ani[illegible]

Sed quia

Ultra esse creature [illegible] Ro[illegible] b[illegible]
[illegible] dicit quod creaturas [illegible] imuta-
bilis [illegible] [illegible] motu [illegible]
ad [illegible] rationem immutabilis sibi ma-
[illegible] esse [illegible] solus [illegible]
[illegible] creaturas / ad [illegible] nulla
alia [illegible] diuino [illegible] non [illegible]
[illegible] esse / deus autem est suum esse [illegible]
formis [illegible] est sua essentia ita
[illegible] creature [illegible] nichil [illegible]
[illegible] diui [illegible] creatura [illegible]
[illegible] dicit eadem [illegible] quod [illegible] plures
[illegible] / [illegible] fiunt creature et
[illegible] dicit in libro 39 quod deus [illegible]
[illegible] creature [illegible] quod [illegible] non [illegible]
[illegible] dicitur [illegible] creature
[illegible] apprehensionem [illegible] ad [illegible]
in nobis apprehensio [illegible] [illegible]
apprehendimus [illegible] [illegible] [illegible]
in nobis apprehensio creature
[illegible] apprehendimus [illegible] Item
autem dicit Augustinus quod deus [illegible] auctor
creature [illegible] decetur [illegible] proprietate
[illegible] eum modo [illegible] sunt creature
aliquibus [illegible] immutabilitate
[illegible] dicitur esse autem creature [illegible]
participata [illegible] immutabilis [illegible]
ibidem dicit quod [illegible] presentem creaturam
[illegible] autem dicit [illegible] [illegible]
[illegible] [illegible] quod creatura [illegible]
ibi [illegible] sed [illegible] alia [illegible]
[illegible] dicit quod deus [illegible] creature [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] nichil eam esse aliud
[illegible] [illegible] sine diuino [illegible]
[illegible] dicit in libro [illegible] vel dicit
[illegible] creature [illegible] / [illegible]
aliud aliud [illegible] esset ut [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] 157 [illegible] totum [illegible]
dicit creatura [illegible] infinita [illegible] non
[illegible] esse infinitum [illegible] creature non
[illegible] aliud [illegible] [illegible] [illegible] dicit [illegible]
[illegible] sit aliquo alio infinitum [illegible]
[illegible] [illegible] non infinitum [illegible] apprehensionem
[illegible]

Ad [illegible] quia [illegible] esse creature [illegible]
[illegible] / [illegible] dicit [illegible] ad [illegible]
deus [illegible] [illegible] non [illegible]
[illegible] comparandum [illegible] creature [illegible]
[illegible] [illegible] esse creature
[illegible] dicit quia [illegible]
[illegible] multos creatura [illegible]
[illegible] creature [illegible] xxv
[illegible] creature [illegible]

[illegible] quod eternitas vere et proprie in solo deo est quia eternitas immutabilitatem consequitur ut ex dictis patet. Solus autem deus est omnino immutabilis, secundum tamen quod aliqua ab ipso immutabilitatem percipiunt secundum hoc aliqua eius eternitatem participant. Quedam ergo quantum ad hoc immutabilitatem sortiuntur a deo quod numquam esse desinunt et secundum hoc dicitur Ecclesiastes i de terra quod in eternum stat. Quedam etiam eterna in scripturis dicuntur propter diuturnitatem durationis licet corruptibilia sint sicut in psalmo dicuntur montes eterni et Deuteronomii xxxiii etiam dicitur de pomis collium eternorum. Quedam autem amplius participant de ratione eternitatis inquantum habent intransmutabilitatem vel secundum esse vel ulterius secundum operationem sicut angeli et beati qui verbo fruuntur quia quantum ad illam visionem verbi non sunt in sanctis volubiles cogitationes ut Augustinus dicit xv de trinitate. Unde videntes deum dicuntur habere vitam eternam secundum illud Iohannis xvii hec est vita eterna ut cognoscant etc. Ad primum ergo dicendum quod multe dicuntur eternitates secundum quod multi sunt participantes eternitatem ex ipsa dei contemplatione. Ad [illegible] dicendum quod ignis inferni dicitur eternus propter interminabilitatem tantum. Est tamen in penis eorum transmutatio Iob xxiiii ad calorem nimium transibunt ab aquis nivium. Et ideo in inferno non est vera eternitas sed magis tempus secundum illud psalmi erit tempus eorum in secula.

Ad quintum dicendum [illegible] eternitas differt ab evo et tempore. Aliqui [dicunt] quod eternitas caret principio et fine, evum habet principium sed non finem, tempus autem habet principium et finem. Sed hec differentia est per accidens quia si eviterna semper fuissent sic aliqui posuerunt adhuc eternitas differret ab evo et tempore. Dicendum ergo quod cum eternitas sit mensura esse permanentis secundum quod aliquid recedit a permanentia essendi secundum hoc recedit ab eternitate. Quedam autem sic recedunt a permanentia essendi quod esse eorum est subiectum transmutationi vel in transmutatione consistit et huiusmodi mensurat tempus sicut omnis motus et etiam esse omnium corruptibilium. Quedam vero recedunt minus a permanentia essendi quia esse eorum nec in transmutatione consistit nec est subiectum transmutationis sed habent transmutationem adiunctam vel in actu vel in potentia sicut patet in corporibus celestibus quorum esse est intransmutabile cum intransmutabilitate habent transmutabilitatem secundum locum. Et similiter patet de angelis quod habent esse intransmutabile cum transmutabilitate secundum electionem quantum ad naturam eorum et cum transmutabilitate intelligentiarum et affectionum et locorum suo modo. Et ideo huiusmodi mensurantur evo quod est medium inter eternitatem et tempus. Esse autem quod mensurat eternitas nec est mutabile nec mutabilitati adiunctum. Sic ergo tempus habet prius et posterius, evum autem non habet in se prius et posterius sed ei coniungi possunt, eternitas autem non habet prius neque posterius neque ea compatitur. Et nota quod creature spirituales quantum ad affectiones et intelligentias in quibus est successio mensurantur tempore. Et Augustinus ibi dicit quod moveri per tempus est per affectiones moveri. Quantum vero ad eorum esse nature mensurantur evo, sed quantum ad visionem glorie participant eternitatem.

Ultra quer[itur] utrum tantum unum sit celum / d[icendu]m
e[st] q[uod] apud astrologos [illegible] et
plures celorum [illegible] / [illegible]
[illegible] celum [illegible] [illegible] se
habet [illegible] / [illegible] unum [illegible]
multo magis celum [illegible] sit [illegible]
[illegible] dixit [illegible] [illegible] autem dicitur quod
est unum celum tantum / [illegible] autem quod multa
[illegible] autem celorum unus sit [illegible]
[illegible] unitatibus [illegible] [illegible]
[illegible] [illegible] [illegible] / [illegible]
[illegible] quod est unum [illegible] omnium [illegible]
[illegible] quod est unus [illegible] omnium [illegible]
[illegible] sit unus [illegible] / [illegible] non
sufficit [illegible] non est unus et ab[illegible]
[illegible] multa [illegible] multo [illegible]
[illegible] non esset [illegible] [illegible]
[illegible] [illegible] [illegible] non [illegible]
[illegible] Unus autem [illegible] [illegible]
non est [illegible] omnium [illegible] [illegible] unum
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] quod est [illegible] omnis
[illegible] et sic omnis [illegible] sed
unum [illegible] celorum [illegible] [illegible]
[illegible] multe [illegible] [illegible] celorum
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] est [illegible] / [illegible] [illegible]
[illegible] [illegible] videtur quod [illegible] [illegible]
[illegible] [illegible] vel [illegible] [illegible] [illegible]
motoris non sed unum [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
omnes alii [illegible] ut [illegible]
[illegible] [illegible] [illegible] [illegible] motori

[illegible] non solum ut [illegible] [illegible]
[illegible] [illegible] [illegible] ut [illegible] ad [illegible]
et sic [illegible] [illegible] [illegible] [illegible]
alios autem motus [illegible] solum
ut [illegible] [illegible] [illegible] celorum
[illegible] non multiplicatur quod
una [illegible] separata multe [illegible]
[illegible] [illegible] [illegible] [illegible] quod [illegible]
[illegible] [illegible] sunt [illegible] [illegible]
[illegible] [illegible] quod omnes [illegible]
[illegible] [illegible] [illegible] ut [illegible]
[illegible] vel [illegible] multi celorum ut
[illegible] [illegible] [illegible] [illegible]
quod omnes [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
sunt [illegible] [illegible] [illegible] [illegible]
uno ordine angelorum [illegible]
[illegible] [illegible] [illegible] [illegible] quod sit
plura [illegible] [illegible] quod sunt plura [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] quod sit unum celum [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] ut [illegible] [illegible] [illegible]
omnium [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] / quod [illegible] [illegible]
[illegible] [illegible] / et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] unum celum
[illegible] autem [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] quod [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] ut [illegible] [illegible]
[illegible] non [illegible] [illegible] [illegible]
[illegible] / [illegible] [illegible] [illegible] rebus

mobilibus dispositio perpetua praedicata
sint quam recte ordinibus ita quod
praedicamentalis et quidam ordo mentibus
ipsa de [illegible] et divina praedicata ita
est aliqua praedicata [illegible] quia
de [illegible] causa ad suum effectum in
[illegible] rebus causa potentia ipse ad suum
effectum sufficienter potentia et sic
voluntas ipse cum voluntatem [illegible]
[illegible] nullus / et denique [illegible]
[illegible] praedicata sunt quod
[illegible] quod [illegible] [illegible]
Non ergo quia ordo / divina praedi
cata [illegible] in rebus [illegible] [illegible]
[illegible] illi ordo sunt illa dispo
[illegible] [illegible] / praedicat esse
rebus mobilibus in [illegible] dispositio
et [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
et [illegible] ordine praedicata [illegible]
[illegible] [illegible] [illegible] [illegible]
est [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] et ordinata [illegible]
[illegible] / [illegible] [illegible] plura
[illegible] [illegible] praedicata [illegible]
assignata ordine [illegible] est [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] / ordo [illegible] [illegible]
[illegible] quod ab [illegible] ordine [illegible]
in aliis ordine [illegible] abeterno
[illegible] ordo [illegible] [illegible]
[illegible] unum [illegible] abeterno
ille [illegible] [illegible] [illegible]

scilicet [illegible] abeterno erit [illegible] verum non
abeterno [illegible] quod [illegible] [illegible]
[illegible] dicta sunt anselmi in libro
de veritate / sed abeterno causa quod
est influentia [illegible] [illegible] intelligentiis
abeterno sed quod res sunt [illegible]
[illegible] Similiter veritas [illegible] est
[illegible] et [illegible] influentia [illegible] intelligentiis
abeterno et [illegible] [illegible] [illegible]
in libro [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
ut omnis [illegible] [illegible] [illegible] [illegible]
[illegible] est [illegible] [illegible] esse [illegible]
[illegible] unum [illegible] [illegible] [illegible]
[illegible] / [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] vel illa [illegible] est
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] / et [illegible] [illegible]
vel illa [illegible] esse [illegible] [illegible] illa
[illegible] [illegible] quod [illegible] [illegible]
abeterno [illegible] influentia [illegible] intelligentiis
sine fine / abeterno quod [illegible] est [illegible]
[illegible] sunt receptiva [illegible] influentiae
[illegible] una influentia [illegible] [illegible]
[illegible] [illegible] receptiva influentiae
[illegible] / [illegible] multiplicatur [illegible]
[illegible] vel influentia [illegible] receptiva
[illegible] intelligentiis sine fine quod est
[illegible] multiplicatur [illegible]
[illegible] et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] influentia
multiplicatur [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
quod [illegible] [illegible] intelligentiis [illegible]
[illegible] [illegible] multa [illegible] [illegible] multa
[illegible] [illegible] [illegible] plura [illegible]

dum mater sit plura temporalia / eciam tamen cuius
ipse verum fatebatur In hunc igitur mod
tamen misticus etiam diuinam in mensita
tem quantum ad infinitatem inexplicabili
tate et incomprehensibilitate eterni etc.

**Fuit homo missus a deo cui
nomen erat iohannes hic venit in
testimonium ut testimonium per-
hiberet de lumine ut omnes cre
derent per illum Non erat ille lux
sed ut testimonium perhiberet de lumine**

Supra euangelista egit de verbi diuinitate
in parte vero ista incipit agere de verbi
incarnacione Et circa hoc duo fa
cit primo agit de teste verbi incarnan
ti seu precursore Secundo de adductu
verbi ibi Erat lux vera que illuminat
omnem hominem venientem in hunc
mundum etc. Circa primum duo facit
primo describit precursorem in testi
monio venientem Secundo ondit eum ad
saluandum insufficientem ibi Non erat
ille lux etc. precursorem autem descri
bit quadrupliciter primo a natura condicione
cum dicit fuit homo Secundo ab auctoritate
cum dicit missus a deo Tercio ex offi
cii ydoneitate cum dicit cui nomen
erat iohannes / quarto ex officii dignitate
cum dicit hic venit in testimonium.
Sed sic continuatur Postquam
euangelista sublimi volatu vltra omnem
naturam in altum ascendit quia semper
aquile precium fuisse contemplatus
est descendendo de verbo prius huma

nato quo ad suam originem ab
eterno secundum diuinitatem primum mox de
scendit ad eius in huius naturam humilitatem
determinando de eo quo ad suum ad
ventum in tempore secundum humanitatem Et
quia aduentus dei in carnem erat
aduentus regis et ideo ad modum
regis premisit precursorem / Et
ideo primo agitur de aduentu precursoris
secundo de aduentu saluatoris ibi
erat lux vera Aduentum vero
precursoris describitur a quatuor
condicionibus scilicet a natura quia dicitur fuit
homo / ab auctoritate quia dicitur missus
a deo / a nomine quia dicitur cui nomen
erat Iohannes / ab officio cum dicitur
hic venit ut testimonium perhiberet de lumine etc.
Considerandum est tamen circa primum
quod sicut ibi euangelista incipit loqui
de aliquo temporali mutat modum loquendi
Cum enim supra loqueretur de eternis
vtebatur hoc verbo erat quod est
temporis preteriti imperfecti / cum deus per hoc
eterna intelligat esse Hic vero cum
loquitur euangelista de aliquo temporali mutat modum
loquendi Cum enim supra loqueretur de
eternis vtebatur hoc verbo erat quod
est temporis preteriti imperfecti etc. / de
temporalibus vtitur hoc verbo fuit con
dens quod temporalia sic preterierunt quod
tamen vtitur dicit Igitur / fuit homo
quod in primo excludit errorem quorundam
hereticorum circa condicionem seu
naturam Johannis qui dixerunt illum
quod deus angelus dicit de Johanne

hec est de quo scriptum est ecce ego
mitto angelum meum ante faciem
meam / quod etiam apparet quia dicitur de quo
opinati sunt quod Johannes esset ver[us]
angelus / quod excludens eum dicit quia
fuit homo verus et non angelus / causa
vero [illegible] non [illegible] [illegible] philo-
sophi et non posset [illegible] ferre [illegible]
commendacionem angelorum ad homines
mittatur pro homine magis allici-
untur ut potest [illegible] unde
dicitur hebr. [illegible] lex enim homines
[illegible] sacerdotes infirmitatem habentes
/ potentem enim deus homines habitu-
re per angelos sed maluit per homines
/ ut [illegible] magis instruerentur
et ideo Johannes fuit homo Item [illegible]
[illegible] [illegible] [illegible]
[illegible] quod dicit fuit homo / est enim homo
dignissima creatura inter creaturas cor-
porales quia [illegible] sed omnia
facta ut dicitur [illegible] philosophus [illegible]
nos quodammodo finis omnium est
enim homo verus ad [illegible] [illegible]
[illegible] / non distinctum [illegible]
perfectum [illegible] dicitur quod ideo non
[illegible] homini [illegible] ad [illegible]
[illegible] [illegible] aut [illegible]
/ ut magnos dentes ad [illegible]
sicut leoni [illegible] / nec venenum
ad [illegible] sicut serpenti [illegible]
[illegible] nec pennas ad volandum
sicut aquile [illegible] / ut dicunt
[illegible] et [illegible] / [illegible] [illegible]
[illegible] [illegible] describe [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] dicitur

ab [illegible] dei [illegible] / faciam hominem
ad ymaginem et similitudinem meam / de
[illegible] quod est ad creaturam [illegible] causa
vero deus fecit hominem [illegible] non [illegible]
[illegible] [illegible] sed [illegible] corpus
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] sed homo [illegible] [illegible]
[illegible] [illegible] ordinata est [illegible]
sapientem causa vero Sapientia [illegible]
[illegible] [illegible] eius / [illegible]
[illegible] omnium creaturarum [illegible] / de homine
dicitur ut presit piscibus maris vola-
tilibus celi et bestiis terre unde
[illegible] creatura / et ideo homo est [illegible]
[illegible] [illegible] quia ad [illegible]
[illegible] 2o [illegible] [illegible] [illegible]
ad [illegible] apperte delectabile 3o [illegible]
[illegible] quia ad [illegible] [illegible]
4o [illegible] nobilitatis quia ad
statum [illegible] / hec omnia [illegible]
[illegible] Johannem baptiste / quia fuit
homo [illegible] [illegible] [illegible] et
[illegible] ideo fuit amicus sponsi id est
[illegible] quod audit vocem sponsi id est
[illegible] gaudio Joh. 3. 2o fuit [illegible]
[illegible] [illegible] quia [illegible]
[illegible] [illegible] fuit ideo [illegible]
[illegible] fuit delectabilis [illegible] [illegible]
quia [illegible] [illegible] [illegible] spiritu sancto
repletus [illegible] / 3o fuit in [illegible]
[illegible] non tantum in etate adulta
sed etiam in [illegible] sive utero quia
in adventu [illegible] exultavit 4o
fuit [illegible] [illegible] ideo no-
bilis in [illegible] quia [illegible] [illegible]

mulierum non surrexit maior Johanne
baptista Mt. xi. Unde Jo. dicitur homo
non qualiscumque sed homo bonus qui
de thesauro sui cordis profert bona
quia malus homo de thesauro sui cor
dis profert mala / Secundo quod
describitur eius dignitas missus a deo
quia eius predicabat nisi mittatur Ro
x / et nemo sibi assumit honorem
sed qui vocatur a deo tamquam Aaron
Hebr. v. Magna autem dignitas
mitti a deo non a se ipso ad facien
[illegible] [illegible] nec a mundo ad
[illegible] [illegible] nec a carne ad
carnis [illegible] nec a diabolo
ad [illegible] vel ad predicandum
seminandum [illegible] illud
Ysa. lxi. [illegible] misit me [illegible]
[illegible] [illegible] [illegible] Johannes
in [illegible] [illegible] / et talis missus
a deo dicitur angelus [illegible] eius an
[illegible] quia a deo mittitur et sic
[illegible] ad Hebreos [illegible] sunt
[illegible] [illegible] missi [illegible]
angelus [illegible] [illegible] ho
[illegible] a deo mittitur dei
angeli [illegible] [illegible] angeli
dicit Aggeus angelus [illegible]
domini [illegible] [illegible]
[illegible] / [illegible] Johannem vo
cavit angelum Mt. xi. Iste est de
quo scriptum est ecce ego mitto
angelum meum ante faciem tuam. Dicit
[illegible] de Johanne baptista
qui dicitur angelus [illegible] vite puritate
et [illegible] officii dignitate quia angeli

faciem [illegible] [illegible] preparavit illuminavit
[illegible] Sic Johannes preparavit
[illegible] [illegible] et baptizando
illuminavit sua predicatione et infor
matione / profert [illegible] [illegible]
et angeli [illegible] [illegible] [illegible]
quia [illegible] ad hoc [illegible] aliquis
[illegible] testimonium perhiberet [illegible]
a deo missus [illegible] [illegible] predica
bat nisi mitteretur [illegible] [illegible]
a deo mittitur [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] Non
[illegible] [illegible] [illegible] [illegible]
[illegible] qui [illegible] mittitur [illegible] a deo
sed a se ipso [illegible] vel [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] fuit missus a deo homo
[illegible] [illegible] nichil [illegible]
nisi [illegible] [illegible] Nota
autem quod [illegible] [illegible] aliquis
a deo missus [illegible] [illegible]
[illegible] [illegible] dicit [illegible] et
[illegible] misit me [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] a deo [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
missus est [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] / et [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible] vos [illegible]
[illegible] et inde est quod qui mittitur
[illegible] mittitur a deo [illegible]
[illegible] [illegible] barnabas et
thimotheum [illegible] [illegible] [illegible]

fuit ho missus a deo intelligendum
est per interiorem inspiracionem vel forte
eciam per exteriorem cum a deo missum
fuisse (ipse enim qui me misit baptizare
in aqua ille mihi dixit &c. propter hoc enim quod dicit
fuit homo missus &c. Non est intelligendum
quod sicut heretici ponebant ex
deitate anima hominis ad corpus
fuisse ab initio vel angelus creatus
missus anima eius quando ...
nascitur ad eius corpus. Quod Johannes
sit missus a deo [illegible] eius anima
ad corpus Sed quia fuit missus
a deo ad offerendum baptizandum et predi-
candum / et ista quod imponitur omnes qui
dicebant omnes animas prius ad angelos
fuisse creatas / tandem de inpulsu / tradens
de celo in corporis mittendum / sic Christus fuit
missus ad predicandum et ... ad
predicandum ... Cui nomen
erat Johannes. [illegible] Johannes
quod fuit nomen ... quia ...
... ab angelo impositum ...
a deo ... Luce I ... Johannes
ad offerendum ... testimonium ...
... testes sit ...
... abaliquo
non est sufficiens testimonium eius
... ad ... effertur ... ...
... ...
... / ...
... nos ... fecit ... nomi ...
... satis ... ...
... ...
eius nomine dicens cui nomen est
Johannes / ... nomen ... sunt ...
... impositum ... ...
... eorum ... nascitur Luce

I et vocabis nomen eius Johannem dixit
angelus ad Zachariam Luce primo ...
... ... vocavit me
... ... et ... modo ...
ad ... ... ad ... ...
... et ... Johannes ...
... ... ...
... ... ...
... ... ...
... et ... ...
et ... ... et ...
... ... ...
... nomen ... in
scriptura ... ...
... ... nomen ... in ...
... Johannes ... ...
... / ... / ... ...
... Gabriel ...
... ... ... ...
... ... / Ne timeas Zacharia quoniam
exaudita est oratio tua ... et
... nomen eius Johannem Beda est
... a deo vel ... ...
... ... ... nomen
... ... ... ...
... Ismael ... Genesis xvi Angelus
... ... dixit ...
... ... nomen eius Ismael
eo quod deus audivit afflictionem tuam
... ... exaudicionem
... ... ...
... angelus dixit Ne time
... ... est ...
... ... ...
... ... ... ...
... ... fuit ... ...

gen. xvii qui interpretatur risus vel gau-
dium quod designat quod per Iohannem fuit
magnum gaudium in celo et terra et
inferno quia angelus dixit et nativitate eius
multi gaudebunt. 3° Ysaac [illegible]
xii ecce filius nascetur domui David
Iosias qui interpretatur in quo incensum vel
in quo sacrificium est, quia sanctus Iohannes
habuit incensum et sacrificium in templo inter
sacerdotes et [illegible] et ipse se ob-
tulit incensum et sacrificium deo in sua
morte in odorem suavitatis. [illegible]
[illegible] Osee i vocat nomen eius
Yesrahel qui interpretatur semen dei, i. divini
verbi quia semen est verbum dei [illegible] xiiii
[illegible]
nomen [illegible] quod os domini nominavit Ysa.
62. Et Iohannes [illegible]
[illegible] cum gratia dei, aut
in quo est gratia, aut cui donare [illegible]
est [illegible]. Et bene dicitur Iohannes dei gratia
quia primo [illegible]
[illegible]
[illegible] filii dei, et [illegible]
est [illegible] gratia [illegible]
ut [illegible] filii dei [illegible]
[illegible]
quia [illegible] facti sunt [illegible] filii
adoptivi filii dei Ioh. i. dedit eis
potestatem filios dei fieri his qui credunt
in nomine eius. lex per Moysen data
est gratia [illegible] facta est Ioh. i.
et [illegible] de plenitudine eius omnes
accepimus. [illegible]
gratia dei quod fuit [illegible]
[illegible]
[illegible]

[illegible] quia angelus Gabriel suo
[illegible] confortavit patrem eius
[illegible] asserunt, filius [illegible]
[illegible] Elizabeth [illegible] et filium
[illegible]
[illegible]
[illegible] in matris utero
[illegible] et [illegible]
[illegible]
[illegible] fuit [illegible]
[illegible] remedium
in [illegible] utero, et [illegible]
[illegible] in matris utero [illegible]
[illegible]
[illegible]
[illegible] et ibi in utero [illegible]
[illegible] fuit, et [illegible]
[illegible]
adhuc sunt [illegible] filii [illegible]
[illegible] angelus [illegible]
[illegible] adhuc [illegible]
matris sue [illegible]
[illegible] et [illegible]
[illegible] lingue patris
[illegible] et [illegible]
[illegible] abstulerunt
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
arborum [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

petorum ait z dicebat penitenciam agi-
te appropinquabit vobis regnum celorum
dicitur vite vias dominum per fidem z bona
opa per que venit deus ad nos et nos
ad ipm / dura correccio z ... hec
petorum dicebat enim phariseis et
saduceis venientibus ad baptismum
Genimina viperarum quis vobis ondit
fugere a ventura ira dei ... vere
dei regnum dei / quibus turbis
publicanis et militibus Turbis
iniunxit opera misericordie / qui habet duas tu-
nicas det vnam non habenti et qui
habet escas similiter faciat publi-
canis .i. receptoribus vectigalia
vel huiusmodi tributa secularibus quibus
consulebat facere metas iusticie di-
cens Nichil amplius quam constitutum
est faciatis .i. exigatis vel recipiatis
militibus quibus suasit vitare ...
partem iniusticie s. oppressionem pauperum
Neminem concutiatis / per falsam
imposicionem criminum Nec calumpniam
faciatis parvis manentes vel si-
nt indebitorum contenti estote
stipendiis vestris quam bonum solet esse
in nobilibus et nobilium officialibus
quod hec tamen docet Iohannes baptista
In morte nobilitas martirii est
in vite z iusticie morte sustinuit
... quia arguebat herodem qui he-
rodiam fratris adulterium dicens Non
licet tibi habere vxorem fratris tui quam
vinxit in carcere et decollavit
eum z dedit caput eius matri
puelle / vnde iusticie ...

Et anima dei Et dicta dies in lymbo
patres moverunt illos ... videre
et post ...
...ulo nato / quibus ... litera
attulit ... hodie ...
... que ... Ipse ...
... est quam ei plus quam
alteri ... est ...
baptismum / baptizandum ... Esse ...
... et ... mundi / ... mundi
... celebrari ... Adveniens
Iohannes ... velud ... vlogia
... ait ... Et ubi ... Iohannes
quod est ... celo
per angelum allatum Deinde ... Christ
Iohannes ... magisterium vite ...
... norma iusticie ... ...
... ...
... petorum vernam ... disciplinam
Et ... ad lymbum patrum ... morte
descendit ... ascendere ... celum
... ascendit et ... est
... et ... dominus
dei in ...
... ...
... est ... diebus
vite ... Et ... dicitur
... in loco ... alleluia
quam ad ... beata ... eius
angelos ... ... Et ...
... non ... maior ...
... baptista / et ... in superiori
loco collocari non debent ...
... non debent ... eius pro
... ... ...

de assumpcione b(eate) virginis quod in gloria celesti in loco maiori quam cello onus vnde et maior est appellatione. Sed officium autem dignitate describitur cum dicit hic venit in testimonium etc. vbi primo ponitur officium, secundo vero officii ubi ut testimonium perhiberet. Officium autem eius est testificandi unde dicit hic venit in testimonium. Vbi notandum est quod deus homines creavit quod fecit propter se ipsum fecit, proverbiorum xvi universa propter semetipsum operatus est dominus non quidem ut aliquid ei accresceret quia bonorum nostrorum non indiget ut dicitur in psalmo, sed ut eius bonitas manifestaretur in operibus suis factis; invisibilia per ea que facta sunt intellecta conspiciuntur sempiterna quoque eius virtus et divinitas ut dicitur ad Ro. i. Glossa ibidem quia cum deus unus sit et simplex essentia nec ex diversis aliquibus constet pluraliter tamen dicit invisibilia quia pluribus modis per ea que facta sunt cognoscitur scilicet per eorum perpetuitatem eternitas, ex magnitudine creaturarum omnipotencia, ex ordine et gubernacione virtus conspicitur eius et per hoc quod ea replet eius divinitas, i. bonitas intelligitur. Et hoc est quod ait ibidem glossa. Vnde quod dicit notum est manifestum est in illis quia in rebus creatis, i. per creaturas in rebus intelligitur non corporali vel imaginaria visione, sed ratione et intellectu. Vnde dicit intellecta, intellectu de eo per ea que facta sunt, que non per scripturam sed non habuerunt conspiciunt a creatura mundi, i.

ab homine non solum ab angelis. homo non creatura mundi dicitur per excellenciam qua precellit omnes creaturas, vel quia communicat cum omni creatura. Est enim localis in loco ut corpus, sentit cum animalibus, intelligit cum angelis. Vnde et deus dicitur per excellenciam creaturam omnis creature, i. homini et angelis qui a rebus in creatura intellectu per ea que facta sunt. Quia per creaturas eternas [illegible] universas perceptus esse intelligunt. Ipsum creatorem ex creaturis considerantes etiam mediante esse venerunt. Videntes enim summi philosophi precellentes, scilicet Plato, non immerito omnium nullum corpus esse deum, videntes quidquid mutabile est non esse summum deum, et ideo animam omnem mutabilesque spiritus transcenderunt. Deinde videntes omnem speciem in re quaque mutabili qua est quidquid est quoquo modo [illegible] corpus non posse esse nisi ab illo qui vere est quia incommutabiliter est simpliciter est quia non aliud est illi esse aliud vivere aliud intelligere aliud beatum esse, sed quod est illi vivere intelligere beatum esse hoc est illi esse. Propter hanc incommutabilitatem et simplicitatem intellexerunt eum et omnia ista fecisse et ipsum a nullo fieri potuisse. Consideraverunt enim quidquid est vel corpus esse vel spiritum, meliusque aliud spiritum esse quam corpus, speciemque corporis esse sensibilem, spiritus speciem intelligibilem, speciem sensibili pretulerunt. Sensibilia dicimus

et ideo cuncta corpora transcenderunt querentes deum

mundi

quod visu tactu que corporis sentiri
queunt / intelligibilia que corporibus
miteris intelligi ad quod in creatis
et corporalibus magis in
se preciosa essent si aut omnia
ipse carere possent omnino nulla esset
videndum ipse atque ubi esset simul
et in comutabilibus ipse ideoque in
comparabilis atque ibi esse vero priu
mossime credibile quod faciendo non
esset creavit cum creata facta esset
atque sic magis laus dei in nostra cre
atione sua est consistit / et glo[ssa] ibidem
dicit quod nulla debet visionis
modus / ... cum gustu visionis magis
bonis invenitur est enim visio
corporalis ... consideratio intellectualis
visione ... deus videtur cum pro[pter]
fidei ... mortis optimo
... videtur ... Sic ... dic-
itur quod quia contra dicitur in testimo-
nium dei magnitudo qui est testimonium
quod divine bonitatis et quod magnitudo
creature testimonium quod divine virtutis
et omnipotentie / pulchritudo vero cre-
ature spiritualis modo ponderatur
adeo ita ut quod homines non solum
naturali magnitudo sunt sed etiam per sua
opera bona deo testimonium ferunt
Unde omnes sancti viri testes sunt
dei magnitudo ... et bona opera dei
glorificantes apud homines offerunt
. Sic luceat lux vestra coram
hominibus ut videant opera vestra bona
Sed tamen ille qui non solum proponit
dona dei in se ipso per omnem bene
operando sed etiam diffundendo ad alios

docendo monendo exhortando specialius
sunt testes ysa[ie] xliii Sed specialiter talia
vos scriptura ibidem ... populum istud formavi
michi laudem meam / ... narrabit
omnem qui invocat nomen meum in laude
mea etiam eum / Johannes quod venit in te-
stimonium ad hoc sic ut ad alios dif-
funderet dona dei et annunciaret dei
laudem / hoc autem officium johannes sic te-
stificandi / valde est magnum quia nullus
potest de aliquo testificari nisi illo modo
quo illi proponit ... sonus
lucis et quod videmus testimonium vero
testimonium perhibere veritati videndum
cognoscens ... et unde quod
... potest hoc officium ... assumpsit
adhuc vero et in hoc in ... sunt
ut testimonium perhiberet veritati Sed
aliter christus et aliter johannes quia aliter se
habebat veritatis cognitio johannes et aliter
christus / christus enim ut ipsum lumen ...
prehendens ... ipsum lumen ...
johannes vero ut ipsum lumen participans
tamen ideo christus per se testimonium
perhibet et per se veritatem manifestat
Johannes vero et alii sancti magistri per suam doctrinam
veritatem participant est quod magnum officium
cum ... et ... operacione
divini luminis et ... ad ...
quem hoc officio usus fuit ysa[ie] lv
ecce testem populis dedi eum ducem
ac preceptorem ... autem huius offi-
cium ... enim dicit ut testimonium
perhibet de lumine . i . de verbo quod est vi-
ta lux et lumen et non quod ... ta
... nomen ubi ... pro ...

[illegible]

eum vocant lucem / nec lucem appellat
Christus eciam quia lux dicit puritatem et
proprietate sua sine alterius intima
admixtione Sed lucem dicit claritatem
ad aliquid ut quod iusta sit claritas accepta
non est lux sed lucem / et quia vehiculi
missus fuerit in testimonium ut te
stimonium perhiberet de lumine scilicet de ipso
ideo est unum huiusmodi nature ad verbo
ubi dicit quod iste venit perhiberet testi
monium de lumine Sed de aliis lux
non indiget illuminatione ideo non sunt
vitas testificacionem. unde in Iohanne 2 Ego
testimonium ab homine non accipio ideo
frustra videtur venisse Iohannes quod testimonium
perhiberet alteri / et ipsi alio ipso
ideo et testimonium eius enim verbo perhibetur
quod vitas et infirma esse dicitur indigere
testimonio alterius Aliquid vero non
cuius ipse quod perhibetur quod in fide du
biis vel infirmis. Sic vehiculi non
venit in testimonium ipsius desertio
lucis in Christo Sed voce in expulsione
mortalis modo esse apparet oberrantes
ubi scilicet est quod alterum rei testimo
nium perhibetur duplici de causa una
causa propter ipse propter rei cui te
stimonium adhibetur puta sicut
dubia et incerta Alia vero causa
propter audientium puta sicut dura
et tardi cordis ad credendum Iohannes
ideo venit quod in testimonium non
propter ipsum rem cui testimonium
perhiberet quia lux erat vera
dicit ut testimonium perhiberet
de lumine non dicit ab sententia

sed dicit manifestum / venit ideo in
testimonium ipsius eius quibus te
stificabatur unde dicit ut omnes
crederent per illum scilicet Iohannem Nam
sic lucem non solum in se ipso est
et ipse visibile est sed etiam
omnia alia per ipsum videntur pro
ut illud dicitur non solum in se
lucem est sed etiam omnia manife
stans quod manifestatur. Unde primo
quod sed manifestentur et cognoscantur
perfecta sunt omnes autem forme
sunt per verbum quod est ars plena
racionum viventium Est ideo lucem
non solum in se sed etiam omnia ma
nifestans capitulo v. omne quod mani
festatur ~~manifestatur~~ lumen est
Cognoscere autem vera tunc dicit filius
dei lucem quod venit lucem ad re
mittendum gentium lucem in ubi dicit
Anastasius generis ad Christum adventum
multiplici tenebrositate caligosi
tate ut pote cognitione divina privata
et ubi venit creator Christus tunc illuminat
primo scilicet doctrina miraculis et
sacramentis et non quod Christus aliquid
quandoque ut pax et lux et salus
ut glossa pax quia reconciliator lucem
quia doctor / salus quia salvator
gloria quia remunerator / et in hiis quatuor
consistit perfectio et quandoque huma
norum cum reconciliatione quidem beatissima
cum pace cum ipso / Est magis quod recipiunt
eum mediantem ipsa hec dicitur in
pace / ipse cum et pax mea qui
fecit utraque unum et quod hic et quia

neque utraque natura in uno supposito uni
ut duobus pluribus in unum copulentur
dans preceptum hiis qui longe et
qui prope, quia deus homini recon-
ciliauit / ea vero que respiciunt eius
predicationem et vite sue gestorum
ac miraculorum operum comprehenduntur
in luce unde ipse dixit Iohannis in
9o quamdiu sum lux mundi. Que respi-
ciunt redemptionem et passionem com-
prehenduntur in nomine salutis. Secundum
respiciunt remissionem comprehenduntur
nomine glorie. Deinde cum dicitur
lux dicitur illud quod potest dicere se
et omnem creaturam, unde ad presens
lux hominum et hic agit auctor de
eo solum quod pertinet ad salutem
hominum pro contrario quoniam intendebat
hic in illud eum loquitur de filio
et dicit illud lucem. Secundum sufficiens
lucem sufficiens est ipse omnia mani-
festare non solum semper quod hoc
egebat testificante / non convenienter
sunt testimonia [illegible]
[illegible] quod hic obiectum
miraculorum [illegible] distinctio
predicta [illegible] nullus
assignatur vero quare per testimonium
voluit hic [illegible] quod assigna-
tur [illegible] ad hoc primo quod deus
vult aliquos testes habere non ut
ipse eorum testimonio indigeat sed
ut eos nobilitet quos constituit
ut testes sicut eorum videmus
in ordine universi quod deus producit
aliquos effectus per causas medias

non quia ipse impotens sit ad eos im-
mediate producendos sed quia ad nobili-
tandos ipsas causas mediis ipsis causa-
litatis dignitatem communicare dignatur.
Sic ergo licet deus potuit omnes
homines illuminare per se et in eorum cor-
dibus [illegible] ut sic debitus ordo
servaretur in rebus et ut aliquos
homines nobilitaret, voluit divinorum
cognitionem ad homines per alios homines
devenire [illegible] xliii vos estis testes
mei dixit dominus [illegible] illumi-
nando per miracula [illegible] quod in hoc
[illegible] testimonium [illegible]
premium adveniet / [illegible]
[illegible] scriptura potuerunt non
solum ad presentes sed ad posteros
pervenire / voluit ergo deus homines
ad [illegible] per testimonia [illegible]
pervenire ut non [illegible] sed eorum [illegible]
[illegible] illuminatione / et ideo subiungit
dicit ut omnes crederent per illum non
solum presentes sed etiam futuri. Cum
hic dicit ut omnes crederent per illum
ponitur [illegible] attestificationis
vero [illegible] fuerit vero fuerint et [illegible]
[illegible] ut [illegible] testimonium omnes
[illegible] in [illegible] vera lucem
in quo Iohannes baptizauit. Dicit 1. cum
[illegible] est [illegible]
vero est quia homines sunt [illegible]
conditionis et [illegible] adult-
conditione sunt [illegible] omni-
[illegible] magis [illegible]
perducitur [illegible] miracula /
[illegible] magis per sapientiam [illegible]
[illegible] sapientiam [illegible]
sapientiam [illegible] et [illegible]

credit vera salutis

credat viam salutis utramque vult
pandere voluit scilicet signorum et su
per(?) ut qui non pervenerint ad viam
salutis per miracula in veteri et in
novo testamento saltem per viam
scripture in prophetis et in aliis sacre
scripture libris ad veritatis cognitionem
perveniant. Circa vero est sciendum quod
si homines in statu innocentie vitasse(?)
cognitionem dei in scriptura cupere non
[illegible] volunt eis deus [illegible] disce
dere [illegible] quosdam ho
mines dedimus per alios ut ab
eis [illegible] modo cognitionem dedimus
acciperent quorum cognitionem in scripturis
attingere non valebant et ideo di
cit ut omnes crederent per illum quod
verum in testamento novo quando [illegible] per
lucem [illegible] hominis ut scilicet crede
ret per illum. Sic ergo patet ydonea
esse [illegible] testimonia prophetarum
ut possit nobis venire ad veritatis cogni
tionem. Dicit ergo credere quia contra [illegible]
[illegible] divini luminis. Una est perfecta
que est in gloria per quam in lumine tuo vide
bimus lumen. Alia est imperfecta que
scilicet habetur per fidem. Corinthiorum xiii dicitur vi
demus [illegible] videmus nunc per speculum
in enigmate tunc autem facie ad faciem
[illegible] cognitionem [illegible] [illegible] autem
modorum prior est modus perceptioni
omnis per fidem quam primum perveniunt
ad primam [illegible] ipsi [illegible] alium lumen
nisi credideris non permanebitis in
ad [illegible] in [illegible] autem omnes venire
habere faciem [illegible] ad [illegible]

in [illegible] sola(?) [illegible] [illegible] in [illegible]
[illegible] ubi [illegible] eum [illegible] videbimus
eum sicuti est. Quia nunc videmus in fide [illegible]
obscure sed eum [illegible] [illegible] dicit
[illegible] in alia forma [illegible]
scilicet dei [illegible] [illegible] cum
[illegible] videbimus [illegible]
fide [illegible] vel [illegible]. Dicit
ergo ut omnes crederent per illum [illegible] videret illud
[illegible] sed ut primo per fidem credendo et
postea per speciem in patria fruendo.
Dicit autem per eum ut crederent deum [illegible]
ad primum ipse enim venit ut omnes cre
derent per eum et in eum [illegible] cum
credit in me [illegible] Johannis [illegible]
ut omnes crederent non quando [illegible]
sed per eum [illegible] Sed contra si ad hoc
missus est ut omnes crederent per eum
[illegible] non omnes crediderunt [illegible]
[illegible] est [illegible]
[illegible] Johannis [illegible]
sufficiens modus ad salutem est
omnibus perveniendi ad fidem. Sed [illegible]
[illegible] qui [illegible] [illegible] de
[illegible] in [illegible] [illegible] videre per
lucem defectus sunt quod non omnes cre
diderunt. Licet autem Johannis [illegible]
[illegible] dicta sunt et quod missus [illegible]
[illegible] sit [illegible] [illegible]
[illegible] non est sufficiens hominibus
ad [illegible] quam [illegible] hominis [illegible]
[illegible] [illegible] participat [illegible]
[illegible] [illegible] lux [illegible] et sufficiens
[illegible] hominibus ad [illegible] cum [illegible]
[illegible] sed ipse non erat lux

verum dicit Non erat ille lux sed ut testimonium perhiberet de lumine / et ideo necesse erat lux que sufficiens esset hominibus ad salutem. Verum tamen quia non sunt illuminati omnes testimonium Iohannis non acceperunt non erat defectus ex parte Christi qui est lux illuminans nec Iohannis testificantis / quia Christus sufficienter illuminat et Iohannes sufficienter testimonium perhibuit et propter defectum hominum nihil obmisit / ex parte illorum nullus defectus fuit sed ex parte hominum qui in suo malo perseveranti et voluntate obdurati noluerunt recipere lucem nec bono obstaculum in voluntate removerunt / et ponit Theophilus exemplum de includente se in domo tenebrosa quando se non illuminat sol propter quod ipse est in causa non sol / Vel aliter Iohannes venit ut testimonium perhiberet de lumine consequenter autem quia testificans est maioris auctoritatis quam ille cui perhibet testimonium, ne quis crederetur Iohannes maioris auctoritatis esse quam Christus dicit evangelista Non erat ille lux sed ut testimonium etc. testatur enim non solum quia maior sed quia est minor eorum si sit minor / Et quod dicit non erat ille lux videtur esse false opinionis quorumdam propter quod dicitur Luce 3 Existimaverunt de Iohanne ne forte esset Christus contra falsitatem opinionis removet evangelista dicens Non erat ille lux sed ut testimonium perhiberet de lumine / Sed contra obicitur de hoc quod dicitur Non erat ille lux dicitur enim Ephesiorum v. Eratis aliquando tene-

bre nunc autem lux in domino et omnes boni sunt lux [illegible] vos estis lux mundi dicitur [illegible] et apostoli et omnes boni lux. Solutio dicendum quod Christus est lux scilicet illuminans et illuminata, modo Iohannes et alii sancti et boni non sunt lux illuminans sed lux illuminata a prima luce. Sed contra [illegible] Dei lucerna lux [illegible] ardens et lucens et ad Philippenses 2 inter quos lucetis sicut luminaria in mundo. Ad quod est dicendum quod est lux effective que est lux per essentiam et sic solus deus est illuminans lux / Et est lux illuminans dispositive que est lux participatione et sic illi sunt lux qui illuminant verbo et exemplo / Christus autem est lux per essentiam Iohannes non per participationem et ideo [illegible] lux sed ut testimonium perhiberet de lumine sicut enim convenientiam manifestatur [illegible] quia [illegible] et [illegible] Item non lux [illegible] qui venit in notitiam hominum et patet quod sicut verbum interius per verbum exterius manifestatur per vocem exteriorem prolatum ita verbum divinum manifestatur per Iohannis per vocem testimonium. Ideo ipse se dicit vocem Ego vox clamantis in deserto Isaie xl. Et erat necesse respondendi de Christo alias [illegible] oportet respondendi [illegible] quare dicitur [illegible] venit in testimonium quia de se [illegible] [illegible] quia [illegible] infirmitas testimonio indigebat [illegible] non in se esset etc. / Ponit enim

sit testimonium vite ut testimonium perhi-
beat de lumine scilicet Christo qui est lux ex
deitate sed lux ex humanitate que est
forma lucifera lucem eius contemplacio
in alio recepta / quamquam lucem esse
non se tale manifestandi et ab-
scondi non est sub tenebris aliqua falsi-
tati / Ponitur causa testimonii utilitate
ut omnes crederent per illum / quia utile
est testimonium per quod introducuntur
fides in cordibus hominum. propter (?) se ip-
sius [illegible] quod qui credidit et
baptizatus fuerit salvus et cetera. ultimo
Ao Item nota quod sit gradus nature in
doctrina. Primo quod aliquis bonus doce-
at [illegible] in operacione congregatus
ubi dicit fuit homo missus. deus dicit
missus est hic ut veniret plus quam
hoc. 2o in doctrina virtus adeo in
quo est virtus quoniam nature non sit 3o
in docendo bonitas cum non cre-
dentes quia testis [illegible] xo [illegible]
sit utilitas hec [illegible] in testimonium
(et Iohannes perhibet testimonium de lu-
mine sicut maior vel dignior sed minor
sit vox ante testimonium reddit de
verbo inductis ideo dicit Nazareni. i.e.
lux si vera nulla obscuritate vel ob-
scurare potentie tenebrarum qualis est
lucis scilicet que deus lux est et
tenebre in eo non sunt ulle. perfectius
sed ut testimonium perhibet de lumine
i. de verbo incarnato quod est lux ex
deitate et lux lucem ex humanitate
et hoc [illegible] et aliis dictionibus sunt

diciatur lux sicut eius dicit apostolus ait 6.
vos estis lux mundi non tamen sunt lux
vera per essenciam sed participacione et
mediacione lucis divine. Et sicut Augustinus
sit aliquam non possumus lucem cor-
poralem videre propter debilitatem visus nisi
possimus tunc videre parietes illuminatos
ita propter infirmitatem intellectus quod in natura
est nobis oppositum primi partis non
possumus lucem eius splendorem intueri
ut dicit Augustinus xv de trinitate c ultimo / Sic-
ut cum lucem per se autem suam
videre non potes nisi utrumque infirmi-
tas et quibus tibi aliquam facit utrius-
que [illegible] Item nota quod testimonium
de verbo incarnato debuerat perhiberi [illegible]
[illegible] / primo ut testibus
crederet fides [illegible] / quia sicut
deus posset omnia immediate facere
sine labore [illegible] quod efficit pagina
scriptura / tamen propter concordiam suam perfect-
ionem creature sicut Augustinus dicit sic non
quasi credidit ancillare ut eius proprie
motus agere faciat / Sic tamen licet
per se posset manifestare quod per se
facit sibi ibi cum facto tamen ut
suis testibus perfectionem generaret eos
in testimonium misit. Secundo ut in testi-
moniis amplificaret numerum cre-
dentium ut per illa testimonia [illegible]
virtus sublimia [illegible] scilicet Anicibus
doctrinam et miraculorum 3o ut illorum
non credit debilitate et lucem ipse
nobis non possimus suffere perhiberi

lucidam agnoscamus Johannes autem cit
lumina aliis et lucas inf v x°
ut testimonium indicat pluralitas quam
hominis dominus fecit sunt condiciones ideo
diversis modis ad agnoscendam veritatem
debet duci scilicet per signa et miracula
per sapientie dogmata et per virtutum opera
et prophetarum vaticinia Concernunt
vi testimonia q d' x' sit fil.
vi testimonia vobis dico Primo de
filii dei assumpta humanitate 2° de eius
immensa eternitate de qua dicitur hic qui post
me venit ante me factus est quia
prior me erat [illegible] 3° de filii dei personali
aperta descensione Joh. i. Ego vidi et
testimonium perhibui quia hic est
filius dei 4° de eius mirabilis sanctificationis
complexione quia Johannes i. ait
super quem videris
spiritum descendentem et manentem super eum
hic est qui baptizat in spiritu sancto Johannes
autem ego vidi et testimonium perhibui
quia hic est filius dei quia vidi spiritum descendentem
quasi columbam de celo et
mansit super eum ego nesciebam eum
5° de eius eternalis perfectionis ipsius trinitatis
et... Joh. i. hic est qui
baptizat in spiritu sancto [illegible] et ipse baptizabit
vos spiritu [illegible] 6° de eius
iuste mediationis divini boni
amabilis [illegible] finalis mediationis
dispositione cum v [illegible] i. peccatis
vel [illegible] iuste mediationis et divini
boni amabilis [illegible]
[illegible] apulens [illegible] debet
[illegible] i. [illegible] congregabit
[illegible] i. electos in horreum
suum i. celestis [illegible] locum pa

lentes i. malos a vi fidei vel operatione
vacuos comburet igni in
extinguibili i. infinita de quo
... ubi vermis eorum non moritur
et ignis eorum non extinguitur Ad
[illegible] dicitur reformacione redemptione
per suam mortem ecce agnus
dei scilicet ... per hominis ... qui
tollit peccata mundi Octavo de
eius [illegible] ... et primo
agere ... Et
infra ... dignos fructus penitentie
et ne ... incipiatis dicere patrem
... qui ... i. superba
... quia ... est
[illegible] est ... aut
... Petrus ... simul
... 3 ... [illegible]
Utrum esset sufficiens salutis sine fide
mediatoris [illegible] non fuit ...
... ad ... de fide
mediatoris ... fidei
... adiungere
[illegible] Utrum esset sufficiens salutis
sine fide mediatoris ... adhebe-
... opera credendi quod deus
est ... remunerator est ... quod
utrum ... ad ... et ... credere
sufficiat ad salutem Nam ... quod
... sufficere ... non sufficit
... credendi ... symbolo ...
... quia ... apostoli
... possunt et utrum aliquis
... sufficiat hoc ad salutem ...
... quod ... credit non ...

novum vel deprecatio humani generis. Ergo
ut fides mediatoris erat necessaria
saluti pro tempore. Ergo illo tempore sufficit
credere quod deus est et remunerator
est absque fide mediatoris. Item
post peccatum in lege nature non erat
nulla lege que est in doctrina [illegible]
scripta aliqua precepta credendi in me-
diatorem sive in deprecatorem nec [illegible]
lege predicta non [illegible] hominis erat
[illegible] quod credendum esset deprecato-
rem humani generis / relinquitur ergo quod [illegible]
in illo non obligabatur ad fidem
mediatoris. Ergo sine illa poterit
esse salus. Item magis deus [illegible]
omnibus semper posse credere. Ergo fides
mediatoris non posset haberi nisi
per scripturas vel per doctrinas vel
prophetias per quas insinuaretur eun-
dem esse mediatorem relinquitur
ergo quod necessaria non fuit fides media-
toris. Contra Augustinus ad Optatum
Nemo liberatur a damnatione que facta
est per Adam nisi per fidem Christi.
Item idem Augustinus eadem fides media-
toris est que nos salvat, justos
salvabat antiquos parvulos cum
magnis, quia sicut credimus eum in
carne venisse ita illi venturum.
Solutio secundum alios [illegible] [illegible]
[illegible] / distinguitur triplex status ante
peccatum / status post peccatum / et
ante legem status sub lege et
status gratie / In statu ante peccatum
necessaria fuit fides creatoris quia

est et remunerator est / quia sic est
principium conditionis et quia remunerator
est meritis et complementum bea-
titudinis. In statu vero post peccatum
necessaria fuit fides non solum creatoris
sed mediatoris sicut quod dicit Augustinus quod
scriptum est Actuum iiii Non est aliud
nomen sub celo in quo oportet salvari
nos / ex illo tempore [illegible] fides ad salutem
generis humani ex quo in Adam viciatum
est / ergo fides mediatoris solum non
necessaria est // post peccatum cum sic dicitur
[illegible] duo [illegible] credenda sive
creator explicatur. In prima parte dicitur
ut fides nostri creatoris [illegible] [illegible]
In secunda parte dicitur fides nostri salva-
toris [illegible] sive / prima patet
[illegible] [illegible] [illegible] ad debitum
[illegible] illa credenda debemus quia
[illegible] sumus ista credenda debemus quia
per gratiam reparati sumus. Nota quod de
fide mediatoris ante legem et sub
lege et tempore gratie sicut Hugo dicit ante
[illegible] legem aliter credebatur et
aliter [illegible] [illegible] [illegible]
[illegible] [illegible] eadem salus [illegible]
et [illegible] esset [illegible] capitis [illegible]
[illegible] hoc sacramentum singulariter et
[illegible] [illegible] [illegible] [illegible] fide
[illegible] non [illegible] / Abel autem
et Noe et Abraham et Jacob [illegible]
[illegible] sacrificaverunt quod [illegible] [illegible]
[illegible] [illegible] [illegible] deus illo tempore in
[illegible] [illegible] oblationes [illegible]
sacrificiorum et licet [illegible] sacrificia

post peccatum

non [illegible]

tpe legis n[on] nu[m]q[ua]m fuerat possibile c[on]
stituta fuerat t[ame]n dimittere inspi[ra]
ta vn[de] nullus fuerat accepta
[illegible] in ubi p[ro]sp[exi]t d[omin]us [illegible]
fere sacrificia vel sibi accepta
[illegible] devote d[omi]ni ubi aspexit
[illegible] [illegible] d[icitu]r inflammavit
d[omin]us sup[er] abel et sup[er] sacrificia eius
sup[er] caym et sup[er] sacrificia eius n[on]
inflammavit. Et d[icit] gl[os]a ignis
de celo veniens solebat ad sacrifi
cia devoranda sic[ut] d[icitu]r Levitici ix
egressus [illegible] adm[odum] devoravit
holocaustum et adipem [illegible]
templi sub salomone ii p[ar]alip[omenon] q[uod] ig[ni]s de
scendit et devoravit holocausta
et victimas. Sic etiam [illegible]
vi et in 3 Reg[um] xviii de sacrificio
helie. Alii p[ro] sublimis instructionis
[illegible] supponebat[ur] ut [illegible]
sublimi / Sublime aut[em] mediato
ris p[er]sona in [illegible] p[re]dicabat[ur]
aut qua p[er]sona foret homo vel an
gelus vel deus no[n] [illegible] manife
stabat[ur]. Soli [illegible] cog[nosce]bant qui p[er]
sp[irit]um illuminati erant. Sub[ie]ctio aut[em]
manifeste p[re]dicat[ur] et credit[ur] in
d[omi]n[u]s redemptionis [illegible] p[er]sone
redemptionis mediatoris. Sed [illegible]
[illegible] d[icitu]r q[uod] [illegible] p[er] ap[osto]los
p[re]dicatur post se p[ri]mi[tiv]e articulos ar
ticulos [illegible] [illegible] [illegible] et
[illegible] [illegible] / omnes enim articuli
[illegible] ad fidem q[ui] [illegible] alpha
et o p[ri]mum [illegible] / [illegible]
sunt [illegible] sunt [illegible]
[illegible] [illegible] [illegible]

dicunt et clemens [illegible]
[illegible] sic p[atet] [illegible] sim[ilite]r hic
[illegible] q[uod] ap[osto]lus post hoc p[atet] q[uod]
c[on]p[re]hen[dit] [illegible] [illegible] c[on]tinetur
[illegible] c[on] [illegible] [illegible]. [illegible] d[icitu]r
q[uod] [illegible] p[otes]t a[liquis] [illegible] n[on] d[icitu]r [illegible]
fides mediatoris s[ed] [illegible] p[er] [illegible]
[illegible] n[on] [illegible] d[icitu]r q[uod] in lege
[illegible] s[ed] [illegible] [illegible] [illegible] erat
[illegible] de fide mediatoris [illegible]
[illegible] erat [illegible] [illegible] fides
redemptionis / [illegible] potuit [illegible]
[illegible] [illegible] hoc [illegible] [illegible]
[illegible] [illegible] erat [illegible]
semp[er] [illegible] [illegible] [illegible]
[illegible] bonitati / [illegible] satis
[illegible] colligi potuit [illegible]
bonitatis [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] Num [illegible]
ne [illegible] omnes filios [illegible] / et
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] credit[ur] in lege [illegible]
[illegible] de fide redemptionis [illegible]
[illegible] [illegible] mediatoris [illegible]
c[on] [illegible] fidem mediatoris s[ed] [illegible]
est [illegible] [illegible] [illegible] ab
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] est
ad redemptionem [illegible]
[illegible] [illegible] semp[er] [illegible]
[illegible] [illegible] [illegible] q[uo]m[odo]

credimus, quibus dicitur cum vero sic dicat
Augustinus in sermone quod sufficiat ad quos tamen
credere mysterium incarnationis mortis
resurrectionis adventus ad iudicandum aliquis
vero habita fide unius de dominice
incarnationis fidei sufficere ut
credat filium dei in salvatorem descendisse
et incarnatum, quam [illegible] baptismi
huius rei documentum affirmant, quod
de morte et descensu ad inferos
videtur dubitasse videtur sed Gregorius quod
interrogabat discipulos tamen eis
qui viderunt eos et Luce xxiiii et
Augustinus xi q. 3 tamen eis propter de
sanctis mulieres ad inferos an aliud
apparuerunt ad hoc sperarunt Ille
[illegible] dubitare an illis
baptismi habent fidem mortis et
sancti descensus ad inferos, quam
dicit ambo [illegible] super Luce xxiiii
[illegible] morte dei filii non
ipsum descensum ad inferos
dicit illud quod in [illegible] scilicet non
credebant quod non habent fidem mor-
tis et ne descensus ad inferos
Item Gregorius super Augustinum xi in omnibus
tamen eis qui videre eos introducit
illorum [illegible] sic an quemadmodum
filio dei more an aliud adhuc
sancti [illegible] eos quod illis
dubitabat utrum Christus esset in vi-
tam. Item ambo dicunt
[illegible] potuit
primus [illegible] quod viderat [illegible]
[illegible] non credidisse
[illegible] dicit quod illis non dubitant

[illegible]

si quomodo discipuli ipsi fuerunt
[illegible] super Augustinum [illegible] omnes qui
[illegible] dubitarent quod si audi-
erunt quam [illegible] perdiderunt
quam [illegible] prohibuit qui
columba [illegible] quare sic [illegible],
[illegible] quod testes fuerunt, [illegible]
[illegible] modo [illegible]
mortuos suscitatos quam [illegible]
omnibus notos, [illegible] non notis
[illegible] omnino
dubitans absit Solutio [illegible]
[illegible] sed huius quod [illegible] sunt quibus
[illegible] fidei [illegible]
[illegible] potuit [illegible] esse
[illegible] omnium [illegible] et [illegible]
[illegible] non esse [illegible]
[illegible] quam in [illegible]
[illegible] et
[illegible] videtur
[illegible] simpliciorem fidei [illegible]
sufficere credendum, et omnes
qui [illegible] credebant
eo quibus [illegible] non
credidisse non [illegible] affirmant [illegible]
illud quod [illegible] dicendum
quod quod illis non dubitabant
[illegible] auctoribus [illegible] dubi-
tare [illegible]
[illegible] ut [illegible]
[illegible] in medio doctorum inter-
rogantem glossa dicit [illegible] qui
angelus [illegible] in [illegible] dicit
[illegible] et [illegible]
[illegible] dicit [illegible]
dubitasse [illegible] interrogasse

Sed contra hoc quod dicit glossa Ambrosii super
dicta potuit propheta vates quem
videre credebant non credidisse
mortuum et [illegible] dicunt alii quod solus
dubitavit. Sed distinguit quod est
triplex dubitatio. Est dubitatio infide-
litatis qualis fuit in Iudeis, et
est dubitatio tarditatis qualis fuit
in discipulis euntibus in Emmaus
Luce ultimo, et est dubitatio amo-
ris sine periculo quod quidem non est dubi-
tatio sed amor quo anima se
[illegible] dubitavit iste dubi-
tavit Johannes unde dicit glossa [illegible]
non fidei sed pietatis dubitavit quod
[illegible] amicus fidelis non [illegible]
talibus tamen [illegible] religiosus est
aliquid dicendum super Johannis [illegible] quod
dicit quod [illegible] dubitans misit discipulos, dicit
tamen quod discipulis [illegible]
sed [illegible] et [illegible] Johannes
in prisone [illegible] ad hoc fecit [illegible]
studendo quod credidit, et misit [illegible]
[illegible] propter incredulitatem, [illegible]
[illegible] non videt
[illegible] super rebus eius
[illegible] testimonium [illegible]
[illegible] et [illegible]
[illegible] dubitavit super eius [illegible]
[illegible] et ut
misit eos ad ipsum.

Quarto de fide simplicium quibus non
erat misterium incarnationis revela-
tum sic [illegible] et manifeste revelatum
erat. Quod ad [illegible] in [illegible] aliquem sunt
simplices quod articulos fidei di-

stinguere nesciunt [illegible]
[illegible] [illegible]
[illegible] super [illegible] dicatur re-
velatio distincta et indistincta
velata et manifesta [illegible]
[illegible] velata et indistincta
[illegible] [illegible]
[illegible] et manifesta [illegible]
[illegible] est in [illegible]
est in [illegible] quod confirmat [illegible]
Job [illegible] boves arabant et asine
pascebantur iuxta eos, simplices et
minores ut [illegible] sunt asine per
[illegible] boves quia [illegible]
[illegible] adherendo [illegible]
[illegible] qualis forte fuit [illegible]
[illegible]. Et ideo dubitatio de fide
[illegible] possit [illegible] [illegible]
[illegible] sine [illegible] [illegible] super aliquorum
[illegible] quod est [illegible] explicite vel
implicite distincte vel indistincte
simpliciter aut dicitur implicite [illegible]
[illegible] omnes articulos sine distinctione
et hoc duobus modis uno modo quantum ad
illud quod credunt, alio modo quantum ad il-
los [illegible] quibus credunt, quantum
ad illud quod credunt ut [illegible]
[illegible] omnes qui [illegible]
credebant, [illegible] quibus [illegible]
[illegible] credidisse non [illegible]
[illegible] misterium [illegible] qui hoc
[illegible] continebat [illegible] credebat
[illegible] omnes [illegible]
[illegible]. Quantum vero ad
illos [illegible] quibus credunt super [illegible]

hug(o) d(icit) simpliciter antiquos confiteri
multis professionis assertionis in hoc
visione eos huiusmodi credidisse prima
aperte et [illegible] hoc / sed et
non erat sub specie corporis [illegible] eius
redemptoris adhesione fuit intra
redemptoris sicut nos cognoscimus et
cognoscimus

Circa [illegible] fidei notum dicit
ap(ostolu)s in [illegible] s(ed) hug(o) quod fides p(ro)
[illegible] multiplicatur secundum tempus [illegible]
[illegible] cognitio [illegible] deus
abraham deus ysaac deus iacob
et non meus adonai / nomen eius
hoc docetur a moyse quo moyses am-
plius hunc nominavit deum [illegible]
prius [illegible] deum [illegible]
[illegible] quod deus nomen eius
[illegible] antiquis [illegible] Item b(eatus)
petrus retexit de act(ibus) in [illegible]
sua dicit in essentia [illegible] mea
et [illegible] filii [illegible]
quo plenior fuit cognitio dei per [illegible]
[illegible] sed [illegible] in [illegible] solis
Item [illegible] s(ed) [illegible] ta [illegible] creati
[illegible] post [illegible]
[illegible] adventui [illegible] [illegible]
[illegible] tamen [illegible] [illegible]
[illegible] / [illegible] adventus [illegible]
[illegible] quod vos [illegible]
et et iam [illegible] dicat vobis [illegible]
et [illegible] XV [illegible] audivi
apud meo nota feci vobis / [illegible]
[illegible] per successionem [illegible]

[illegible] cognitio fuit [illegible] / et [illegible]
successionem [illegible] fides [illegible]
Sed [illegible] dicit [illegible] fides [illegible]
[illegible] quod nos [illegible] fuerunt
nostros antiquos [illegible] et ma-
gnos / quo [illegible] fidei
mediatoribus nos [illegible] et [illegible]
fide [illegible] Et s(ed) [illegible]
[illegible] nobis [illegible]
[illegible] alia
[illegible] quo [illegible] fuit fides
[illegible] et [illegible] Solutio s(ed)
[illegible] fides [illegible] adve-
[illegible] vite [illegible] vitus
credita est vitus prima et hoc [illegible]
s(ed) quod [illegible] est abstracta
ab omni [illegible] temporis / s(ed) quod [illegible]
[illegible] est [illegible] et [illegible]
[illegible]
ad [illegible] temporis [illegible]
quo [illegible] adpri(us)
[illegible] credendum est [illegible] temporis
[illegible] adventum
credendum est in tempore / s(ed) [illegible] modo [illegible]
[illegible] fides [illegible] temporis [illegible]
[illegible] quod fides [illegible]
[illegible] sic [illegible] fides [illegible]
[illegible] modo [illegible] ad [illegible]
[illegible] / [illegible] quo [illegible]
fidei [illegible] ad [illegible] quod [illegible]
[illegible] secundum / [illegible]
[illegible] dicitur [illegible]
[illegible] cognitione [illegible] adventum [illegible]
[illegible] adventum [illegible]
[illegible] / [illegible]
[illegible] / [illegible] adventum
[illegible] secundum [illegible] modo

[illegible] in [illegible] dimorf [illegible] in fide / [illegible] alio modo martires dicuntur [illegible] in fide [illegible] patrie [illegible] tertio modo [illegible] zelatores fidei dicuntur [illegible] in fide [illegible] quarto modo [illegible] dicuntur [illegible] in fide [illegible] ~~[illegible]~~
Item [illegible] et hugo de [illegible] fidei [illegible] / [illegible] fides [illegible] / [illegible] et [illegible] / [illegible] fides [illegible] aliqui [illegible] fide [illegible] / [illegible] hugo [illegible] [illegible] fides [illegible] / [illegible] et [illegible] / [illegible] et [illegible] et [illegible] [illegible]

[illegible] et [illegible] adhesionem et [illegible]
Ex quo ita [illegible] in [illegible] [illegible] magis et magis / [illegible] et [illegible] Non [illegible] et [illegible] / [illegible] et alio [illegible] / [illegible] et [illegible] / [illegible] et non [illegible] / [illegible] in bono [illegible] et [illegible]

Statim cum [illegible] / [illegible] fide [illegible] / [illegible] fide [illegible] / [illegible] et [illegible] / [illegible] fides [illegible] et [illegible] / [illegible] fides [illegible] et [illegible] //

semper deum optasse / pariter vero deca-
dum dictum est quod propter senectutem in
bono sequendus est quod similiter fuit
bonus. [illegible] tamen credit adam
penituisse antequam genuerit filios
et filias et in fide pura perseverasse
preter abominabilia / ergo adam pre-
dicendus est primus a quo cepit ecclesia
Item prout dicitur de petro quod dicitur
matthei xvi super hanc petram edifica-
bo ecclesiam meam i. super firmitatem
huius fidei et ad petrum post
negavit sicut ad hic non obstante
quod similiter esset ecclesia par-
tes videtur quod non obstet quia
abraham dicitur ecclesiam incepisse
Item videtur auctoritas glossa quod dici-
tur in ymolabatur holocausta
[illegible] et victima pro delicto
holocausta erat sicut ille qui pro
[illegible] / victima autem
sicut penitentes / quod autem in eccle-
sia [illegible] sicut quod penitentes
[illegible] ut ille qui [illegible]
[illegible] Item adam fuit primus
[illegible] [illegible] [illegible] [illegible]
abel autem non / ergo non [illegible]
est primus a quo cepit ecclesia augustinus
[illegible] abel / sed adam [illegible]
ecclesia fuerat quod dicitur [illegible] in [illegible]
quod adam [illegible] filios suos offerre
primicias et decimas Item primus
[illegible] fuit adam [illegible]
genuit filios et filias et
[illegible] multiplicavit
[illegible] non [illegible] fuit
[illegible] primus adam [illegible] seth

sive enoch [illegible] fuit [illegible]
primus quam abel [illegible] dicitur primus a quo cepit
ecclesia hic est quia [illegible]
[illegible] filius [illegible] qui [illegible] in
[illegible] [illegible] filii [illegible]
videbatur [illegible] enoch [illegible]
quod cepit invocare nomen domini ergo
enoch sive seth non dicendus
est primus [illegible] [illegible]
[illegible] sine [illegible] [illegible]
est duas [illegible] non [illegible]
[illegible] babilon [illegible]
[illegible] abel bonus [illegible]
ab abel Item augustinus in libro de civitate
dei [illegible] duobus
[illegible] [illegible] pertinens ad [illegible]
[illegible] abel pertinens ad
[illegible] dei / [illegible] quod [illegible]
[illegible] item in [illegible]
[illegible] cepit [illegible]
[illegible] [illegible] civitates
[illegible] / [illegible]
videtur quod abraham debent dici
primus a quo cepit ecclesia dicitur ad ro-
manos [illegible] abraham accepit signum cir-
cumcisionis signaculum iusticie fidei [illegible]
[illegible] [illegible] [illegible]
[illegible] videtur quod sit pater fidelium / hoc
[illegible] / [illegible] ab
[illegible] accepisse ecclesiam [illegible]
[illegible] de egypto [illegible]
[illegible] accepit [illegible] et [illegible]
[illegible] [illegible] ecclesiam incepisse
[illegible] quod ecclesia dicitur
incepisse ab abel quia fides eius in
sacrificio quod optulit deo accepto
manifestabatur et hoc fuit [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] / [illegible] [illegible] [illegible] [illegible] / [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] / [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] quod abel [illegible] [illegible]

No[ta]

sacri[ficium] ex p[ar]te ho[min]is de q[u]o legi[tur] in g[e]n[esi]
[illegible] Et ante in alia q[uesti]o[n]e d[icit] Hu[g]o
d[icit] abel q[u]i obtulit hostiam
illa placuit deo q[ui]a ipse fuit iustus
anteq[uam] offerret Si enim non esset
prius iustus no[n] diceret[ur] hostia eius
accepta sed q[uod] esset accepta ex
hoc probat[ur] q[uod] esset iustus sic d[icitu]r ad
hebre[os] xi Et dicit [illegible]
q[uod] p[ri]mo sacrificium recepit ab abel
Tunc enim manifestum est licet
forte adam sacrificium obtulit
et docuit sacrificia offerre sic
l[egitu]r in historia q[uod] docuit filios
suos offerre deo primicias decimas
/ Abel aut[em] manifestum fuit p[ri]mo
manifestum sacrificium offerre q[uia] ab
ip[s]o d[icitu]r g[raci]am incepisse quia ipse
fuit p[ri]mus martir sic h[abetu]r
mt xxiii Vn[de] d[icitu]r a sanguine a
bel iusti usq[ue] ad sanguinem zacha
rie ubi sciendum est discretio
bonorum et malorum in duabus p[er]so
nis abel et caym / Ita q[uod] in abel
et caym incepit divisio civitatis
spiritualis ih[e]r[usa]l[e]m a civitate babilo
nis / et hoc apparet q[uia] s[unt]
aliq[ua] sacramenta quibus disti
guu[n]t[ur] cives ih[e]r[usa]l[e]m a civibus
babilonis Sicut enim videmus in
aliis rebus / Unaq[ue]q[ue] enim [illegible]
regio distinguitur ab omnibus aliis
regionibus p[ro]prio signo / et sicut ad
armorum signis ordinibus p[ro]p[ri]is
[illegible] distinguu[n]tur / et similiter
nobiles aliquo signo dicu[n]tur [illegible]

ab abel g[raci]am incepisse

sicut ut civilitas romana
p[rae]nomine / vel ordines militares armorum
signo gladii / et officium [illegible]
nomine [illegible] vel clamide / Vn[de] sic
[illegible] [illegible] sunt
[illegible] ho[min]i p[ost] lapsum ad hoc
q[uod] distinguant[ur] esse cives spiritualis
ih[e]r[usa]l[e]m et de grege dei et discipuli
eius Et no[ta] s[ed] adam no[n] obtulit
sacrificium q[uia] sub[?] [illegible] sacrificium
s[ed] [illegible] erat [illegible]
[illegible] [illegible] sufficie[n]t et
Si v[er]o obtulit sacrificium licet
no[n] legat[ur] q[uod] valet[ur] [illegible]
spiritualis [illegible] erat [illegible]
[illegible] [illegible] a
p[ri]mo [illegible] acc[ip]it ut sic d[icitu]r
[illegible] abiginali Abel
v[er]o [illegible] est [illegible]
[illegible] [illegible] q[ui]a ip[s]e fuit
p[ri]mus martir et [illegible]
[illegible] in sanguine [illegible] illi [illegible]
[illegible] [illegible]
[illegible] [illegible] x q[ui] d[icitu]r mt xxiii
a sanguine abel iusti [illegible] et d[icit] aug[ustinus]
in lib[ro] de mirabilibus q[uod] abel et
virgo fuit et martir et [illegible]
[illegible] [illegible] q[uod] in ip[s]o fuit in
cepta causa bonorum in divisione ab
[illegible] [illegible] [illegible] aut[em]
[illegible] [illegible] habeat adam fuit p[ri]mus
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] fuit sacrata [illegible]
[illegible] legit[ur] in canone [illegible]
[illegible] q[uod] ip[s]e sacrificium obtulit vel
aliq[uod] sacri[ficium] signum [illegible] licet

legitur de civitate babilonis aperte Sap
x hec illum qui primus formatus est adam
pro orbis terrarum cum solus esset
creatus custodivit eduxit a delicto
suo et in ipso ipsi dedit virtutem continendi omnia
et ipse qui primus generationis con
venit congregationi bonorum et con
gregationi malorum ut non distinctio
in ipso sit congregationis abel et cain [illegible] abel
vero fuit diversitas earum. Nec
obstat quod dicitur de eo quod ipse primum
tenuit penitentiam quamvis fuisset
aliud primum edificatio civitatis ipse tamen
adam non obstante quod tunc dicitur
primus. Ad id vero quod obicitur primo
in historia quod adam docuit filios
suos esse primitias et decimas
dandas quia ex hoc dicitur de illi
in lege quod ipse obtulit [illegible]
licet fidem habuit primus non tamen
in signo quod est sacrificium legis
demonstratur. Ad id vero quod obicitur
de Seth dicendum est quod licet Seth
esset primus generationis et exar[illegible]
gradatio fidei sue posterior non tamen
fuit primus exar[illegible] in diversitate bonorum
a malis processit cum abel primus qui
fuit [illegible] [illegible] [illegible] [illegible]
[illegible] Seth [illegible] [illegible] quod [illegible] Seth
[illegible] primum generationis carnalis
Non cum [illegible] [illegible] sed [illegible]
[illegible] [illegible] carnalem
[illegible] cum omnes descendentes [illegible] Seth
esset boni / et omnes descendentes ex
cayn mali quia mali [illegible] [illegible]

[illegible] non videtur [illegible] / cum ex bonis
oriantur mali / et ex malis boni Sed
omnes qui boni fuerunt exemplum ab abel
accipere potuerunt / et qui mali a
cayn [illegible] primus carnalem
generationem esset. Ad alterum vero ex
illa parte dicendum est quod non est sicut
ex parte bonorum sic ex parte malorum
licet cum ex parte malorum esset primus
actum generationis qui erat [illegible]
malicie ex parte vero bonorum non
sic et hoc non videtur ut credit
quod primus malicie est ab hominibus / et
ideo non descendit in carnalem
generationem / primus vero bonus adeo
et descendit [illegible] [illegible] [illegible]
Secundum autem carnalem non nisi [illegible]
[illegible] / Ad id vero quod obicitur de
abraham dicendum quod abraham dicitur
primus sine patre credendum [illegible] [illegible]
[illegible] vel quia in [illegible]
[illegible] [illegible] [illegible] [illegible] adam
[illegible] et [illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible]. Est enim primus
sine [illegible] fidei [illegible] [illegible]
modo fuit abel / est [illegible] [illegible]
primus fuit [illegible] fidei [illegible] [illegible] [illegible]
apud [illegible] [illegible] modo abra
ham fuit primus [illegible] [illegible] credendum
et in hoc [illegible] [illegible] [illegible] [illegible]
omnes qui [illegible] credentes a
non credentibus. Ad id vero quod obi
ciendo quod abel incepit [illegible] [illegible]
et quod [illegible] primus [illegible] ex parte
[illegible] non [illegible] dicebat [illegible]

incipit eorum Illa enim gens
per lapsum ydolatrie primo accidit et
postremo in eis sola quorundam [illegible] rei
et operatio per adventum Christi
et quasi fuit adiectus [illegible] cum
magis ut [illegible] ante [illegible] [illegible]
[illegible] rebus sed [illegible] ante [illegible]
adventus / Et nota quod magis [illegible]
eorum esse ab isto tempore abel
usque usque ad finem mundi [illegible]
[illegible] passionis dicitur in [illegible]
pervenisse / Et hoc videtur [illegible] dicit
in [illegible] hos / dicit enim quod
erat aliquis qui [illegible] pertinebat
ad redemptionem [illegible] [illegible]
[illegible] [illegible] ad [illegible]
[illegible] et [illegible] deus in
carne vere hoc [illegible]
[illegible] deus [illegible]

Erat lux vera que illuminat
omnem hominem venientem
in hunc mundum. In mundo erat
et mundus per ipsum factus est
et mundus eum non cognovit
[illegible] de adventu personis [illegible]
[illegible] de adventu [illegible] et salva-
toris / et [illegible] partes [illegible]
prima [illegible] adveniendi [illegible]
[illegible] Secundo ponitur adveniendi [illegible]
[illegible] salvatoris / ibi [illegible] venit
3o ostenditur [illegible] adventus fructus
spiritualis / ibi quotquot autem receperunt eum
4o describitur [illegible] adveniendi modus
salvatoris ibi et verbum caro

factum est. Circa expositionem [illegible]
[illegible] adventus [illegible] ibi
[illegible] [illegible] [illegible] aut
[illegible] sibi adveniendi [illegible]
non fuit ista. Cum enim [illegible]
[illegible] fuit summa lux
omnium hominum / [illegible] in mundo / ad
hunc [illegible] non [illegible] mundo
[illegible] visibilius [illegible] est ut eo
[illegible] [illegible] qui a mundo [illegible]
~~[illegible]~~ adventu eo quod non [illegible] cognoscere [illegible]
[illegible] dignatus est induere carnem
et hoc est quod dicitur erat lux vera [illegible]
[illegible] quod [illegible] aliqui ~~[illegible]~~
~~[illegible]~~ [illegible] [illegible]
aut quia lumine [illegible] esse [illegible]
[illegible] / aut quia ad illuminandum est
insufficiens / aut quia illuminandus non
est [illegible] / aut quia [illegible] est obs-
[illegible] 5o [illegible] [illegible] ex
[illegible] non erat illuminatus / hoc
non [illegible] aliquid [illegible] [illegible]
[illegible] 5o quod [illegible] [illegible]
[illegible] [illegible] / primo [illegible]
lucis [illegible] quia [illegible] lux
vera [illegible] Notandum quod
[illegible] [illegible] dicitur [illegible] / primo
si attingat [illegible] illuminatur
Secundo si nihil [illegible] admixtum
habeat Tertio si non sit adventicium
Sed verbum dicitur lux vera quia
[illegible] / lux non accipit

in diuinis methaphorice vel figuratiue sic
corporalia puta lux celi / et hoc
christus [illegible] scribitur cum Joh 1 quod
deus lux est et tenebre in eo non
sunt ulle et hoc [illegible] ad 2m nec
lux est de adventicia est aliunde
illuminata sed est lux illuminans ut dicitur
est [illegible] verbum est lux vera Causa
ergo non fuit [illegible] deficiencia / De
inde secundo additur causis lucis suffi
ciencia quia est potens illuminare omnem
unde subditur quod illuminat omnem hominem
venientem in hunc mundum / aut ad
omnem hominem non dicit omnem fortasse
quia [illegible] lux
hominum / licet nihilominus [illegible] lux
illuminat omnem [illegible] sed lux
mundi Joh 2 [illegible] splen
dor eius / causa ergo non fuit [illegible]
[illegible] insufficiencia

Vel aliter [illegible] Secundo agit autem tamen
de persone et teste vbi [illegible] In
parte vero ista agit de verbo isto [illegible]
[illegible] / et circa hoc tria facit / primo
ostendit aduentus vbi nouitatem Secundo
ex aduentu vbi collatam nobis vti
litatem ibi [illegible] venit Tercio
veniendi modum ibi et verbum caro
factum est Nouitas autem aduentus
vbi videtur esse defectus diuine
cognicionis quod in mundo erat [illegible]
hanc nouitatem sui aduentus [illegible]
[illegible] [illegible] xix [illegible]
[illegible] [illegible] [illegible] veniendi

in [illegible] mundum ergo [illegible] diuine cogni
cionis defectum duo facit autem tamen
primo ostendit quod iste defectus non est
ex parte dei Non ex defectu vbi Secundo
ostendit quod ex parte hominum ibi et mundus
eum non cognouit Et autem non
fuit defectus ex parte dei et vbi
[illegible] homines [illegible] cognoscerent et
illuminarentur [illegible] ostendit ex tribus
primo ex parte diuine lucis efficacia
cia / quia erat lux vera que
illuminat omnem hominem venientem
in hunc mundum [illegible] Secundo ex parte
diuine lucis presencia quia in mundo
erat Tercio ex eius euidencia
quia in mundus per ipsum factus est
Non ergo fuit defectus diuine co
gnicionis in mundo ex parte vbi quia
efficax est [illegible] primo dicit verbum
[illegible] efficacie quia erat lux
vera / 2o [illegible] efficaciam quia
illuminat omnem hominem venientem
in hunc mundum Est ergo efficax
dicendum verbum ad illuminandum quia
erat lux vera [illegible]
verbum sit lux [illegible] sit hominum
quia [illegible] [illegible]
[illegible] est [illegible]
[illegible] tamen [illegible] dicendum est quo
verbum sit lux vera [illegible]
ergo [illegible] euidenciam quod [illegible]
in scriptura tribus [illegible]
[illegible] [illegible] [illegible] filij
[illegible] in [illegible]
[illegible] [illegible] [illegible]

H v

aut dividitur contra figurale sicut
illud Johannis i: quia lex per moysen data
est, gratia et veritas per Jesum Christum facta
est, quia veritas figuravit legalis
facta est per Christum. Aliquando vero dividitur
contra participans sicut illud i Johannis ult.: ut
simus in vero filio eius etc., qui scilicet
non est filius participacione. Fuit
autem hic adventus ubi in mundo
quando dum lex [illegible] scilicet philosophi sicut [illegible]
tabula, sed hec quia falsi fuit quae
ut dicitur ad Romanos i: evanuerunt in
cogitacionibus suis et obscuratum
est insipiens cor eorum, dicen-
tes enim se esse sapientes stulti fac-
ti sunt. Glossa Augustini: volentes ergo
philosophi de longinquo videre sed non appro-
pinquare [illegible]. Non ergo illis
tribus personis divinis creatori [illegible]
se dicunt quia eius distincte [illegible]
ipsi intellexerunt, sed quia illa cognoverunt
esse in deo quae illis tribus personis in
sacra scriptura frequenter solent distinc-
tim ac separabiliter attribui scilicet po-
tencia, sapiencia, bonitas, patri enim potencia,
sapiencia filio, bonitas spiritui sancto sepe
attribuitur, cum tamen vera catholica fides
ponat sapienciam, bonitatem etc., et tribus
illis eandem bonitatem, sapienciam et po-
tenciam. Sed eius [illegible] et ad
[illegible] corpus Augustini [illegible]
intelligens sicut [illegible]
[illegible] ordinem [illegible] creatorem
[illegible] ita ut sunt [illegible]
[illegible] illos quippe [illegible]
[illegible] scripturam dicit quibus latet

veritas et in eis [illegible] iniquitas
[illegible] sunt [illegible] se cum subtilitate deberent
eum [illegible] et cetere [illegible]
[illegible] cognovissent deum usque
adeo ut facerent unum esse [illegible]
aquo omnia in eum [illegible] sunt
non sicut deum glorificaverunt vel venerando
scilicet colendo, aut [illegible] non
egerunt de cogitacione sed sibi atti-
buerunt, in quo veram [illegible] sunt
vel [illegible] sed evanuerunt in cogita-
cionibus [illegible] se alios esse
[illegible] sed quia [illegible] fuit
cogitacionibus [illegible] suis [illegible]
[illegible] non adeo et ubi scilicet quia
deum non glorificaverunt [illegible] non
quia [illegible] est esse ob-
scuratum est [illegible] ob
[illegible] ita ut sit insipiens i.
paulatim usque ad insipiencie
cor eorum deductum [illegible]
eius [illegible] cor illorum
quia cum [illegible] eius
[illegible] sicut deum glorificasse
amplius obtusi sunt. Unde
obscuratum est cor eorum [illegible]
hoc [illegible]. Dicentes enim [illegible]
vel [illegible] se esse sapientes [illegible]
non adeo stulti facti sunt in deum
[illegible] illa deo quae [illegible] hic
apte [illegible] scilicet quod [illegible] quia
[illegible] ibi dicentes se esse sapientes
ubi [illegible] et quod obscu-
ratum est cor eorum ibi stulti
facti sunt quia [illegible] vindicta

Sapientes autem in oculis suis vere stul-
ti effecti sunt in deo presumebant
cum eorum phari(sei) presumentes se
sic dicentes [illegible] clamabant dicentes
autem [illegible] a deo stulti
facti sunt. Si enim hi [illegible] adhuc
sunt quibus magis [illegible] vere
viderunt quo remedio esset
si [illegible] ei quod eis [illegible] ut
viderent sibi voluerunt [illegible]
quod videbant et facti sunt super-
bi et [illegible] quod videbant
elisi sunt [illegible]
ubi erat superbia caput peccati
dictum est [illegible] enim omnis
peccati superbia est. Superbiendo autem
dicentes se esse sapientes non
debebant sibi arrogare quod [illegible]
donavit. Noluit se [illegible]
quod utique non acceperunt sed ab illo ha-
bent quod utique illius [illegible] fuit
quod videre potuerunt ab illo [illegible]
quem debebat ut viderent. Si enim
hoc facerent humiliter [illegible] et
possent [illegible] atque illi beatissime
contemplationi coherere. [illegible]
non superbia esset in eis obumbra-
ret eos [illegible] et cum [illegible]
[illegible] per superbiam [illegible]
cum deus debebat gratias [illegible]
[illegible] et [illegible] auctore
[illegible] simulacra [illegible]
[illegible] demonum adorationi [illegible]
[illegible] creatore [illegible]
[illegible] stulti facti [illegible]

hic assensum | Finit causa 2
sequitur alia lex | quod sacrificabit
sed [illegible] mundi [illegible] lege
[illegible] quod fuit singulis [illegible]
[illegible] umbram [illegible] lex [illegible]
bonorum non ipsam [illegible]
rerum [illegible] semel [illegible]
[illegible] semel [illegible]
non poterant [illegible] et [illegible]
agni sine macula erat offerendus
et oblatus [illegible]
eadem potest et ita [illegible] erat
quia lex [illegible] umbra [illegible]
[illegible] [illegible] et [illegible]
[illegible] erat non [illegible]
[illegible] res [illegible]
umbra [illegible] ut [illegible]
[illegible] colentes umbra
[illegible] est subtracta cum est umbra
[illegible] non [illegible] enim non [illegible]
[illegible] imposuerit [illegible]
offerre [illegible] umbram
non [illegible] [illegible]
[illegible] per [illegible] annu-
[illegible] singulis [illegible]
[illegible] enim [illegible] hostias [illegible]
[illegible] offerendo [illegible]
[illegible] indesinenter offerendo
et semper faciendo [illegible]
si [illegible] cessaret ille
hostie offerre [illegible]
[illegible] semel [illegible] vere
hostia [illegible] nulla [illegible]
[illegible] peccati sed illius semper obla-
[illegible] una autem hostia [illegible]

proprius fuerit christi multis petitur non indiget alia quia sufficit ad omnem remissionem peccatorum aperto luceat quod non verum Di cum hic fuerit non esset opus iterari Sed medicina medendi eius fuit forte et efficax salutis et valens eternam salutem donans neque semel imposita totum operatur Si vero semper apponitur medicina infirmitatis indicium est non ipsam salutem Sic quia illius sacrificii memoria celebratur semper offertur Omnia enim sanctorum hostie vel celebrat vel... unam fecit aufferebat quia quia vel efficiebat offerebatur tota erat ibi hostia [illegible] non alterius quoniam omnibus [illegible] cum tempore hostijs per singulos annos oblata sit commemoracio peccatorum continue qua pro peccatis offerentur et ita constat hic peccatum offerentes illas hostias in quibus est commemoracio peccatorum non absolucio sufficiens arguit in illa commissum peccatum infirmitate hoc autem hostiam et ut memoria memoria peccatorum fiet in perpetuum hostia illa semper offertur Quod hec nos nunc per singulos dies offerimus offerimus quidem et cum si nos cotidie offerimus ad recordacionem mortis eius facimus una hostia est non multe quia semel oblata est / hec ad sacrificium quod in illud [illegible] offerimus Nec autem quando multi offerunt sed sunt ubique est corpus christi plenum

enim tale plenum ubique unum est corpus quod offertur et unum sacrificium non multa / potius una hostia non aliud que nos absoluit pro remissione nos offerimus et unum est oblationum offerimus [illegible] / quod nos agimus recordacio sacrificij est quod non tale unum sine sine repetitur quod in fuit homo / Sed nunc quod cotidie petimus [illegible] non hostiam ciatur homines non absolucio / hec autem peccatorum deleto commissorum remissio non offeretur Et celebratur domini devocio et cum infirmitate ut dictum est / et ut maior sit deleverit nostrum [illegible] recolimus qua pro nobis gessit / Impossibile est enim sanguine thaurorum et hircorum auferri peccata / Et quia hostia sufficiat / veteris perfecta non fuerit ubi adhuc confirmandum dicens ingrediens mundum ... fratres [illegible] mundo dicit viro vel [illegible] ... hostiam carnalibus et oblacionem de aliquibus rebus non habentem apud perfectam / corpus autem quod per illud sacrificium et aptissimum ... hostia corpus mihi Addistit prima sine peccato [illegible] ... quod valeat offerri in [illegible] Ablata ... quia [illegible] ... est ... sunt ut illa inferretur et

vitis venit Abel unum modo
illi illius delectatus est deus nisi
in fide adiutorio offerentis / sa
pit tunc h[oc] sibi offerri potius quam offe
rens ydolis Jupositamur in sim
bolo non [illegible] et ut hec
offert sancte [illegible] ipse vero
addit [illegible] dicens holocausto
mata h[oc] aliis sacrificiis [illegible]
videbatur quod tota g[loria] [illegible] 2
[illegible] fiebat / ille nisi h[oc] ceteris
erat [illegible] non tibi placuit
[illegible] vitas vult / [illegible] [illegible]
[illegible] in h[oc] est [illegible] adhuc
[illegible] cepit in displicere ante
[illegible] et destruxit sed illos subdu
[illegible] ad in templo cum hostiis pre
sentatis fuit [illegible] illis
vitas [illegible] / celebrabant
[illegible] [illegible] in multi sacerdotes
sed plures [illegible] / quod assumere
[illegible] in [illegible] et alii
aplius [illegible] Cum sit
[illegible] ille [illegible] displicuit tibi [illegible]
[illegible] ad hoc in [illegible]
[illegible] esse sine aliqua retarda
[illegible] venire adhuc [illegible]
[illegible] offerens / que oblatio est /
[illegible] in [illegible] cottidianum
[illegible] esse sacrificium h[oc]
in [illegible] multiplicium [illegible]
[illegible] erat [illegible] [illegible] /
multa [illegible] / [illegible] / p
[illegible] multis [illegible] [illegible]
[illegible] dicit ut sine [illegible]
multis [illegible] / h[oc] [illegible]

[illegible] sacrificio [illegible] sacrificia
[illegible] ut in [illegible] ac
sacrificio fecit petere [illegible]
i. [illegible] [illegible] [illegible] ait [illegible]
adhuc offerendum ut [illegible] [illegible]
volo [illegible] s. [illegible] non
petunt [illegible] / [illegible]
[illegible] in [illegible] [illegible] / ecce
venio adimpleam voluntatem
[illegible] scriptum est 4 [illegible]
[illegible] capite libri i. [illegible]
[illegible] [illegible] [illegible]
sed liber [illegible] [illegible]
legitur [illegible] sibi [illegible] et
ideo [illegible] [illegible] / [illegible]
scriptura [illegible] aplius / non
solum [illegible] h[oc] antiquis [illegible]
[illegible] non [illegible] [illegible] sed
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] Erat
[illegible] angelis et in se
[illegible] lux [illegible] [illegible]
[illegible] modo [illegible] [illegible]
[illegible] [illegible] [illegible] lux [illegible]
[illegible] Job XXXV [illegible] quod
non splendet lux eius [illegible]
98 [illegible] [illegible] sunt
[illegible] lucet [illegible] [illegible]
lux [illegible] s. [illegible] [illegible]
non erat lux [illegible] / non [illegible]
[illegible] [illegible] / sed lux vera i.
[illegible] sua Ideo dicit erat
lux vera [illegible] [illegible]
[illegible] [illegible] s. [illegible]
[illegible] [illegible] [illegible] [illegible]

suscepisse Et ideo nichil aliquis
suppeditare posset / Augustinus libro de
incarnacione ubi dicit Erat
lux vera scilicet [illegible] super
an[illegible] scilicet ante omnem crea-
turam Excluditur error Ario-
rum et origenis dicencium xpistum
non fuisse verum deum sed participacione
pacionem tantum quasi verum esse non
esset lux vera ut Augustinus dicit
Sed cum dicitur in primo deus lux
est etc non quasi participacione
scilicet lux vera Sed ergo illud erat
lux vera manifestum est illud
esse deum verum patet ergo non
essencie deum ibi addimus
cogitacionem [illegible] / quia erat
lux vera essencialiter [illegible]
ubi est quia illuminat omnem
hominem / omne enim participatum
tantum dicitur aliquid quod est per
essenciam tale sed omne ignitum
est hoc participacione caloris
sed ignis per suam naturam / Cum
ergo illud est lux vera per esse
ac suam / oportet quod omne lucens
luceat per ipsum participando ipsum Sed
spiritus ipse ergo illuminat omnem
hominem venientem in hunc mundum
Sed dicitur contra ad hoc
[illegible] quod multi [illegible] scriptura
[illegible] [illegible] modus aliquid
enim [illegible] sive [illegible]
[illegible] modus ipsum [illegible]
aliquid autem [illegible] sive per [illegible]
[illegible] xpistum [illegible] sed

in ad ergo v. dicens erat in pro-
mundo vere aliud sibi Ubi dicit
Crisostomus recitabant [illegible]
xpistum sed potuit / quia [illegible]
per quam nichil non fit erat in
tempore potuit [illegible]
per erat in eo [illegible] autem per [illegible]
me est [illegible] / [illegible] autem
intelligitur per esse in [illegible] et [illegible]
ipsius quod [illegible] sed [illegible]
est cum [illegible] ubi [illegible]
[illegible] alii in alio est quod
et [illegible] et [illegible] in una [illegible]
erat in [illegible] dico [illegible] i. [illegible]
[illegible] sibi [illegible] / [illegible]
[illegible] modo [illegible] non [illegible]
[illegible] illos i. non [illegible]
i illos [illegible] tamen [illegible]
[illegible] actualia et possunt
[illegible] hoc modo [illegible]
[illegible] [illegible] i. [illegible]
[illegible] [illegible]
[illegible] possunt [illegible] ergo
[illegible] dicitur [illegible] i.
[illegible] quia [illegible] dicitur et
[illegible] i. [illegible]
[illegible] aliquid [illegible] modus [illegible]
[illegible] sive [illegible] illud
[illegible] in [illegible]
[illegible] possunt illuminare [illegible]
[illegible] illuminare [illegible] intelligere
[illegible] / [illegible] [illegible] cogitacionis
[illegible] dicitur ipsius [illegible]
[illegible] lucem [illegible]
[illegible] [illegible]
[illegible] [illegible] illuminare [illegible]
[illegible] ergo duabus [illegible]

illuminat [illegible] in hunc mundum [illegible]



Scriptura [illegible] Dubi-
tatur de quibus [illegible]
Cum enim dicat evangelista illuminat
omnem hominem qui videtur sub
esse solum, cum adhuc sunt
multi in mundo tenebrosi. Er-
go nos [illegible] dictam distinc-
tionem accipiamus mundum [illegible]
ponitur [illegible] sive [illegible] et
illuminare [illegible] accipitur pro lumine na-
turali [illegible] ibidem [illegible] nullum
[illegible] omnis homo
veniens in hunc mundum sensi-
bilem illuminatur [illegible] lumine
naturalis cognitionis [illegible]
[illegible] Beda sive nulli
ingenio sive sapientia divina sic
cum nemo [illegible] esse et neo
[illegible] esse sapiens [illegible] Philo-
sophus [illegible] nobis traditus
[illegible] qui et nobis [illegible]
[illegible] lux tradita nobis
[illegible] male [illegible] se
[illegible] observaverunt. [illegible] autem
[illegible] hoc modo [illegible] dici
[illegible] veniendo in hunc mundum, non
[illegible] aliquo [illegible] spacio [illegible]
mundo ad hoc sit [illegible] apostoli
[illegible] cum non [illegible] nati
fuissent aut aliquid egissent boni
aut mali [illegible]
[illegible] non egisset aliquid [illegible] nati
fuissent [illegible] qui autem non est
[illegible] corpore [illegible] / dicat ergo
veniendo in hunc mundum ut
ostendat quod homines illuminentur

[illegible] hoc [illegible] quod venit in mundo
id est [illegible] qui est ab [illegible]
homo cum [illegible]
corporalis sive [illegible] seu [illegible]
et intellectualis. Et [illegible] corporalem
[illegible] seu sensibilem illuminatur
lumine corporeo [illegible] sicut animam
[illegible] illuminatur lumine
intellectuali spirituali. Cum ergo ho-
mo [illegible] corporalem non venit in
hunc mundum sed sit [illegible] mundo
sed [illegible] intellectualem [illegible] ab
[illegible] ut dicitur [illegible]
[illegible] omnibus
[illegible] originem
et [illegible] ad deum qui
fecit illum. Ostendit [illegible]
[illegible] illuminatio est [illegible] illud
[illegible] ab [illegible] id est [illegible] ad
dicat veniendo in hunc mundum
Secundo accipiamus illuminare pro
lumine gratie. Sic [illegible] quod dicit
illuminat omnem hominem [illegible]
[illegible]
[illegible] spiritualis [illegible]
[illegible] hoc modo [illegible]
accipiamus mundum [illegible]
[illegible]
[illegible] / et tunc dicit
illuminat omnem hominem venientem
[illegible] in mundum spiritualem [illegible]
[illegible] Aliud [illegible]
accipiendo mundum [illegible]
[illegible] et [illegible] illuminat
[illegible]
[illegible] multi [illegible] ut
[illegible] homines [illegible] fieri

et ad agnitionem veritatis venire ut dicit Iohannes
in omnem hominem venientem in hunc mundum
quia [illegible] in mundum hunc [illegible]
et si aliquis non illuminatur culpa ho-
minis est avertentis se a lumine illuminante
vel Glossa dicit qui omnes homines vult
salvos fieri et ad agnitionem veritatis perveni-
re, dicit Glossa id est monet orare pro omnibus
quia sic pro omnibus orare est bonum
id est utile orare et acceptum id est gratum
coram Deo. Cum membra sua ex omni genere
hominum sint colligenda, et ut tollat
desperationem addidit et salvatore
nostro quia vult omnes homines sicut nos sal-
vos fieri et venire ad agnitionem veritatis
id est Christi qui est via veritas et vita. Di-
cens quod aperte dicitur omnes homines vult
salvos fieri non impletur sicut eius
voluntas, secundum hanc [illegible] semper
[illegible] latet unde patet quod
scriptura indiget interpretatione. Vult
ergo Deus omnes salvos fieri sed si acce-
dant ad eum. Nonnumquam sic vult
ut nolentes salventur sed vult eos
salvari si ipsi velint. Aliud [illegible]
accipit absolute [illegible] / vel ita
[illegible] legitur quod vult omnes homines sal-
vos fieri quamvis [illegible] sit nobis
non omnes salvos fieri, non tamen ideo
debemus omnipotentissime Dei voluntati
aliquid derogare. Non est enim cre-
dendus omnipotens aliquid voluisse fieri quod
factum non sit. Sed ita intelligendus Deus
quod scriptum est vult omnes homines
salvos fieri id est nullus fit salvus
nisi quem vult, non quod nullus hominum

sit nisi quem salvum fieri velit sed
quod nullus salvus fiat nisi quem
velit, et ideo rogandus est
ut velit quia necesse est fieri si ipse
voluerit. Sic enim intelligimus
illud qui illuminat omnem homi-
nem, non quod omnes illuminet sed quia
nullus illuminatur nisi ab eo. Et
illud scilicet intelligitur / omnes in
Christo vivificabuntur quod sine eo nulli
vivificantur. Vel ita qui vult
omnes homines salvos fieri non quod
nullus hominum esset quem sal-
vum fieri nollet, qui virtutes mira-
culorum facere noluit apud eos
quos dicit acturos fuisse pe-
nitentiam si fecisset, sed ut omnes
homines omne genus hominum intelli-
gamus per quascumque differentias distri-
butum, et est sensus vult omnes
homines salvos fieri id est omnia genera
hominum quia [illegible] reges
principes divites pauperes doc-
tos indoctos et si quid aliud
diversum est in hominibus colligere
contra istos [illegible] unde dicit
[illegible] ubi aut per [illegible] [illegible]
[illegible] linguas et omnes [illegible]
[illegible] [illegible]. Potest etiam sic
intelligi vult omnes homines sal-
vos fieri id est facit omnes velle et
quocumque alio modo intelligi
potest dum non credere non cogamur
aliquid omnipotentem voluisse fieri
factumque non esse / quem [illegible]

velle i[n] eternu[m] no[n] p[otes]t c[ontr]a q[uo]s velud
esse[n]t sive voluntate vel vel
ira vel p[ro]vocat[us] i[d est] consulet ho[mi]
bu[s] [et] videt o[mn]ib[us] ho[m]i[n]ib[us] s[ed]
non s[ed] [con]t[ra] rep[le]t q[ue]r[itu]r d[e] p[er]
mutacione / Et ne q[ui]s p[er]turbet
bona vita vel alt[e]ra vi[ta] dei p[ro]
b[ea]t[u]s esse sine p[er] mediatore cor
p[or]is [con]stringi[tur] q[ui]a ip[s]i eius [con]s[ortium]
d[e]i[tatis] ei[us] mediator dei et ho[minum]
x[ristu]s habeat h[ab]ui[t] ho[m]i[ne]s sal
[illegible] [illegible] fecit [illegible] p[ro]p[ter] mediu[m]
tale / no[n] dei illud [illegible] cet[era]
s[ed] carne[m] suu[m] q[ui]a d[omi]n[u]s ve[ni]t h[o]mo
[illegible] vel p[ro]babit s[ed] q[uo]d
vn[us] [est] d[eu]s et vn[us] mediator s[ed] s[an]c[t]a
tibi et vn[us] e[st] mediator dei
et ho[m]i[n]u[m] i[d est] adq[ui]ri[t] [illegible] p[ar]ce[re]
q[uo]n[iam] medi[us] [illegible] s[ed] x[ristu]s [illegible]
p[au]l[u]s [illegible] h[ic] [illegible] esset me
diator Non c[um] alio q[uo]d p[er]
h[o]i[e]m mediat / h[oc] e[st] a[b]ul[us]
e[st] q[uo]d vbi [con]stituat d[e]os ve[r]i
[illegible] [illegible] esset [illegible] [illegible]
[illegible] a[n]i[m]a q[uo]d d[eu]s ho[m]i[n]e[m] esse[t]
[illegible] [illegible] aliq[ui]s [illegible] d[e]o
[illegible] [illegible] h[o]i[b]us [illegible] [illegible]
[illegible] h[o]i[b]us longe esset a d[e]o
[illegible] [illegible] d[e]o [illegible] longe esset
ab h[o]i[b]us [illegible] [illegible] mediator no[n]
esset / Verum [illegible] mediator
x[ristu]s q[uo]d [illegible] [illegible] et
i[m]mortale[m] [illegible] [illegible] [illegible]
[illegible] h[o]i[b]us / [illegible] a d[e]o [illegible] d[e]o
x[ristu]s mediator dei et ho[m]i[n]u[m] [illegible]

est q[uo]n[iam] [illegible] d[e]i i[m]mortale[m] et
ho[m]i[n]em mortale[m] est deus h[ic]
[illegible] ho[m]i[n]e[m] d[e]o [illegible]
mediator [illegible] h[o]i[e]m [illegible] / [illegible]
a[n]i[m]a [illegible] no[n] medi[us] [illegible] q[ui]a
[illegible] d[e]o [illegible] [illegible] d[e]i et
s[ed] ve[r]u[m] d[eu]s / [illegible] medi[us] b[ea]ta
i[m]mortalitate [illegible] [illegible] [illegible]
q[ui]a [illegible] no[n] s[ed] i[m]mortale[m] [illegible]
[illegible] [illegible] [illegible] mortale[m]
[illegible] [illegible] [illegible] [illegible] [illegible] non
[illegible] [illegible] [illegible] s[ed] [illegible]
[illegible] [illegible] [illegible] [illegible]
a[n]i[m]a angeli [illegible] [illegible] mortales
et b[ea]t[u]m i[m]mortale[m] medi[um] esse
no[n] p[ot]est / q[uo]n[iam] [illegible] s[un]t [illegible] b[ea]ti
et i[m]mortales [illegible] d[e]o [illegible] no[n] s[un]t
mortales [illegible] [illegible] [illegible] h[o]i[b]us
[illegible] a[n]i[m]a angeli q[ui] medi[um]
s[un]t [illegible] i[m]mortales s[un]t [illegible] d[e]o
[illegible] [illegible] h[o]i[b]us / s[ed] no[n] s[un]t veri
et boni medii / q[uo]n[iam] ad h[oc] [illegible]
[illegible] medi[um] i[m]mortale[m] [illegible]
ut ad b[ea]t[u]m i[m]mortale[m] [illegible] [illegible]
s[un]t / [illegible] [illegible] [illegible] mediatore[m]
b[ea]t[u]m q[ui] i[m]mortale[m] ad [illegible] [illegible]
velut et b[ea]t[u]m [illegible] [illegible]
[illegible] potest q[ui] [illegible] [illegible]
s[un]t mortale [illegible] et mortale[m]
[illegible] [illegible] [illegible] [illegible]
i[m]mortales et [illegible] b[ea]t[u]s
[illegible] [illegible] [illegible] medi[um] [illegible]
q[ui] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] x[ristu]s
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

h(om)el(ia) Et theophilus sup(er) hoc
p(ro)ssa erat lux v(er)a q(ue) dicit ubi
sunt ergo q(ui) no(n) dicunt eu(m) v(er)u(m)
deu(m) hic e(ni)m lux v(er)a di(citu)r s(ed) si illu(mi)
nat omne(m) ho(min)em venie(n)te(m) in hunc
mundu(m) quo(modo) tot sine lumi(n)e p(er)
manseru(n)t Non e(nim) o(mn)es cogno
ve(run)t xp(istu)m. Ergo illuminat q(uan)tu(m)
omne(m) ho(min)em q(uan)tu(m) ad eu(m) p(er)tinet
Si aut(em) q(ui)da(m) me(n)tis oculos clau
de(n)tes noluerint recip(er)e huius
lumi(ni)s radios no(n) a lucis na(tur)a
obtenebratio est illis s(ed) a mali
cia eo(rum) qui volu(n)tarie p(ri)vave(run)t
se ip(s)os h(uius) dono Nam gr(ati)a
q(ui)dem o(mn)ibus effusa est q(ui)
v(er)o nolunt dono huius frui
s(ib)i ip(s)is h(oc) reputare debe(n)t
Et q(uo)modo s(ecundu)m Aug(ustinum)
exponit(ur) ut sic omne(m) ho(min)em
s(ci)l(icet) deputatos ...
s(ci)l(icet) ... illuminat omne(m) ho(min)em
venie(n)te(m) in hunc mundu(m) no(n)
s(ecundu)m ... omne(m) ho(min)em q(ui) illu(m)i(n)at(ur)
q(ui)a nullus illu(mi)nat(ur) nisi ...
dicit Et ... venie(n)te(m) ut
... illu(m)i(n)ari ... mu(n)d(um)
sive p(er)sist(ere) ...
... illu(m)i(n)ari p(ri)ma vero i(n)
hunc mundu(m) p(er)sist(er)e ...
tibus tenebrosis et ...
plenu(m) ... huius p(ri)m(u)m
h(ab)et ... illu(m)i(n)ari h(ab)et p(er) i(n)tenebris

et i(n) umbra mortis sede(n)t Et
Aug(ustinus) dicit q(uo)d ... i(n)
q(ua)n(tum) ... illu(m)i(n)at(ur) d(icitu)r lux s(ed) ...
lux ... q(ue) illu(m)i(n)at Nam et
oculi ... lux ...
aut p(er)oculis ... dic(untu)r
aut ... sol ... lumi(n)a illa
sine ... patet ...
q(ue) illu(m)i(n)at omne(m) ho(min)em ...
... illu(m)i(n)abat
... ...
... ut i(n) alio ...
corpore ... sol ...
... ... esse sol q(uo)d ...
no(n) possu(n)t q(uo)n(iam) si sa(n)i ...
oculos h(ab)ent ... sunt
... illu(m)i(n)ato ...
... ... re
... ...
... ... et
... se illu(m)i(n)ato ...
est ille q(ui) illu(m)i(n)at d(icitu)r aut(em) ve(n)i
e(n)te(m) i(n) hunc mu(n)du(m) Nam si
illu(m)i(n)at no(n) ... no(n) esset
illu(m)i(n)and(us) ... hic illu(m)i(n)at(ur)
q(ui)a ... ubi ho(mo) po
tuit esse illu(m)i(n)at(us) Destruit(ur)

... p(re)dicta error mani
chei po(n)e(n)tis ho(min)es et mu(n)d(um)
a ... p(r)i(n)cipio i(d est) dyabolo ...
fuisse q(uo)n(iam) si h(om)o esset ...
a dyabolo venie(n)s i(n) mu(n)d(um) no(n)
illu(m)i(n)aret(ur) a deo ...
... ubi ...
... ...

est capitulo xiiii ubi quod [illegible]
illuminandis conformis est. Erat lux
lux vera que illuminat omnem
hominem venientem in hunc mundum
Secundo ne credatur defectus [illegible]
esse ex [illegible] seu [illegible] in
luce. Dubitaret autem aliquis
dicens quod hic dicit illuminat omnem
hominem venientem in hunc mundum cum
quia dicitur in eodem capitulo quia aliqui
homines sunt tenebre ergo non omnes
illuminat. Sed si dicitur sic dicit
Christus vere et quantum in se est Christus
volens omnes illuminare pro [illegible] ergo
non omnes illuminare. Respondet Augustinus
hic super Johannem quod illuminat omnem hominem
qui illuminatur / vere non illuminatur
nisi per ipsum / [illegible] dicitur
primo. Beda dicit quod illud
intelligitur de lumine naturali non gratie et
quibus hic dicit illud per. Secundo
consequentes luce [illegible] dicit
Christus non apparuit quia [illegible]
illuminare quantum ad ipsum [illegible] si non
omnes illuminantur quia aliqui clau-
dunt sibi [illegible] lucis [illegible] quia
[illegible] claudere [illegible]
[illegible] si [illegible]
[illegible] non vult illuminare / sic autem
[illegible] ut [illegible] si quis velit
[illegible] non
[illegible] quod hic est [illegible] non
[illegible] vivit / [illegible]
Item hoc [illegible] qui se subtrahit
[illegible] videtur [illegible]

hoc quod [illegible] cum [illegible]
cum [illegible] subiecti subiectis [illegible] omnes
[illegible] accipiunt aufer
[illegible] hominis [illegible] hoc [illegible]
dicitur [illegible] et multiplica
[illegible] sine [illegible] subiecte
cum [illegible] Item hoc dicitur
est [illegible] hoc non est
[illegible] Secundo
[illegible] ut dicit
Beda [illegible]
[illegible] sit
[illegible] videre [illegible]
[illegible] sine [illegible]
[illegible] sine [illegible] sine illustra-
tione divini [illegible] ut dicitur
[illegible] Augustinus [illegible]
illustratione [illegible] sit ut sic
non videtur [illegible] quod illuminat
omnem hominem [illegible]
[illegible] sic [illegible]
Augustinus dicitur [illegible] quod illuminat omnem
hominem qui illuminatur [illegible]
[illegible] quod [illegible] illustra-
tionis divini [illegible] si [illegible]
[illegible] Nota
[illegible] offeratur
[illegible] se offert et
[illegible] vult se subtrahere [illegible]
Augustinus [illegible] Nota
[illegible] amor [illegible] est [illegible]
[illegible] ut [illegible]
[illegible] possit attingere [illegible]
[illegible] Non [illegible]
[illegible] aliquid [illegible]
[illegible] quod [illegible] et hoc

intelligendum est de ipsa cogitatione
sua vel bona quia ipsa est corpori cum
omnibus consilii concedit ut unusquisque
secundum dispositionem et capacitatem
suam illustretur eo lumine unde hoc
lucere non solum boni sed mali illuminantur
ut in ea multas veritates sinceras videant
sicut dicit beatus Augustinus 14 de trinitate
impii cogitant eternitatem / unde est
laudant recte quae laudant in
hominum moribus quibus tandem regu
lis ea iudicant nisi in quibus
videt quemadmodum quisque vivere debeat
etiam si nec ipsi eodem modo vivunt
ubi nam sunt scriptae nisi in libro
lucis quae veritas dicitur etiam unde
procedit in eam mali quamvis boni non
procedunt unde beatus Augustinus 4 de trinitate
Sed non nulli qui potuerunt aciem
mentis ultra omnem creaturam trans
mittere / et lucem incommutabilis
veritatis quantulacumque parte contingere quod christianos
ex sola fide viventes non dum
potuisse derident non mirum cum
lux eadem malis cognitis cor
rectione subtrahitur et in
errorem eadem permittitur Sic
dicit beatus Gregorius super illud Job 38 In
moralibus suis absondit lucem
Sunt non nulli qui se elatis
cogitationibus extollunt et
hiis lux absconditur qui in
mis de cogitationibus suis su
perbientibus eciam vix deum
gerunt / de quibus ait apostolus

Rom. 1 Evanuerunt in cogitationibus
suis et obscuratum est insipiens
cor eorum Sic ergo patet quomodo lux
vera est Christus quia dicitur illuminat
omnem hominem etsi non omnes
illuminantur Sic eciam deus omnibus
loquitur sed non omnes audiunt
Sic dicit beatus Augustinus tractatu illud
Johannis viii Ego principium qui et loquor
vobis Et notandum difficultatem
cum quia deus dicitur illuminare omnem
hominem / et tamen sicut aliqui /
dicunt ... sine ymaginatione ...
vera et quia ymaginetur ... non
simul esse principium ... et
immediate ... sicut illi qui
dixerunt / sicut candela oculi
ambulat et qui ... non
considerant Alius vero est qui
putat solem deum esse lucem
... omnis ... lucem sit ut
probat / Ubi quod est advertendum
vel ... quod de ista luce quod
deus sit supremus et ...
in celestibus ... ipse est lux
quia illuminat ... sibi ipso
sunt / et quod non illuminatur ab
ipso / cum non est a se ipso / et
si aliquid tale esset tamen deus
non esset primum omnium / primum
cum deus est ipse influens
omnibus / quod si non influeret tamen
non est primum / omnes cum influat ad
illuminandum quod est ... influens
lucem ipse est / cum quod influit /

sed diuisa diuisimode illuminat / et
quia sunt subiecte esse / ecce
illuminavit omnia creata [illegible] Alia
non apparencia illuminant [illegible]
sed et mira ut [illegible] viderant
Adhuc alia differencia illuminant
ut et lux hominis [illegible] est [illegible]
[illegible] et serpens [illegible] [illegible]
[illegible] i. [illegible] [illegible] [illegible]
que sunt bona Conversus adhuc
differencia hominum illuminant ut
ipse lucem aliquam umbra fan
tasmatica et hic et [illegible]
Et sic hos modos aliorum il
luminat scilicet lux spiritualis scilicet lux
[illegible] [illegible] collige quod quia
[illegible] deus non illuminant ut vi
ta est [illegible] non sunt [illegible]
[illegible] esse creata / et [illegible] ut sit
deus illuminat scilicet lux sine esse
[illegible] sit subdita [illegible] est
[illegible] non sunt creata / sed sunt
nichilencia et talia sunt [illegible]
[illegible] / [illegible] mala [illegible]
ones defectus quia omnia sunt
non sunt creata / sed sunt [illegible]
[illegible] effectus sed sunt [illegible]
Moraliter [illegible] nota quod
[illegible] petra [illegible] [illegible] [illegible] re
putatur [illegible] non est subdita ut
est [illegible] [illegible] [illegible] [illegible]
[illegible] illuminat [illegible] [illegible]
[illegible] est quod [illegible] ut [illegible]
subdens [illegible] deo [illegible]
[illegible] [illegible] [illegible] [illegible]

[illegible] anime [illegible] [illegible] et
[illegible] corde [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] et
pane [illegible] [illegible] [illegible] Anima
[illegible] [illegible] [illegible] [illegible] sue
[illegible] b [illegible] in [illegible] [illegible]
[illegible] [illegible] scala [illegible] [illegible] deum
[illegible] [illegible] et [illegible] ad
deum et [illegible] in libro
[illegible] [illegible] in [illegible]
[illegible] [illegible] in [illegible] omni
[illegible] [illegible] [illegible] [illegible]
in templo [illegible] [illegible] [illegible]
[illegible] ut aut [illegible] nulla [illegible]
[illegible] / [illegible] [illegible] [illegible] sola [illegible]
[illegible] subdita deo Item
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] / [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] / [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] ad [illegible] sit [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] quod est ad [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] / [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] illuminat
[illegible] sunt [illegible] [illegible]
et [illegible] in [illegible] est [illegible]
[illegible] [illegible] sed [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] in [illegible] [illegible]

[illegible]

creatus est / alioquin non indiget illuminari / et sic accipitur mundus prout in mente divina / et talibus sic contingit ad lucem illuminari. Aliter potest dici accipiendo mundum pro mundo sensibili / hoc enim non illuminatur sed per [illegible] [illegible] sed solum [illegible] [illegible] [illegible] non est [illegible] mundo [illegible] [illegible] [illegible] / et sic [illegible] venit hoc in [illegible] mundo [illegible] quia ad corpus [illegible] [illegible] [illegible] mundo / causa quod non erat [illegible] [illegible] / Deinde ostenditur [illegible] [illegible] [illegible] ad [illegible] in mundo erat [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] mundo [illegible] [illegible] [illegible] [illegible] et [illegible] / [illegible] [illegible] [illegible] est [illegible] [illegible] / [illegible] [illegible] esse et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] / [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ibi hoc est tota [illegible] [illegible] non subsisteret. Et hoc tangitur cum dicitur in mundo erat [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] non sunt mundo [illegible] [illegible] et [illegible] et [illegible] [illegible] mundi [illegible] [illegible] [illegible] [illegible] / et hoc tangitur cum dicitur mundus per ipsum factus est. Et in hoc [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] qui dicebant

[illegible] [illegible] esse [illegible] mundi et [illegible] [illegible] subiciatur [illegible] [illegible] [illegible] filium dei dicebant esse creatum. Causa [illegible] non [illegible] [illegible] [illegible] absentem si non [illegible] [illegible]. Vel aliter [illegible] thomam [illegible] excludit [illegible] [illegible] In mundo erat [illegible] [illegible] [illegible] [illegible] xvii Non longe [illegible] [illegible] [illegible] [illegible] deus in ipso [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] est [illegible] est [illegible] [illegible]. [illegible] [illegible] [illegible] mundo [illegible] dicitur esse [illegible] [illegible] [illegible] [illegible] in loco [illegible] et [illegible] mundo sunt [illegible] [illegible] in toto et [illegible] [illegible] mundi dicitur esse in mundo [illegible] [illegible] non sunt localis [illegible] [illegible] [illegible] [illegible] localis non sunt in mundo [illegible] sunt [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] mundo erat / [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ut [illegible] [illegible] [illegible] [illegible] [illegible] est [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] in mundo [illegible] [illegible] [illegible] et [illegible] [illegible] xxii [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] agente et [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ut [illegible] [illegible] [illegible] non agente [illegible] [illegible] mundo [illegible] [illegible] aliquo [illegible]

adeo [illegible]

ad ea que sunt extrinseca rei ut ex-
trinseca operatur / deus vero operatur
in omnibus rebus ut intrinsecus
agens quia agit creando Creare
autem est dare esse rei create Er-
go esse sit intimum cuilibet rei
deus qui creando dat esse operatur
in rebus ut intimus agens In
mundo ergo erat ut deus est in mundo
Consuetum est autem dici deum
esse in omnibus rebus per essentiam potentiam
et presentiam Ad cuius intellectum scien-
dum est quod potentialiter dicitur aliquis esse
in omnibus que subduntur eius potestati
sicut rex dicitur esse in toto regno
sibi subiecto per suam potentiam Non
tamen est ibi per suam presentiam nec per
essentiam / presentialiter vero dicitur esse in aliquibus
que sunt in aspectu eius sicut rex
dicitur esse presentialiter in domo sua / per
essentiam vero dicitur esse in illis rebus
in quibus est sua substantia sicut
rex est in uno determinato loco
dicimus deum ubique esse potentialiter
In mundo ergo erat potentialiter / quia
omnia potestati eius subduntur / ps.
Si ascendero in celum tu illic es
etc. Item si sumpsero pennas meas
diluculo etc. tenebit me dextera
tua / presentialiter vero / quia omnia que
in mundo sunt nuda et aperta sunt
oculis eius ut dicitur Hebr. 4
per essentiam autem quia essentia eius

intima est omnibus / Sed cum deus tamquam
omnium agens immediate agit et immediate
coniungit suo effectui quia movens et
motum oportet esse simul deus
autem est creator et conservator omnium
hoc esse unicuique rei unde cum
esse rei sit intimum inquam cuilibet rei
manifestum est quod deus per essentiam suam
per se omnia creat sit in cunctis rebus
Nota autem quod sanctus Augustinus utitur
hoc verbo erat cum dicat superius
erat ut deus ab initio creature
semper ipsum in mundo fuisse con-
servans et gubernans omnia Nam si
ad momentum deus subtraheret
virtutem suam a rebus conditis omnia
in nichilum redigerentur et esse
desinerent Unde ad hoc Augu-
stinus ponit exemplum vocis
dicens Sicut vox sensibilis
se habet ad verbum mentis ita tota crea-
tura ad verbum divinum Nam sicut
vox nostra est effectus verbi mentis
de mente concepti ita tota creatura
est effectus verbi in divina mente
concepti dixit enim et facta sunt
Unde sicut videmus quod statim defi-
ciente verbo mentis vox sensibilis
deficit Ita si virtus verbi divini
subtraheretur a rebus statim res
omnes in ipso momento deficerent
Et hoc est quod apostolus dicit ad
Hebr. 1. portans omnia verbo virtu-
tis sue Ideo quia plures

Aug.

cuius commendans apostolus ait / ecce pro
filius est portans i. continens et gu
bernans omnia verbo i. solo imperio virtu
tis sue i. potestate voluntatis sue quod
non innuit apostolus gubernando quam creando
omnia eum continet bonitate et immensa
potestate sua. Et non possibile dictum
est portans omnia verbo virtutis sue / hoc
enim dicendo facilitatem continendi vo
luit designare / prout habetur
etc. qui sine ullo labore verbo
vel digito movet aliquid vel effi
cit ista per molem ostentum ma
gnitudinem quia sine labore continet
et subsistit hoc totum / Sic ergo patet
quod defectus divine cognicionis non repe
ritur in hominibus quia ubi abstracta quam
in mundo erat. ~~Item est quedam~~
~~potestatibus impossibilitate~~ seu conditio
~~[illegible]~~ / contra quod ibi in in
possibilitate seu conditione quam
fecit opus in quo perfectionem ostendit
volveret s. mundum Sap. xiii. a
magnitudine speciei et creature cognoscibiliter
poterit creator horum videri. Inexplicabilem
dei potentiam quod facta sunt meliora eo
prout Et ideo statim causam
subiungit et mundus per ipsum fac
tus est ut s. in ipso lux quidem ma
nifestaretur / sic in artificiato ma
nifestatur ars artificis / Sicut enim
in hiis aliud est forma artifici
ati quam similitudo artis que est in
mente artificis ita totus mundus
materialis aliud est quam [illegible]

representatio divine sapientie in mente patris
concepte Sap. i. Spiritus [illegible]
[illegible] [illegible] sua [illegible] Sic ergo patet
quod defectus divine cognicionis non repe
ritur ubi quam [illegible] est [illegible]
sit lux vera / prius est / quam
mundus erat / [illegible] est / quam
mundus per ipsum factus est / Unde
[illegible] sit [illegible] defectus [illegible]
[illegible] eum dicit [illegible] eum non
cognovit q. d. non [illegible] per [illegible]
[illegible] mundi qui eum non cogno
vit / Dicit autem eum in singulari
quia [illegible] ibi [illegible] non
[illegible] esse [illegible] / [illegible] eum dicat
eum intelligit deum. / Et [illegible]
[illegible] mundus [illegible] Angeli [illegible]
cognicione intelligendo [illegible]
[illegible] eum obediendo [illegible] mundus
i. homo habitator mundi eum non cognovit
Et [illegible] hic defectus cognicionis
divine [illegible] ad [illegible] hominis vel ad
[illegible] quod [illegible]
omnia [illegible] angelica [illegible]
homini ut [illegible] mundi [illegible]
[illegible] humana [illegible] defectus est
[illegible] cognicionem Job 36. [illegible]
[illegible] eum [illegible] Et [illegible] dicit
[illegible] deus magnus [illegible]
[illegible] aliquem eum cognoscere hoc
[illegible] in hoc mundo
[illegible] sunt [illegible] mundo / [illegible]
[illegible] quibus digni non sunt
mundus / quia mundus eum non
cognovit / [illegible] aliquid [illegible]

inmediate evacuaverunt hec. Sunt
impii vero non erant de hoc mundo. Si
vero referatur ad aliquos homines tunc
hoc quod dicit mundus eum non
cognovit est quia non omnes deum
aliquibus non cognoscatur, et sic
accipitur mundus pro inordinatis mundi
amatoribus quia dicit mundus eum non
cognoverunt quia scilicet mundi amato
res amore eius mundi ut dicit
Augustinus maiorem reverentiam habent ad mundum
dei cognitionem, quia amor mundi inimi
cus est dei et resistit ut dicit Jacobus
Item aliud non diligit eum non
potest cognoscere. i Cor 4 animalis
homo non percipit ea que sunt spiritus
Glossa animalis dicitur qui fertur dissolu
ta lascivia anime sive qui intra natura
lis animi metas sapere se non
continet, eo quod ipse se deo regendum
non subdit. Vel aliter legitur deinde
quia eum dicitur homines obsistendo
eius salutem, et mundus eum non
cognovit, id est mundani. Joh. 17
Pater iuste mundus te non cognovit
Non quod mundi creatura eum non co
gnoverit, quia angeli rationalis creatura
suum creatorem cognoverunt ut dicit
Glossa, sed homo minime, unde exponitur
mundus id est homo qui mundum amando
descendit, unde mundi amatores
dicuntur unde secundum Augustinum de celo aves
celi etc., sic terra terra etc. Concludit
quod ex predictis quia si non omnes
fuit illuminati in mundo non fuit

tamen lucis defectu, quia erat
lux vera, nec etiam luminis insufficientia
quia illuminat omnem hominem, nec
lucis absentia, nec apparuit eius
presentia remota, quia in mundo erat
et mundus per ipsum factus est
et ex hoc ipse cognosci poterit
Sap. 13 A magnitudine speciei et
creature poterit creator cognosci et
videri. Relinquitur ergo quod causa fuit
ex hominum obsistentia pluribus enim
[illegible] sic albedo [illegible]
constat fuisse secundum Augustinum quod
dorsum [illegible] habentibus ad lucem
[illegible] Joh. 3 dilexerunt magis
tenebras quam lucem [illegible]
dicit. Et mundus eum non cognovit.
Et non solum quod philosophi lucem in mundo
erat videre possimus corporalibus
oculis, quia de eius lumine [illegible] sunt
negligentes mentem aperire saluti ad
hoc videre possimus, quia eum
[illegible] in mundo erat, et prudebat
operibus suis quibus digne cognosci
poterat, et si mundi dilectores eum
non cognoverunt, habemus tamen quibus dignus
non erat mundus, et sic pares eum
cognoverunt, eum [illegible] culpabiles [illegible]
[illegible] Nota autem quod ex hoc
solvitur questio [illegible]
[illegible] si apparuerit [illegible] filius
dei [illegible]
videtur quod [illegible] illud [illegible]
[illegible]

q[uod] non desp[er]aret s[ed] semp[er] fuit eadem
et q[ua]ntu[m] in se est cognoscibilis ab
omnib[us] s[ed] q[uod] aliqui non cognoverunt
fuit c[ulpa] eor[um] q[ui] erant q[uia] mundi
amatores erant Nota etiam
q[uod] ewangelista loquitur de incarnatione
ubi ut cadit idem esse verbum
incarnatum q[uod] erat in principio et apud
deum et tria resumit sicut disposicionem
dixerunt ibi vero dixerunt q[uod] verbum
erat lux hominum hic vero dicit q[uod]
erat lux vera ibi q[uod] omnia per ipsum
facta sunt hic vero mundus per
ipsum factus est ibi vero dicit
sine ipso factum est nihil id est [illegible]
oppositum omnia conservat per ipsum
hic vero dicit in mundo erat omnia
creans et conservans ibi vero dicit
et tenebre eam non comprehenderunt
hic vero dicit et mundus eum non
cognovit Et ideo totum hoc
solvitur ab illo loco erat lux
vera iste videtur expositio su-
perior Possumus etiam expo-
nere dictis accipe explicationem ra-
cionum que deus voluit incar-
nari Venit enim pristinus huma-
nitatis q[ui] post [illegible] malicia [illegible] ob
tenebritate erat vitiorum et
ignorancie caritate obscurati
unde supra dixerunt q[uod] tenebre eam
non comprehenderunt Venit ergo in car-
nem deus ut tenebre possent
comprehendere lucem id est ad agnicionem
eius pervenire [illegible] [illegible] plures

ambulabant in tenebris sicut Ysaias
vidit lucem magnam in populo qui de-
derat ego sum lux mundi habitan-
tibus in regione umbre mortis lux
orta est eis id est per ortum eius
Illi in umbra mortis sunt
qui in peccatis adhuc vivunt in re-
gione umbre mortis qui iam
ad mortem capitalem adhuc [illegible] de-
scenderunt Secundo (?) [illegible] instrumentum
prophetici testimonium veneramus enim
prophetas veneramus et Iohannem sed [illegible]
illuminare non poterant quia non erat
ille lux unde necessarium erat q[uod] post
prophetas vaticinia post Iohannem ade-
rant lux ipsa veniret ut suum cog-
nicionem mundo traderet hoc est
q[uod] apostolus dicit ad hebreos i capitulo
multiphariam multisque modis olim
deus loquens patribus in prophetis novissime
Glossa attende singula [illegible]
interim dicendo olim ostendit
q[uod] non est novum q[uod] deus loquitur
olim ergo id est non novit deus qui est
invariabilis et bene dicit loquens
interim patribus ad [illegible] quia [illegible]
[illegible] est [illegible] loquens patribus
antiquis qui in carne [illegible]
dicit prius sunt nobis hic in
prophetis Non enim per se ipsum loq[ue]-
batur s[ed] deus in eis Non enim
[illegible] prophetis loquebatur aut humano
ingenio respondebat deo aut prius
in prophetis audit eum loquendo sicut
prophetis sicut prophetas [illegible] [illegible]
omnis Christus enim [illegible] deus

promissis suis / et hoc eos complesse
implendis / promissiones tamen habue-
runt prophetie afflatus et imple-
tus ubi dei usque ad Iohannem / ab
illo autem usque in finem hoc est
implendi que promissa sunt usque
dei filii venturi erat ad humanitatis
assumptionem hominis et passionem fu-
turus hec mortis resurrectio-
nis ascensionis sessionis ad
dexteram patris implebantur in
singulis promissis / hoc ergo totum
prophetiarum fuit de illo pronunciatum
fuit eum videret ut non subito
veniret homini sed credentibus
pertineret / loquendi deo multi-
pharie .i. multiformiter .i. multis
locucionibus s. abrahe ysaac
et iacob et aliis et exponit
sepe multisque modis .i. multis
similitudinibus quia modo per sompnia
ut daniel non apte dicere ut
moysi modo mentis inspiracione
ut david vnde alibi dictum est
Ego visiones multiplicavi et
manibus prophetarum assimilatus sum
vel multipharie .i. multis et
diversis generibus locucionis vel per sompnia
vel per expressionem vel per parabolas vo-
ces multisque modis .i. per
diversis ministris [illegible] signis deus
in loquendo olim nonnisi .i.
in tempore vel nonnisi est
post hoc locutus non semper
alia locutus in diebus istis
.i. adhuc supersunt quia an-

dicitur videretur locutus est lo-
quendo [illegible] vetus [illegible] est
[illegible] ipse modo locutus [illegible] olim
locutus est [illegible] attende quod dicit
olim et novissime aliud quod
nobis [illegible] sicut [illegible] multo-
rum mediante [illegible] quod [illegible]
[illegible] ad personam / quod [illegible]
generat [illegible] amplioris [illegible]
[illegible] quod [illegible]
sunt dicitur novissime locutus
est nobis [illegible] filium illos prophetas
ne aliud putarent locutus nobis
[illegible] quod potuerunt videri s.
alio loquente [illegible] locutus est
nobis [illegible] .i. [illegible] venit
[illegible] prophetis / est enim
deus prophetarum impletor et consum-
mator prophetiarum Dicitur enim christus
propheta quia deus prophetarum Dicitur
enim ~~propheta christus est~~ et angelus
christus est / et deus angelorum / Nam
et ipse dictus est magni consilii
angelus / et moyse dictum est de
eo Suscitabo eis prophetam sicut
me Sed tamen nichil amplius
angelus non dicitur Si nichil amplius
haberet propheta non diceretur Ecce quod
prophetam [illegible] angelus erit
Ecce quod [illegible] propheta et
Ecce [illegible] dei [illegible] est
et angelorum prophetarum deus [illegible]
[illegible] et eum [illegible]
[illegible] [illegible] non
tunc hec [illegible] eum [illegible]
non quia [illegible]
possederat tamen [illegible]

dicitur hic constitutus sed et dabo tibi gen-
tes hereditatem tuam ubi est quod an-
te omnem xpm deus pater constituit eum
in immutabilem heredem omnium
i. possessorem omnis creature Vnigenitum
per quem fecit et secula ipse eius
filius [illegible] omnis prius nominatur
heredes autem vocantur ut deus quod
scilicet asserat et ostendat quod ipse
sit filius et quod dominium illi nulla
contingat amissio / Deinde quia he-
redum notat quod filius est / et mox subdit
quia decorem date fuit quam hic
eum apparet heredem huius legis de-
monstrat iudicium / deinde ad su-
periorem quod ab alterius eius lege et
Solet dicere / proprie ut filius pre
creaturam fecit non solum etiam i.
corruptibilia vel mutabilia quae minus
nobis sunt nota sed etiam secula
i. corruptibilia et mutabilia Attende
quod soleat hic duos vetus verbis in
quibus vana quae venerat nos ante
plurimo errore probabili Alia vero
ab arrianorum impetu errore ne
putetur pater vel unius vero spiritus
vel filius convenientis apud se[ipsos]
ipse. Sed enim que pri- eciam con-
traria esse dicunt quod male [illegible]
et arrius Alii qui non alterius patris
alterius filii subpingere voluerunt
sed eiusdem aliquid patris aliquid filii
Contra ergo conveniunt nos / et
quod dei filius est / et quod non ab
eo alienum corripit sed glo[ria] eius

Et ipse per quem fecit et secula per hiera-
rchias eorum beatitudinis attendere
ad vnde docet elucescat / Cum
non sit creatura dicto Nam
creatura in se ipsa non erat ad dona
dei in cognitionem creature vel modus
propriis factus est et modus eius
non cognitus / Et ideo vere [illegible]
ut ipse creatura in mediis prove-
nire deberet et perfectum cognoscet
/ et hic est quod apostolus dicit / ad
corpus / Nam quia in dei propria
non cognoscit modus // placuit
deo per stultitiam predicacionis sal-
vos facere credentes glosa Nam pla-
cuit deo per stultitiam eius et con-
salvos facere credentes et hoc
per stultitiam predicacionis i. per doc-
tores imperitos non docens propria
scientia videlicet vel per stultitiam
predicacionis i. premissa predicata
que stulta videbatur sed est propter
ipsum amorem quae sub lumine est / sed
per modus eius non cognitus et per
predicacionem modi sit sine propria
vel est seculum / non cognitis et
dei propria i. per filium manifestum
quia eciam in carne manifestatus est
et filius dei in hoc modo deum ipsum
et Non igitur per locorum spacia
veniendo sed in carne mortalibus mor-
talibus apparendo venisse dicitur ad eos
Illuc quo venit ubi erat quia
in mundo erat et mundus per eum
factus est et mundus eum

non cognovit hic est lux que in tenebris
lucet et tenebre eam non comprehen-
derunt et autem comprehendit. Iste ablu-
cans factus est [illegible] cum omnino
ne est adsimulans. Sicut moderna
sapientia philosophorum superbiorum modo est
accommodata volentibus describere
terras omnes et describere plurimas
species eorum sapientia i. astrono-
mice [illegible] dei sapientia solvitur
et sic i. a sapientia vocabatur [illegible]
[illegible] Sicut ista que [illegible]
[illegible] sapientia [illegible] dicta [illegible]
non [illegible] per [illegible] descriptos per
[illegible] [illegible] solvitur. Iste [illegible]
[illegible] [illegible] vel sic [illegible]
non cognovit [illegible] per [illegible] sunt
hic [illegible] sapientia i. [illegible]
[illegible] [illegible] ne [illegible]
[illegible] [illegible] et [illegible] cognoscatur
esse [illegible] non [illegible] sapientia [illegible]
[illegible]

Nota [illegible] filii adventus i.
[illegible] [illegible] principaliter
cause adventus filii dei in carne
prima [illegible] peccati satisfacere [illegible]
i Joh. 3. Christus apparuit ut peccata
nostra tolleret et [illegible] [illegible]
apparuit filius dei ut solveret opera
diaboli. Opera diaboli sunt peccata
que [illegible] [illegible] [illegible]
[illegible] est / [illegible] cum [illegible] et alii
[illegible] peccando debitores
sunt dei [illegible] sine debita re-
[illegible] obediencia [illegible] / quod
debitum [illegible] [illegible] nulla [illegible]

[illegible] pura de hoc satisfacere vale-
bat. Nam peccatum [illegible] [illegible] illa
magna peccatum [illegible] sic [illegible] de
[illegible] [illegible] et [illegible] / deus
autem magis peccatum est infinitus
[illegible] [illegible] [illegible] dei preceptum
[illegible] [illegible] [illegible] ligno / scien-
de ligno autem scientie boni et mali ne
comedes / quod preceptum [illegible]
[illegible] [illegible] [illegible] deus in
[illegible] Nam [illegible] [illegible]
[illegible] corporis / quod peccare est deum
inhonorare / quod [illegible] non
debet [illegible] quod deus non est pure
[illegible] / [illegible] [illegible] peccatum
est infinitum / et [illegible] nulla [illegible]
[illegible] de [illegible] satisfacere potuit [illegible]
[illegible] peccatum [illegible] malum [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] infinito
[illegible] malum [illegible]
quod peccatum [illegible] 3° peccatum est
[illegible] malum [illegible] bonum [illegible]
est infinitum et [illegible] [illegible]
[illegible] deus [illegible] [illegible]
[illegible] [illegible] bonum quod [illegible] infinitum
[illegible] [illegible] [illegible] sapientia [illegible]
[illegible] et [illegible] [illegible]
et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] non
quod [illegible] non est [illegible] [illegible]
potuit satisfacere / hoc enim impossibile
est sic [illegible] omni precepta [illegible]
[illegible] peccatum [illegible] non sit [illegible]
[illegible] [illegible] satisfaciendo

quod satisfactionem talem esse non oportet
tet/ ut petrus aut alius pro illo
alius det de suo quod debitum non sit
quod superet omne quod deus non est et
semper ibi quod qui non habet hic non
habeat ut sine debita satisfac-
tione revolvatur peccatum ne ipse
dei peccatum in ordinacione in regno
suo [illegible] sublevet bonitas
dei ut in ea [illegible] esset deus et
homo qui haberet quod superet non so-
lum omnium nostrum quod deus non est sed
etiam omne debitum quod peccatores sol-
vere debebant solvit [illegible] ad [illegible]
ipse debet solvere pro illis qui quod
debebant idem non habebant Pro
ostenditur quod est vita hominis illius [illegible]
pria omne quod deus non est et sic sol-
vit et omne debitum quod debebant
peccatores pro satisfactione/ hanc vitam
homo ille christus ad quod debito mori non
debebat quia peccator non erat sponte
dedit de suo ad honorem patris
sue tempore [illegible] cum [illegible] ipse in
stravit [illegible] aufer [illegible]
[illegible] Et inde illud plane alia
[illegible] [illegible] [illegible] hoc
etiam [illegible] Non est
qui [illegible] nomen tuum et qui
[illegible] [illegible] te q. d. Non
est qui acceptabiliter [illegible] offerat
satisfactionem [illegible] ut nomen tuum
invocet [illegible] hodie [illegible]
sione ut qui teneat [illegible]
[illegible] [illegible] [illegible]

advertentes filii dei in carne [illegible]
hominum ac plenitudinem peccatorum re-
vocaret. Nam sicut Bedam [illegible]
[illegible] apparuit alter alteri in
figura se conformant. Ideo in [illegible]
[illegible] in [illegible] sine peccato christus
apparuit ut homo in carne [illegible]
[illegible] et in assumpcione na-
ture adeo [illegible] esset sic
in [illegible] est nobilis [illegible]
[illegible] [illegible] [illegible]
o homo [illegible] [illegible]
nature [illegible] [illegible]
vilem [illegible] [illegible]
mento [illegible] cor-
pus [illegible] [illegible]
[illegible] [illegible] Neque enim
corruptibilibus auro et argento
redempti estis de vana vestra conversa-
tione paterne tradicionis sed precioso
sanguine agni immaculati chri-
sti [illegible] [illegible]
[illegible] [illegible]
[illegible] medicina [illegible]
libidinis [illegible] mundi [illegible]
[illegible] sine sanguine [illegible]
[illegible] videt Et hinc [illegible]
[illegible] hoc [illegible] velis esse
ne poteris ex quo deo meo [illegible]
[illegible] ut se mori permitteret [illegible]
perderet [illegible] Empti enim
estis precio magno glorificate [illegible]
[illegible] eum homo [illegible] est ab an-
gelis/ modo in assumpcione nature

me adeo filio exaltatus est super
angelos quia eo introducit primo
genitum in orbem terrarum dicit et
adorent eum omnes angeli hebr. i
Tertio cum adventus filii in carnem est
humane nature fecunditas sine divine
gratie irrigacione duplex ipse Cum
operit celum nubibus parat terre plu
viam Nam quod dixi celum est
sensus tua non irrigatur ut fecun
detur sed manet arida et infructuosa
est / Et anima celo dei est
tertio nube de humanitate tua
non humanitas erat arida adima
gine spiritus autem medio sed terra
sine aqua tibi pro ymo boni
operis fecunda Nam post diluvium ma
neda est et in terra deserta et
inferunda ut deus deo est
et filios hominum dispo
nebatur aut respiciens omnes
declinaverunt simul et hic tendit
usque xiiij Cum abdias gratia
impletur homines dicunt ipsius fuit a
... ysl si aliqui videre remanent
sisset in fontibus i. prelatis terrarum
superioribus ac vallibus i. sub
ditis inferioribus et non mirum quia
quod nubecula parva quae vestigium
hominis ascendit de mari celum contexit
nebulam sunt et nubes et ven
tus tantum et pluvia grandis
et inde nubes parva quae retro

magnum ante gratia celeste fuit post
incarnationem / quod ascendit de mari petrosa
et petitur de filiis per fuit sed cum
non ... ut deprecatorius in esse
peccato ... et de mari i. de bitu
igitur quod vero mare arcum misit
post dolorem quem sustinuit in christi
passione quasi nubecula vestigium
hominis ipse homo sine plenitudine
carnis peccati licet non esset peccati
obnoxia et hec tamen et plura
magna et tamen modica gratia fecun
data ... ardore et quam plurima
in terra irrigat ascendat ut non
sufficiat terre profundere i. homines
spiritus ... sed tamen profunde
terre penetrarent i. peccatores in confusione
remanet et liquefiunt plurima
pluvia immissa cum clamabat
ipse xpc Sicut autem celi desuper et
nubes pluant iustum aperiatur terra
et germinet salvatorem
Quarta cum
et secundo ascensus adventus tunc
magis et secundo accessio ...
ad celum i. nubes ipsi erant
... de tertio et septimo addit
tamen ad eum quadraginta et
tremendo undique cum quo colores
varios et pluvias veniunt quod
celique celi contristant ipse venit
... Job xxxvj Ipse
sibi deus omnem ... celestem

tristitiam et infirmitatem philosophus in accidentibus non
audiens. Iam enim adveniens feriam nostram
spiritualem substantialiter accidentibus presumimus quia
ipse adversus dicit illud iudicem conversum del
considerate quia ob verum et certo veri
sunt. Et sunt verba abimelech
qui instatur per meus rex et alibi
gen. 24. Ego sum frater vester ioseph
quem scilicet petis vendidistis in e
gyptum .i. in hanc mundi tribulacionem.
Nolite timere nec durum vobis videatur
quod me vendidistis, pro salute enim
vestra misit me deus ante vos in
egyptum. Accedite igitur ipsi ad fontem
suis clemencie adme ioseph scilicet
qui interpretatur dei augmentum vel augmentatio
quem ipsum vocavit salvatorem mundi
ut dicitur Gen. 41. Accedite ergo ad
eum illuminamini et facies vestre non confun
dentur. Quinta cum adventus filii
dei in carnem scilicet divine deitatis in car
dinis humanis incarnacio et tenebras
ignorancie illuminans. Hec figuratur
exodo 10 Ubi dicit ipse apparuit populo
nec nubes neque sui ex corporis
fecit operatio corporis dei hic vult
mere illumine. Tercio dicit salvator
lucem quia signum veri mittere in terram i.
in terram. Tandem ignem veni mittere et ut ardeat
Et hunc ignem in altare cordis deus
incidere quem ante quem sacerdos
.i. quilibet confessor presidens et predicator
debet mire subiectus et lingua .i.
corpus et spiritum ipsa quoniam mane accepte
.i. omni tempore aperiens usque ad finem ut



dicitur in figura levitici 6. Et illa sunt
duo ligna scilicet corpus et spiritus quod
mulier vidua .i. pia conversa a proximo
sponso priore videlicet collegit
ut faciat ignem scilicet divine dilectionis
Et hec duo ligna accipit eorum
faciendum quia corpus et spiritus in nobis
ardere divine dilectionis
compassionis et caritatis ipsum
splendet clare cum ceteris et amicis
et proximis hominibus et contemptis
mundi divine virtutis donum
dans, et ubi hoc incipit
Iohannes petit illum, ecclesie meus
ne nimis obdormiat in mente. Et
vide sicut ignis lumen de nocte
illuminare et ad sua regione quere
Sic fecit dilectio divina. Sexto
prout que post dona fecit
prout petrus ut dicitur helie
quod Johannes baptista dixit luce 3. Ipse
vos baptizabit in spiritu sancto
et igni ventilabrum in manu eius
purgabit aream suam. Sic
hominem renovat Colo. 3. In
duobus novum hominem qui renovatur
in agnitionem dei ... ipse
et excultur et ... fraternitate
.i. hominis veri ... illu
minat post acceditur ad eum
dileccionem et illuminamini et facies vestre
non confundentur, quia ipse est lux vera
quem illuminat omnem hominem Joh. 1
Christus contrarios et inimicos ad se
dirigit et adiungit quia voluit

est ut petebat / i. Math. v. Obui
te nobis dum adhuc penitentie Sexto
pro tu cum aduentus eius. Cur
non prius venit? Et prius di ab
scondit dicit Ezechiel 32. Sole
nube tegam. Quare licet mille annis
post hominem lalaine potuisset si
voluisset quia omnia quecumque voluit
deus fecit in celo et in terra / tamen non
debuit nec decuit nec potuit.
Primo non debuit quia tunc ma
gis iustitia in deo esset quia sine
satisfactione culpe fuisset relaxatio
pene homini per eternum commisso
infligende / quia ut ipse homo nec
aliquis pro eo potuit de pecto satis
facere ut dicit Anselmus. Cur deus homo.
Secundo non decuit ut mala domini
tus in terris se cumulasset vel ta
lis pene commiminacionem in assumpta
humanitate sustinuit sustinuit. 3o
non potuit aliquando in tantis
vel veritatis ipse suscipere vel
aliquis in creatura sine deo ve
nisse illum pro (?) deo coniunge
bat ut una persona esset deus
et homo cuius unitio esset tanta
omni culpa conmissa / quia cuius
unitio est infinita sua persona
est infinita / et culpa alicuius
tunc contraria est ea infinita
deus satisfecit sue unitoni. Filio
Septimo cum et ut diabolus qui
fraudulenter hominem decepit et
astutia falsitatis expugnatur de

pulserat sapienter superaret / deus
cum fuit sapientie effigie superaret
quando respexit et meditarit prescisset et
punisset Deus. tertio sicut dominus scilicet
bonum et malum Esto di ...
tuum fecerit ut habetur Gen. 2
et dico di ... quando dicitur peccatum
ut sunt diuini ... quando perspicit
me ... / Item si locus ipsum
ut vitet mortis ... pro
quod mouerit ... ipsum conflictu
probus tanto magno et maiori
cuius hinc tanta ... deo operatur
deus ad ... hostis non in
sua maiestate sed in humanitate
... obviauit ei eandem
formam ... non mortalis ...
... / sed ... peccatum quod
proprium ... non fecerat
... et aduentum quod ...
... v. quando dedit de omnibus
sua ... et ... augustinus in libro
... illud ... est
quod dicit nos ... in sanguine
... reuelatur deo ... non alio
possent nos ... et ...
ipse ... dicendum
fuit et aliquis ... possibilis
deo quia omnia sed / sed nullus alius
modus ... fuit ...
... in ... et
... libere ...
quod tanti fecerit nos deus ut dei filius
immutabilem ... ipse ...
... / ... accipiens

de pccō ōl hui

qui nō erat pt' natē sue detrī
tū dig'tatis mīg in ne cōsorciū
sine ullo suo malo mito mala
mīa morēdo pfert creātibus
dona sua sine ullis mitis mīs
in debita largite pfert qia et
ea q̄ dicunt mita mā dona sūt
eius / dū nāq3 dī sūt mita mā
qubz adsum in bono pseuerans
est vita etna scdm vō q̄ue porq
isto modo q̄ alio libitu volunt
q2 sit s. p morte xpi nostram
sup'at dyabolus nō potencia / qui aū
sup sit ut pateat pplexiu.
Quandū nūc dī in ptātem dyaboli
traditus ē gnus hūanū petō pmi
hoīs in omēs vtriusq3 sexus co
mixtione nascētes oginaliter
transeūte et debito pmorū pnud
obligante Quēcūq3 omes hoīes
ab origine sunt sub pnceps dyabolus
quē aplus vocat nūc filios ire nā
s. ut est dēprauatā petō nō ut est
creata ab inicio Modus aūt q
quo traditus est homo in dyaboli
ptātem nō ita debz intelligi tanq3
deus hoc fecit aut fi' iussit
sz q3 tm pmisit iuste tū illo
deserente petātē petī auctor
illico vrasit deus tū deus q3
iuit ita sua iustis uris suis
ut homi aliqui sue pntis ami
sit qd in ptāte dyabli esse pmisit
sz ut mala pmalu. cōm malis
multa pstent bō. et tradiz
homi quē duīsit petoz dyab'o
subdidit iumssio petor dona
tū pstringue xpi venit ad hanc
ut sic nūc vincit' dyabolus non
pō / sz q̄ nūc ihū xō / iustus iācq
ē eū / qz cū ī eo nihil morte
dignū inueniret occidit eū
tū cet'is iustū est ut debitores
quos tenebat libi dimittat' in
eū credentes quē sine ullo debito
occidit ideo aūt pō vinci vo
luit quia dyabolus vicio pū sinit
sue ē amator pōē et desertor
oppugnator qz iustitie pīgo hoīes
eū magis imitant' qm neglecta
vel posita iustitia pōē magis studēt
cupiditā vel adqsi' letāt' vel
cupiditate inflāmat' ideo q3
placuit deo ut nō pō sz iustitia
vincēs homē eriperet in qua ho
eū imitare dyabolo / postea uo
in resurrectione sequerētē pō iustitia
q̄ pmus / ipō pō postea vīnt' iustitia
quia nulla peccatū hūit et ab
illo iniustissime occisus ē / pō qz
resurrexit mortuū nūc postea mīt'
mortuus vadnone mē cessū
dyabolus vincit' sz pō tn xō eū
illo agē voluisset. vtiqz / Sz post
posuit xōs q̄ potuit / ut pius agēt
q̄ oportuit / ad hic aūt erat opus
illud esse et dm et hom̄ nisi eum
ho esset nō posset occidi / nisi deus
esset nō crederet voluisse q̄ pō
tuit sz nō potuisse q̄ volui
iustitiā q̄ hūiliat homē liberantur

quia sola persona christi humanum liberare po-
tuit. Si enim angelus ille in carnem
venisset, scilicet diabolus hic diabolum / diabolum
et hoc quod adversus deum [illegible] eo
non haberent / atque in actu [illegible]
[illegible] deficerent / diabolum enim se
ipsum deo in vinculo [illegible] / quia
sicut enim hominem et [illegible]
abduxit et violenter tenuit
/ hoc in vinculo fecisse deo [illegible]
quod preceptum eius contempsit et se
alieno domino mancipatus sive sub-
iectus [illegible] voluit / homini quia
fecisse in vinculo [illegible] diabolum / quia
illud [illegible] [illegible] decepit
et post mala [illegible] vovit [illegible]
iuste quod diabolum quod tale ad se tenebat
hominem / sed hoc iuste tenebat [illegible] / quia
diabolum [illegible] meruit hanc potestatem
super hominem / sed hic meruit pati
[illegible] [illegible] Sic ergo deum quod
utrumque [illegible] post hominem liberare
vellet sola sive [illegible] virtute
hominem potuit iustissime liberare sed
[illegible] per dictam iustitiam hominem
[illegible] voluit unum filium [illegible]
in mortem traderet per quem iustificati
sumus et reconciliati deo / hoc est
per eum reconciliationis [illegible] christus ob-
tulit deo patri ut placaretur ergo
ante non diligebat nos [illegible] dilectum
filium nobis traderet [illegible] qui
sibi patri non pareret [illegible] voluit
in [illegible] est tradendus / eo et deo
ipso dicto sit tradidit principium

[illegible] sicut eorum alia pater et filius et
ambo [illegible] simul et concordes [illegible]
Sed si ante nos diligebat deus
quare per mortem christi ei sumus reconciliati
et liberati ab ira [illegible] dicimus quod
ira dei [illegible] eo [illegible] [illegible] / nichil
aliud [illegible] iusta vindicta Si ergo
iusta divina vindicta tale nomen
accepit / reconciliacio dei [illegible]
eo [illegible] fiunt si ad [illegible]
pene absolvimur Non enim [illegible]
[illegible] deo [illegible] / iustitia [illegible]
sic petrus / et [illegible] petrus
[illegible] fiunt et vero
[illegible] / quibus ipse iustificat /
petrus eum [illegible] diabolum tenebat et
[illegible] nos [illegible] a morte
sed [illegible] valuit ille [illegible] ut hominem
[illegible] morte [illegible] liberaret
[illegible] in [illegible] / [illegible] [illegible]
[illegible] delegit [illegible]
illuminatum [illegible] gaudium
ut [illegible] non [illegible] sed [illegible]
[illegible] [illegible] / quia
post diabolum [illegible] sed [illegible]
[illegible] sunt adventus in assumpta Octavum
[illegible] demones et
mille [illegible] videlicet [illegible]
[illegible] eum [illegible] [illegible]
videre [illegible] abbas et [illegible] erat
quia [illegible] v. [illegible] eo die
[illegible] ipsi diu videbant / sine ut sine
[illegible] gaudio quod [illegible] est
vita eterna ut [illegible] solo
[illegible] xvii [illegible]
ergo christus in forma humana [illegible]

et hec bona que ibi videbunt / bonum
videlicet gloriam et honorem mali vero et
reprobi videlicet confusionem et ignominiam
Sed autem boni videbunt gloriam dei
ysa. 26 Tollatur impius ne videat
gloriam dei [illegible] hic dicit habet
in [illegible] statu [illegible] et non
videbit gloriam dei s. deitatem christi sed
postea videbit s. gloriam assumpte
humanitatis [illegible] hoc videlicet
[illegible] in [illegible]
[illegible] dum quod fuerit [illegible]
venit [illegible]
[illegible] nullo [illegible]
illa [illegible] nemo [illegible]
[illegible] et [illegible] in [illegible]
in humanitate gloriosa filium hominis
venientem s. ad iudicandum
et datum est ei [illegible]
[illegible]
[illegible]
[illegible] adiudicandum [illegible]
[illegible]
[illegible] angelis [illegible]
[illegible]
[illegible] in humanitate gloriosa [illegible]
[illegible]
[illegible] Tercium bonum est quod filius
dei [illegible] in humanitate [illegible]
[illegible] gaudium [illegible]
[illegible]
[illegible] et [illegible]
[illegible]
omni gaudio [illegible] est
[illegible] et [illegible]

[illegible] et [illegible] omnibus
[illegible] et [illegible]
bonum et plenitudinem gaudij
[illegible]
et potest [illegible]
et [illegible]
[illegible]
[illegible]
[illegible]
[illegible] et
consequenter [illegible]
appetitum [illegible]
[illegible]
[illegible] appetitus
[illegible]
et [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
et [illegible]
[illegible]
[illegible] angelis [illegible]
gaudium [illegible] petere [illegible]
[illegible]
gaudium [illegible] angeli
[illegible]
[illegible] et
angeli [illegible] et [illegible]
[illegible]
[illegible]
[illegible] et [illegible]
[illegible] et [illegible]
[illegible]
[illegible]
[illegible]

ipse beatificavit et ut totus homo gau-
dio esset in deo et tota dilectio
esset in ipso. Unde ad assump-
tionem corporis glorificati quia videbit eum
in carne oculis corporis et ad
assumpcionem [illegible] quod videbit eum ocu-
lis cordis ad contemplandum divinitatem
Et hec erit tota hominis beatitudo
ut sive egrediatur sive ingrediatur
in suo [illegible] pascua inveni-
et / pascua scilicet contemplacionis sal-
vatoris / pascua [illegible] in divinitate
[illegible] [illegible] / hoc est [illegible] assump-
te humanitatis quia videbit divinitatem
oculis carnis videbit non per
Vel sic lux predicta continuatur
sic erit lux vera que illuminat
omnem hominem venientem in hunc
mundum [illegible] [illegible] [illegible]
[illegible]
Primo [illegible] [illegible] et [illegible]
2o [illegible] [illegible] [illegible]
3o [illegible] [illegible] [illegible]
4o [illegible] [illegible] / [illegible] ad
5o [illegible] [illegible] modum [illegible]
primum ubi [illegible] [illegible] ubi [illegible]
[illegible] [illegible] ubi [illegible]
[illegible] dicitur lux [illegible] corporalis [illegible]
sol [illegible] / [illegible] est lux corporalis
[illegible] [illegible] et [illegible] et
[illegible] [illegible] [illegible] [illegible] [illegible]
vite [illegible] / [illegible] lux [illegible]
[illegible] [illegible] Et primo lux [illegible]
quia omnem naturam [illegible]

et ipse videt quia in eo tamquam
in speculo videntur omnia / quia in ipso
et per ipsum et in ipso sunt omnia Ro-
manorum xi. Secundo lux glorie quia dicitur
[illegible] [illegible] [illegible] et sicut
quia in ipsum desiderant angeli
prospicere i Petri i. Est enim candor
lucis eterne et speculum sine macula
et imago bonitatis illius. Sapiencie vii.
Splendor glorie eius ut lux et
[illegible] [illegible] [illegible] [illegible]
est lux gratie quia plenus gratia
et veritate. Et ideo dicitur lux que
in tenebris lucet et tenebre
eam non comprehenderunt scilicet ignoran-
cie vel peccati / quia peccatum non fecit
Item dicitur lux [illegible] et splendoris
vite. Iohannis [illegible] dicit Ego sum
lux mundi qui sequitur me non
ambulabit in [illegible] [illegible]
[illegible] sicut [illegible] lux sicut mundi
splendor enim [illegible] magnum
per ipsum est manifestatum
quia manifestat lux dicitur omne enim
[illegible] [illegible] [illegible] [illegible]
esse [illegible] et [illegible] est
lux [illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible] sit
lux [illegible] [illegible] quia est
lux vera [illegible] quia [illegible] [illegible]
[illegible] sit lux [illegible] [illegible] [illegible]
[illegible] [illegible] aliquid [illegible] [illegible]
quia illud [illegible] [illegible] est de
natura rei / [illegible] sive [illegible]
esse vel [illegible] natura rei

Tercio distinguitur contra participatio et tunc dicitur essentialiter quod non participat illud ab alio in quo est illud per essentiam / Verbum autem est lux vera id est essentialis ut distinguitur contra [illegible] / quia ipsa lux vera non est sibi aliunde nec lucem ab alio participat / quia deus lux est et tenebre in eo non sunt ulle (Iohannis) et nec [illegible] participat tenebras non tamen tenebra culpe vel igno-rancie sed eciam non [illegible] vel possibilitatis / quia quamvis aliquis sit deceptibilis ad non essendum tamen sit de tenebrositate / verbum autem non est commixtum alicui possibilitati ad non essendum / quia est incommutabile eternum per se [illegible] permanet / verbum tamen omnis autem creatura sicud incipit posse sicud non esse et ideo non est lux vera nec essentialiter sed tamen participata aliunde / et ideo sequitur quod verbum est lux vera que illuminat omnem hominem venientem in hunc mundum. Ubi notandum quod hec particula potest exponi de verbo incarnato secundum [illegible] sicud notatur [illegible] / [illegible] quod verbum est lux [illegible] lux [illegible] ideo illuminat non tamen omnem hominem [illegible] omnem [illegible] creatura que

*ista ad que non esse*

[illegible] quod participat lucem sive essentie et [illegible] alicui vel [illegible] lumen communiter sunt [illegible] et non aliunde / quia sicud de sanctis lux [illegible] / et est [illegible] omni / [illegible] lux [illegible] modo [illegible] alicuius corpe / et [illegible] ad [illegible] non requirit corporis lucidi presenciam ut sit ad [illegible] sed [illegible] cessat lumen [illegible] causatum habet non [illegible] sed lumen [illegible] sed [illegible] esse adeo causatum permanent / tamen ad suum esse [illegible] non requirit [illegible] alicuius [illegible] / [illegible] quod est deus illuminat omnem hominem / ideo dicit [illegible] modo [illegible] ergo oportet [illegible] non tamen sicud [illegible] Secundo [illegible] quod verbum est lux [illegible] quia [illegible] quia sit est [illegible] ut [illegible] / ideo tamen dicit verbum est lux que illuminat omnem hominem [illegible] lux [illegible] ideo [illegible] est [illegible] quia omnis homo [illegible] sui

No

[illegible] ... venientem in hunc mundum. Et hi [illegible]
lux [illegible] adeo perfecte illuminat
omnem s. nam quamvis multi oculos
claudentes lucem suam radios
recipere noluerunt [illegible]
et illi tenebras [illegible]
lucem [illegible]
[illegible] secundo
quia lux spiritualis [illegible]
[illegible] dedit lucem [illegible]
[illegible]
Ideo lux ad [illegible]
[illegible] 2. Ideo lux dicitur illuminat
omnem [illegible]
[illegible] lucem
[illegible] lucem [illegible] lucem
[illegible]
[illegible] lux [illegible]
[illegible] lux [illegible]
mundo ut sit [illegible]
[illegible] non [illegible]
[illegible]
[illegible] quod non omnes illuminat
[illegible] tamen omnes qui illuminantur
[illegible] illuminantur et [illegible]
[illegible] sunt [illegible] illumina-
ti s. [illegible] viros
et mulieribus [illegible] et adul-
[illegible] et [illegible]
et [illegible] sunt ad [illegible]
[illegible] Secundo quia
dicitur venientem in hunc mundum
Ideo nota quod mundus [illegible]

[illegible] mundus [illegible] mundi
[illegible] quia mundus
[illegible] est et tamen non
est [illegible] dicitur venientem
in hunc mundum [illegible]
esse [illegible] veniret
in hunc mundum [illegible] et po-
nebat [illegible] quia
omnes homines in mundo hoc sunt
[illegible] sunt in hoc
mundo et illuminati [illegible]
[illegible] sunt illuminati Secundo
mundo spirituali et hic [illegible]
[illegible] Joh. viii Ego
sum lux mundi [illegible]
et [illegible] venientem
in hunc mundum s. [illegible]
[illegible]
[illegible] in mundum ve-
nerunt [illegible] eos
lux vera illuminat qui in mundum veni-
unt [illegible] mundo Joh.
3. Non enim misit deus filium suum
in mundum ut iudicet mundum sed ut
mundus [illegible]
[illegible] vel [illegible]
Joh. 1. [illegible] et [illegible]
omnes [illegible] mundi princeps est [illegible]
Joh. xiiii venit enim princeps
mundi huius et in me non habet quicquam
et alibi quia princeps mundi huius
[illegible] est Joh. xvi [illegible]
[illegible] Joh. xviii
[illegible] non [illegible]
[illegible] et dampnatus omnibus

istius modi possent intelligi illu
minat omnem hominem venientem in
hunc mundum. primum modum illuminat
ab eo aliquem intellectualiter cogno
scibile. Aliquem tamen intellectualem sicut
dictum fuit illud prius. Secundo verbum
est semper nobis lux rationis. Secundo
modo deus est spiritualis intellectus
cognoscitur. Tertio tamen intellectualiter.
Deo et creatura quod verbum sit lux
talis in mundo erat et mundus
per ipsum factus est. Nam sicut dictum
fuit deus aliud est quam ad suum
effectum quam alie cause effectum
aliquid / quia nequit ad sua per ma
nentiam dei conservationis manu
tenentiam / et ideo deus est
in mundo per ipsum conservando / quia mun
dus per ipsum factus est / quia omnia
per ipsum facta sunt / Hic nota
quod verbum sive deus est in mundo
et in omni re conservative / punitive
essentialiter potentialiter. In nostris
autem cordibus per presentiam essen
tialiter sicut per unionem personalem
Christo. Et quod verbum sit lux in
perceptibilis quia mundus eum
non cognovit / sed cognitio petitur quia
cognitio fit secundum capacitatem cognoscen
tis et non secundum cognitionem rei
cognoscendae sed per proportionem
vel cognoscentis possibilis / quia
oculus debilis non potest clare
videre solem clarum / cum quilibet
intellectus sit limitatus
creaturae petrus informatus / ut
patet per dictum Augustini super

/ verbum autem infinitum sive infini
te cognoscibile / sequitur quod non potest
videre ipsum cognoscendo. In deo mundus
eum accipiendo mundus proportionaliter mundus
mundi eum non cognovit / et
ideo est defectus ex parte sua et
non ex parte obiecti. Aliter exponitur
hic secundum Augustinum mundus eum non
cognovit id est amatores mundi / eo
quod mundi stulti quia terrena in
dicto diligunt / cognoscunt mala
per tale / verbi gratia in quo deo / tan
tum modo / amatores autem mundi
qui dicuntur mundus quia stant in
hac vita mundo non cognoverunt eum
autem stant in hac vita mundo in corde
et corpore / quia si non diligerent
mundum corpore tamen sunt in mundo secundum
corde habitant aliud sed deum
perfecte per quem gustare in aliis
ad Philippenses 3.
Nunc dictum est in mundus per ipsum factus
est. Nunc utrum deus potuit fa
cere res meliores quam fecit quod videtur
et arguitur sic aut potuit deus
facere res meliores et non voluit
aut voluit et non potuit / aut po
tuit et voluit / aut nec potuit
nec voluit. Non est dicendum quod
potuit et voluit quia tunc sequitur
quod fecisset res meliores
Nec est dicendum potuit sed non voluit
quia tunc sequitur quod sit invidus sicut
sicut arguit Augustinus dicens quod voluit
/ voluisset quia ideo voluit sed non
potuit / aut nec potuit nec vo
luit / utroque modo dicitur
voluisset quod non potuit res me

bonus facere / Secundo non dicitur sed
magis conformius quod hiis similitudinibus [illegible]
deus non [illegible] ipse tamen omnia [illegible]
sed ita diminute posset ut [illegible]
omne filius et [illegible] [illegible]
[illegible] haec ratio. Contra [illegible] sic
[illegible] si bona facere non posset
nulla esset potentia / si posset sed
nollet magis esset invidus
/ primo quod summe potens et summe
bonus est / singula fecit valde
bona / quod ipse modus argumenti
tenet in potentia voluntate [illegible]
[illegible] Item dicunt in hoc de-
de non / optime [illegible] optima [illegible]
/ quod cum deus sit optimus addu-
cit res [illegible] optimo / sed [illegible] ad
[illegible] [illegible] quod [illegible] in suo
optimo quod non potest facere meliora
Item non dicitur aliquis superabundans
facere nisi [illegible] [illegible] in
ope / quod non dicitur [illegible] optima
facere nisi [illegible] summe vela
[illegible] [illegible] / optimas [illegible] sunt
[illegible] sed quod est optimum non potest
fieri melius. Contra si non potest facere
rem meliorem quam fecit / quod [illegible]
[illegible] eius potentia sive limitatur
ut non posset in bonum amplius
quam fecit quod est falsissimum / Sed dicit
[illegible] [illegible] quod ut [illegible]
ut [illegible] ut [illegible] [illegible]
/ [illegible] quod [illegible] sit infinita
quod potest facere res meliores quam fecit
Item augustinus [illegible] talem

potuit deus facere [illegible] qui ne
potuerit possit ne vellet / et si
talem faceret [illegible] debuit
[illegible] non faceret meliorem [illegible]
[illegible] [illegible] [illegible] summe
[illegible] [illegible] / quod deus
potuit facere meliora non quam
fecit / sed [illegible] posset fieri meliora
quam facta fuerint / distinguendum
est / quia res possumus considerare
[illegible] / et [illegible] [illegible] res potuit
fieri melior / vel considerare [illegible]
[illegible] et [illegible] [illegible] [illegible]
[illegible] fieri meliores [illegible] est [illegible]
[illegible] [illegible] / sed [illegible] [illegible]
[illegible] possunt fieri meliores [illegible]
[illegible] [illegible] [illegible] [illegible] deus
melius esse potest / sic tamen [illegible] [illegible]
[illegible] / [illegible] [illegible] sed [illegible]
[illegible] [illegible] quod [illegible] [illegible]
[illegible] [illegible] [illegible] non tenet
[illegible] [illegible] tenent [illegible]
[illegible] / et [illegible] est / quia [illegible]
potest [illegible] [illegible] voluntate [illegible]
[illegible] [illegible] quam fecit / [illegible] [illegible]
[illegible] illis [illegible] [illegible] possibiles
[illegible] [illegible] sit [illegible] ut alia
vel melius fecit [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] voluntate / quia ubi
[illegible] [illegible] semper [illegible] [illegible]
possibilis [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] non [illegible] / [illegible]
quia ei [illegible] / [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] / [illegible]

potest intelligi in verbo in creatione
in eterna vero generatione intelligitur [illegible]
[illegible] filii ad patrem ideo dicit et
vero si posset filium generare et nol-
let invidus esset. Item generatio-
nis perfectio exigit ut producatur plus
et equalis et hoc est quia genera-
tio est perfecta, sed vero creationis non
exigit hoc, immo magis quod producatur
dissimilis et inequalis ideo et cui
possit addi in bonitate quia creatio
est productio de nichilo. Ad illud
probat quod Augustinus [illegible] dicit si
posset sed nollet invidus esset in-
[illegible] et ubi facit [illegible] bo-
dicendum quod loquitur de operibus pluribus
quando dicit quia [illegible] religi-
[illegible] mundum [illegible] dicit [illegible]
[illegible] [illegible] potest
posset bene intelligi in illo sensu quo
nos dicimus bonum in creatura dici
[illegible] bono
[illegible] [illegible] bene
bone creature potest intelligi [illegible]
[illegible] [illegible] vel [illegible]
[illegible] ut quare ab [illegible] et ad
bonum. Ergo quod dicit valde [illegible]
[illegible] non potest nos facere meliores
id est magis bonas. Hoc est non [illegible]
[illegible] ut sint ampliori bono vel
[illegible] bono quod illud est deus
Et hoc sensu loquitur Augustinus [illegible]
[illegible] ut dicitur [illegible] valde
bone [illegible] bonitate [illegible] est eis
ut bonum [illegible] bonum [illegible]

bonus ordo, ut dicit Augustinus [illegible]
modo potest deus facere meliores
nos ut si sint in meliori modo
[illegible] ordine [illegible] debitam
bonitatem in creatura. Ad illud [illegible]
quod dicitur optimi [illegible] optima [illegible]
dicendum quod optimum dicitur [illegible]
[illegible] et [illegible] [illegible] et optimum
optimum [illegible] deus [illegible] optimum [illegible]
et [illegible] ut [illegible] creature et
[illegible] [illegible] [illegible] optimum [illegible]
ordine et non [illegible] [illegible] [illegible]
[illegible] optimi [illegible] optima ad
[illegible] hoc potest intelligi vel [illegible]
[illegible] in [illegible] [illegible] [illegible]
[illegible] ut [illegible] [illegible] et [illegible]
[illegible] ordine ut [illegible]
[illegible] Ad aliud dicendum quod creatura
potest [illegible] et hoc modo
non [illegible] [illegible] summa bonitas
vel potest [illegible] ut ducitur ad
summum bonum [illegible] quod est [illegible]
[illegible] summum bonum et sic [illegible]
[illegible] summa bonitas non quia
bonitas sua sit summa sed [illegible]
[illegible] dicitur ad summum bonum.
[illegible] potuit meliori
modo facere nos [illegible] fecit [illegible]
[illegible] Augustinus in [illegible] [illegible]
fecit deus si melius potest facere quod
fecit in [illegible] non [illegible] fecit
quod non [illegible] fecit quod fecit [illegible]
[illegible] [illegible] nolle melius facere quod
bonum. Bonum [illegible] est facere

male est facere sed hoc p[ro]p[ri]a mer[ito]
in diu[ina] gr[ati]a n[on] sufficit ergo non
p[otes]t facere meliori modo q[ua]m p[otes]t
C[ontr]a si n[on] p[otes]t facere meliori mo-
do q[ua]m facit ergo limitata est eius
p[otenti]a q[uod] est falsum R[espondetur] q[uod] melior mod[us]
p[otes]t intelligi ex p[ar]te facientis et sic
n[on] p[otes]t facere meliori modo quam
facit h[oc] est meliori sapientia
meliori bonitate meliori po[tentia]
q[ui]a sunt summe bonitate po[tentia] que
p[otes]t e[t] facit ea. Si v[ero] mod[us]
intelligitur ex p[ar]te rei facte sic p[otes]t
meliori modo facere h[oc] est me-
lius fit in meliori modo q[uam]
fit p[otes]t facere. Ad 2[m] ergo q[uod] obicit
h[uius] modi redemptio q[uo]d [illegible]
facit sic melius v[el] c[on]tra con-
tinet ubi e[st] debitum operantis
in agente sed ipse agens summus n[on]
debet op[er]ari nec aliquid debet ope-
ra[illegible] deus nulli [illegible] debet
[illegible] optime [illegible] d[e]b[et] facit
[illegible] et sic n[on] optime [illegible] e[st] apte
c[on]tra
C[ontr]a 1[um] ergo deus redemptionem
humani generis potuit facere me-
liori modo. Ad d[ictu]m Aug[ustini] in
[illegible] dei fuit alius modus li-
berationis n[ost]re possibilis deo
cui omnia p[otes]t / sed nullus alius m[od]us
miserie sanande fuit conueniencior
[illegible] h[oc] videtur q[uod] ille modus q[ue]m
facit optimus fuit q[ui]a magis
d[omi]ne p[ro]p[ri]e bonitati [illegible]
bat. C[ontr]a si alius [illegible]

[illegible] esset optimus. Item sic p[otes]t [illegible]
niret et [illegible] sed h[oc] esset [illegible]
[illegible] R[espondetur] [illegible] optimum
et conuenientissimum d[icitu]r duplic[iter] [illegible]
vel [illegible] Non [illegible]
alio modo fecisset liberacionem [illegible]
optimo modo fecisset ad [illegible]
modus Redemptionis eius [illegible]
[illegible] conuenientissimus d[icitu]r
duplic[iter] [illegible] diuine [illegible]
et sic h[oc] alius modus esset [illegible]
conuenientissimus [illegible] miserie
sanande [illegible] fuit [illegible]
C[ontr]a 2[m] [illegible] potuit facere me-
lior [illegible] Aug[ustinus] [illegible]
[illegible] petrare p[otes]t
q[uam] [illegible] petrare n[on] p[otes]t [illegible] n[on]
[illegible] que [illegible]
n[on] p[otes]t [illegible] ubi e[st]
[illegible] n[on] e[st] [illegible]
e[st] p[otes]t petrandi ergo n[on] conueni[illegible]
[illegible] posset petrare / melius
[illegible] e[st] [illegible] q[uod] n[on] [illegible]
ergo e[st] melius posse petrare quam
n[on] posse petrare [illegible]
[illegible] potuit [illegible] et n[on]
[illegible] / et [illegible]
[illegible] melius e[st] posse [illegible]
quam n[on] posse [illegible] sed si [illegible]
fecisset [illegible] n[on] [illegible]
[illegible] ergo [illegible] C[ontr]a Aug[ustinum] [illegible]
[illegible] Si deus fecisset ho[min]em
qui petrare n[on] posset [illegible]
[illegible] q[uod] eum fecisset meliorem
R[espondetur] e[st] [illegible] hoc [illegible]
[illegible] / et [illegible] ad [illegible]

Om
R[espondetur]
Oo
Om
Oo
Om
R[espondetur]

Item est conveniens statui hominis
completo adiungi mutuo completo adiuti-
vum [illegible] sic hic. Dicitur ut dicit Hu-
go de s. Victore in sententiis suis Non debuit
in compensatione minoris boni impedi-
ri quo maius bonum ab illo quod
optimus est / et dicit quod quia magis
est omne bonum cum malo et bono
quam cum bono solo / permitti etiam
mala debuerunt ut essent quia
ut essent id bonum erat ex quibus
bonum futurum erat / Percepit itaque
deus quod bonum erat singulis et
praevidit quod bonum erat universis / quia
et maius erat bonum universitatis quod
impedire non debuit. Dicitur ergo quod sicut
deus permittit mala in universo ad
bonum universi quod impedire non debet
propter bonum creaturae / quia magis est bonum
universitatis quam creaturae quod tamen magis non debet
deus hoc fecisse ut non peccaret
quia nihil bonum universitatis impediret
propter bonum creaturae / Sicut ergo deus
hominem in meliori statu complevit ad
ordinem universi et non complevit ad
ordinem hominis ipsius. Item licet
melius esset homini completo adiutorio
impetrare cum adiutorio eius ipse
quam melior esset [illegible] non
tamen esset ei melius completo adiutorio
[illegible] / magis enim meritum
potest peccare et non peccat quam qui
non potest peccare. Unde modo habet
voluntas creaturae mutuo secundum principia sua
et peccatum Sed cum non posset
peccare solo peccatum ei deest
hoc enim sibi beneficio cum posset

peccare cedit ei ad meritum cum
quando si non posset peccare. Et
[illegible] potuit [illegible] et non
est [illegible] facere mala et non
fecit. Dicendum quod dicitur melior et
non quod peccare potest. Dicitur cum dicitur
non quod peccare potest duo dicuntur
namque scilicet voluntatem [illegible] eius scilicet quod
peccare potest / sed ergo comparatio non
ad unum [illegible] adiunctum de
[illegible] sed melior homo melius quod
bonum
Quod dicit quod [illegible] non po-
tuit fieri melior / [illegible] Joh-
[illegible] Non est ei deus [illegible] ad
mensuram ergo [illegible] infinita
ergo eius bonitas non potest esse
maior Item comparatione bene-
[illegible] prius / prius precedit prius
[illegible] ut quod creatura / prius ut
[illegible] voluntas creatura esse mala
prius sunt voluntate vel [illegible]
[illegible] primum ut [illegible] ipso
Respondeo maior comparatione bene-
meriti Sed ergo potuit amplior
esse bonitas in creatura quam in ipso
non ergo potuit fieri melior. Cum
universitas [illegible] potuit fieri
melior ergo [illegible] sit per
universitate [illegible] est esse [illegible] et
est esse [illegible] item esse [illegible] posse
[illegible] sic vel [illegible] ordine [illegible]
[illegible] sic melior
potuit fieri quam potuit fieri in ipso
[illegible] in ordine [illegible] re-
demptorum [illegible] sunt et hoc non
potuit fieri melior / quod melior fuit

ne nisi sanctitate ut esset mater
tam excellens / Item solvit primo dubium
quod dicit quod non fuit ita bona quod
nullus fuit melior / sed sic dicitur
optimum quo nullus potuit esse
melior / distinguendo quod nullus po-
tuit esse ei melior scilicet respectu per-
sone recipientis / potuit tamen
esse respectu dei activa operantis
cum omnipotentie infinite terminus
non possit intelligi
Circa dubium igitur utrum po-
tuit esse melior / quod in [illegible]
scilicet Ave gratia plena quem sic
sumitur quasi qualitate [illegible]
[illegible] Circa sua [illegible]
sua [illegible] sancta [illegible] pot ei ad-
di quam sancta per aliquid addi
potest [illegible] revelante sic et
sic maior potuit in ea esse boni-
tas / sed sic consideratur bonitas in ordine
in speciali sic non potuit beata virgo fieri
melior scilicet quantum ad esse quod quod
[illegible] ut erat quod esset
mater [illegible] eo modo quo deus
[illegible] erat [illegible] sua [illegible]
posset respectu dei [illegible] angeli
in [illegible] / dicebat
ut illius hominis [illegible] dominice
purissima fuit nempe decens
erat ut ea puritate qua maior
sub deo nequit intelligi virgo illa
niteret cui deus pater unicum filium
quem de corde suo equalem sibi
genitum tamquam seipsum diligebat
Ita dare disponebat ut naturaliter
esset unus idemque communis dei patris et
virginis filius [illegible] filius [illegible]
[illegible] matrem eligebat et de
qua sanctus voluit [illegible] reperitur [illegible]
erat ut conciperet et nasceretur ille de
qua scilicet ille procedebat
Circa de universitate utrum scilicet mundus
potuit fieri melior / in [illegible]
[illegible] vidit deus cuncta
que fecerat et erant valde bona / universa
[illegible] valde bona [illegible] universitas est valde
bona ita quod non possit esse melior
Item universitas [illegible] omnium
bonorum [illegible] universitate nihil
est bonum [illegible] summe bona [illegible]
[illegible] universum potest esse melior [illegible]
[illegible] Item [illegible]
[illegible] et [illegible] in [illegible] xliii
d / aliquis [illegible]
[illegible] esse [illegible] aliquid sine com-
[illegible] universitatis in [illegible] meliores [illegible]
[illegible] non posse esse meliores
[illegible] sine [illegible] summe bonum
[illegible] ut nulla omnino boni perfectio
ei desit / sine [illegible] minus bonum
quod desit ei [illegible] non melius
sed sic [illegible] summe bonum dei ut nulla
ei perfectio desit [illegible]
[illegible] non potest alio melior
esse quia bonum [illegible] ei
desit [illegible] non melius [illegible]
[illegible] non posse [illegible] est
non [illegible] / et potest melior esse
sicut fuit [illegible] melioris boni Nota
quod legitur de universitate [illegible] vel
de hac universitate [illegible] legitur de
universitate si [illegible] vel si non / legitur de

o7

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xpo

de universitate sicut rerum vel sicut sic non
potest intelligi aliquid bonum quod universitate
careat sicut rerum vel debitae universitatis potest
aliquid bonum intelligi quod universitate et
perfectione sit in toto universo
Quintum est incarnatio cum sacramentis
consequentibus pertineat ad pulchritudinem
universi. Et videtur quod sic quia [illegible] et sic uni-
versi [illegible] / deus et sic universi sicut
[illegible] universo sicut est ad pulchritudinem
eius quod semper et aliqua convenientia
[illegible] quae se [illegible] / ut
inter corpora caelestia et elementa est
[illegible] natura / cum corpus sup-
caelestium scilicet luna recipit lucem / et
in hoc convenit cum ipsis caelis / et dat
lucem et [illegible] convenit cum ipsis corporibus
supercaelestibus. Similiter in hiis quod
est [illegible] corpus [illegible] / dat lucem
[illegible] convenit cum superioribus
et recipit et quo [illegible] convenit
cum inferioribus / Similiter et [illegible]
in [illegible] cum sua medietate [illegible]
[illegible] et mineralia
sicut [illegible] / [illegible]
[illegible] et animalia sicut [illegible]
[illegible] nascuntur in arbo-
ribus / [illegible] / [illegible]
[illegible] natura [illegible] in [illegible]
corporis [illegible] cum [illegible]
[illegible] cum [illegible] sicut [illegible]
[illegible] sine [illegible]
[illegible] et [illegible] divina [illegible]
cum [illegible] / ut sic [illegible] pulchri-
tudo universi / [illegible]

incarnationis sed incarnatio [illegible]
ad pulchritudinem universi. Item [illegible]
[illegible] [illegible] est [illegible]
est [illegible] sicut dicit [illegible]
in [illegible] / [illegible] modus [illegible]
[illegible] [illegible] possibilis [illegible]
convenientior / cum [illegible] pulchritudo uni-
versi non posset esse [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] est pulchritudo universi
completa. Item multa [illegible]
[illegible] [illegible] [illegible] divina [illegible]
[illegible] sic [illegible] [illegible]
[illegible] / et cum [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] / [illegible]
[illegible] pulchritudinem [illegible]
[illegible] / [illegible] [illegible]
pulchritudinem universi. Contra [illegible]
[illegible] universi [illegible] in singulis et
in toto [illegible] / [illegible]
singulis videt deus quod esset
bonum / [illegible] videt deus
cuncta [illegible] et erant valde
bona / [illegible] pulchritudo
[illegible] pulchritudo [illegible] in [illegible]
[illegible] pulchritudo [illegible]
[illegible] potest esse / [illegible]
[illegible] ad pulchritudinem
Item [illegible] [illegible] [illegible]
ad divina [illegible] aliud [illegible]

mirabilia / sed unius huius naturae
ad divina est expressiva divina / sed
multae perfectiones divinae non exprimuntur
ad perfectionem universi / hoc ergo unum
[illegible] huius haec mirabilia
pertinent ad pulchritudinem universi tamen
quae per eas / Contra si esset de
pulchritudine universi non [illegible] mira-
cula / sed non possunt non esse
pulchritudo universi / sed aliquo modo
erat pulchrius repraesentatur huius quod
si esset pulchritudinem suam huius
in universo / ut esset mirabilia
Nec ex quo mirabilia concedit
haec mirabilia non esse conferens ad pul-
chritudinem universi Ad quartum dicendum
quod pulchritudo universi attenditur secundum
quod pertinet ad naturam statum qui
est secundum creationem / et sic haec
mirabilia non sunt conferens ad
pulchritudinem universi / attenditur etiam
pulchritudo secundum ad statum gloriae re-
parationis lapsus / secundum ad hoc
conferens est mirabilia ad pulchri-
tudinem universi Sed ad hunc dispo-
sitio quia status iste per accidens
in quo nos sumus et per culpam lap-
sum haec mirabilia non sunt
conferens ad pulchritudinem universi ut
sine quo non potest natura lapsa re-
parari sed sine quo non potest de-
lapsum Ad ultimum dicendum
ad quod dicitur pulchritudo universi
sed quando status potest esse sine
mirabilia / non tamen secundum ad

statum [illegible] ad [illegible] Ad
hoc dicendum quod licet perfectiva divina unius
non sit pars universi nec alterius uni-
versi / si divina non [illegible] huius non
quod est alterius universi quod haec et
per unitatem [illegible] non [illegible] ad
pulchritudinem pertinet universi tamen
per eam Ad quintum dicendum quod licet pul-
chritudo universi consistat ad hoc status
potuit esse sine mirabilia non
tamen potuit esse ut multorum [illegible]
[illegible] / Quartum vero utrum
sit hoc ascendit assumpto [illegible]
sic [illegible] huius [illegible] quod volunt
esse sic [illegible] [illegible] repraesentat [illegible]
quod volunt sic hoc Aliud
sic hoc ascendit in appetitu [illegible]
[illegible] distinctis ad [illegible] sit [illegible]
sic [illegible] [illegible] [illegible]
superiori huius [illegible] repraesentat quod
non [illegible] sunt [illegible]
[illegible] Contra [illegible] est quod
hoc esset [illegible] intelligibile et
sensibile ut [illegible] hoc perficiat
non [illegible] sunt ut perfectiva divina [illegible]
[illegible] [illegible] [illegible]
[illegible] repraesentatur / ut [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] / et [illegible]
sine ingreditur sine egreditur [illegible]
[illegible] sic dicit Augustinus
[illegible] [illegible]
[illegible] ad [illegible] [illegible]
[illegible] [illegible]
ut [illegible] / in [illegible]

affectu non debet attendi. Tercio ibi quod
gratia confessionis in humana natura unita
consistat. Quintum est ut auctoris
in honore augeatur / primo enim erat omni
bus ignotus creditoribus / in hac natura
aucta est ut sit auctor etiam re
demptionis. Septimum est ut cor
pus humanitatis sue coniungeret corpori
[illegible] sue. Et ut dicit Augustinus super
Johannem per verbum fit anime resurrectio
verbo autem carne facto fit corporis
resurrectio

In propria venit / et sui eum
non receperunt / Assignata
nota incarnacionis ubi co
sapude [illegible] manifestat utilitatem
ex ipsa incarnacione ab hominibus
consecutam. Et primo insinuat locus
adventus / secundo hominum ostenditur ubi sui
eum non receperunt / tercio fructus
[illegible] locus allatus ibi
dedit eis potestatem etc. / Dicit
ergo hic quod erat in mundo prius et
[illegible] seu medius per essenciam tamen non
cognoscebatur venit in propria ut
cognosceretur / sed ne per hoc ut dicit
venit intelligeres motum localem
ut hoc modo sic venit quod de
sineret esse ubi prius erat et
de novo inciperet esse ubi non
erat / dicit contra convenit in
propria id est in ea que erant sua que ipse
fecerat unde ipse dicit in xiii
Exiui a patre et veni in mundum

venit magis in propria id est in Judea
[illegible] post Notus in Judea
deus / et ibi v. veniat dominus
quo ad [illegible] domus Israel est. Sed
melius dicitur in propria id est in mundo
a beo creatum per dominum est terra
et plenitudo eius. Exinde unde
que sunt propria eius / vel sic / primo in
humana assumpta natura / que nulli fuit
peccato obnoxia. Secundo omnes a beo
facta creatura / quia domini est terra
et plenitudo eius. Tercio gens iudaica
que gloria [illegible] pro hereditate mea
Israel. Ecclesiastici xxiiii In omnibus requiem
quesivi et in hereditate domini morabor.
Quarto virgo Maria que fuit
sibi propria / quia in ea unquam locum
habuit diabolus peccatum / nec
mundus per mundialem applausum
nec caro per carnalem affectum.
Sed si prius erat in mundo quo
venit in mundum / dicitur quod venire
in aliquem locum dicitur dupliciter vel
quo quis veniat ubi nullo
modo fuerat prius / vel quo ubi
prius fuerat aliquo modo incipit
esse quodam novo modo / sicut rex
qui prius erat in aliqua civitate regni
sui per potenciam et ad illam postmodum
personaliter veniens dicitur venire ubi
prius erat / venit ergo per sui presenciam
ubi erat per potenciam. Sic ergo filius
dei venit in mundum / et tamen in mundo
erat / erat quidem in mundo per
potenciam et essenciam sed venit per carnem
assumptam / erat prius in [illegible]

lō ſz veniſ pre ut eſſet v ſalutē
Nunciat ergo quod in ipſa venit
qui vbique preſens eſt et videt quod
hic adventus non deſignat car
nis humane aſſumpcionem Non enim
venit novum accipiendo locum qui
ubique preſens fuit ſz venit p[er]
novum effectum carnis ſuſcepcionem
Sz Jordanus ſic continuat poſt
ea ſupponitur nomine adveniendi
vel ho ponitur hic ipſa ibi
adveniendo predicat corporalis
et triplex duo primo tangit
ibi corporalis adventus cum dicit
in ipſa venit ſ. per portum verbi
glo... quia ſz leges herodis audiſſet
locum deſponſionis tibialis
ſz cum conſcriptus rerum predicacionis
cionis eius Et non ſuſcepit ibi
intelligitur per mundus quem pertinet ſuis
aſcribitur quia creatura ſua eſt
quod enim tamen ipſum creatorem quia creatura
creatori aperit cum deſignatur
ipſum / Vel p[er] ipſum intelligitur per natura
humana quod ſibi preciens creatu
ris apparuit Nam humana caro
que ſibi preſentis ſ. formacionem non
maculate ſeminali propagacione
ut in aliis hominibus Vel ipſa ibi
ſunt miſericordia vel ſalutare vel
quia deus cum ipſa dicitur miſericordiam
ſemper parate Salutari enim ut
dicit b aug ſalvator dictus
mundi ut ſalvet mundum ſal
vum non veſtris cotidie indulgencias
/ et hec duo vide ſz ipſa quod

ut deus quia hic cum patre et
ſpiritu ſancto Vel per dei quod hiis
verbis docemur quod verbum aſſumpſit
naturam puram et ſine vicio que
in mundo ho ſuſcepit aſt xiiii
hic enim non ſunt ſemen dei vel
deus eam plantavit vel ſunt
opera eius vel de ipſa / ſz immun
do / deus naturam fecit hominem
rectum et bene Adiat quod in ipſa venit
i. in naturam aſſe factam operibus
ipſum aſſumpſit ſine vicio et ſz
peccato / quia ſua ipſo ſemper eſt
nichil i. peccatum / et hoc est quod
dicit quod verbum aſſumpſit hoc quod
plantavit / vel aliud dicit
quod verbum caro factum naturam hominis
aſſumpſit exemeta gratia non con
miniſtris peccatoribus / dicat quod
in ipſa venit / quia non conaliquo
ipſum digne natura ſz conque deo
ipſa adherit apparuit quod
benignitas ſalvatoris nostri non
ex operibus iuſticie que fecimus nos ſed
ſecundum gratiam ſuam miſericordiam ſalvos nos
fecit / ſalutare eſt quod dicitur ſua quod
non ex operibus inclinatum naturam voca
lente carnis naturam ex voluntate
viri ſz ex deo nati ſunt Et quoniam
ideo adhuc dicit apparuit cum
quo omnis mundi ſit ut omnes
naturaliter creatur ſunt vel diſcrete ſal
vatoris operantem ſpem humilitas
quia auctore naturaliter eſt vel vult
ex pluſſe apparuit cum ſuis nos
pretaminem / gratia dei ſalvatoris
nostri i. deus et ſalvator noſter
ſ. dei filius eſt in ipſa ſalus ſit

in forma dei tamen postmodum apparuit
in forma servi ecce hoc omnibus
habemus adultilitatem omnis gratie
bonis sine quo non proficisset nobis
ista erudiens nos per vitam et
doctrinam suam ad superius debemus
ut erudiens erudiens nos dicit
adhuc ut nos abnegantes i. fu
gientes impietatem vanitatis et alterius
et in omnium et desideria
secularia que amor dei huius praecipe
suggerunt sobrie in nobis et
iuste ad proximum et pie ad deum vi
vamus in hoc seculo tam fragili
expectantes ut etiam et sollicit
ficantes spem i. gloriam eternam ..
vero vel manifestationem gloriae ma
gni dei et salvatoris nostri ihesu
christi qui non in infirmitate ut prius
sed gloriosa potestate veniet Similiter
huius vita que in primo adven
tu adeo humiles fuit quod non solum
erudivit sed etiam dedit i. tra
didit morti semetipsum pro nobis pro
hoc sciens sicut dixit ipse dedit
dicit adhuc ut nos redimeret
superquod ab omni iniquitate tam ori
ginali quam actuali et mundaret
in baptismo ecclesiam per eam
sibi acceptabilem vel peculia
rem i. in presentem beneficium
operum Dicit adhuc redemit nos
christus ut primam vitam sectatores
et repleti bonis operibus regni
dei hic dicitur esse possessionem filio
rum Dicit Ecce Ierusalem in presentia
venit i. bonum in natura
humane assumpsit cum mortalitate
et passibilitate quamvis non deo filio
sunt ista ipsa causa fortius
ipsum dicitur verbum caro factum est
eo sic quod defectus assumpsit i. penalitates
non autem defectus i. peccata
autem ipse et verum sit omnia ..
sit sed hic defectus ..
enim gratia ad speciem deus autem non
est quod defectus in aliorum ..
omnibus est cum corpore et ..
ipsum placet hoc per eius ..
dei quod non est ..
aliorum gratia deus quo ..
quia de fastigio quam descendit in
terram venit et subiecit ..
..
...
Filii ...
...
Et post sublatum ..
...
orto plantabo i. mundo dixi
...
...
et ipse Dicit quorum ..
in ista ...
deus ...
elegerit in ...
cum causa ...
...
et ...
sunt ...
...
...
ex eis verbum caro assumens

sed ipsi per fidem ipsum minime rece
perunt / Et nota quod Christus sicut
[illegible] prefiguratus
[illegible] erat figuratus in lege quod
lex erat umbra [illegible] ad
[illegible] Est enim Christus ille
agnus occisus et mortuus
qui librum aperuit septem [illegible] et
et solvit septem signacula eius
morte enim sua solvit et im
plevit vii figuras sub quibus
quasi sub vii signaculis [illegible] sua
mors inclusa manebat. Prima
fuit quod adam soporatus de [illegible]
lateri formata fuit eva / quod ada
dam soporatum nostri Christum in mor
tuus [illegible] de latere adam dor
mientis fuit formata eva sic de la
tere nostri adam scilicet Christi dormientis
in cruce fuit formata eva / quod [illegible]
eva ecclesia sponsa sua / a latere
enim sacratissimo [illegible] fluxe
runt [illegible] ecclesie
sacramenta. Hec figura habetur genesis
ii. Secunda figura fuit quod abel a
fratre [illegible]
fratre suo caym interfectus [illegible]
nostri Christi [illegible]
iudeis [illegible] secundum carnem [illegible]
[illegible] Hec figura
habetur genesis iiii. Tercia fuit abra
ham oblatio quod enim patriarcha
qui obtulit filium [illegible] nostri
deus pater qui [illegible]
obtulit filium verum ysaac filium
suum [illegible]

[illegible] / et sicut ysaac fuit colligatus
super ligna sic Christus fuit clavatus
super crucem / et sicut ysaac fuit oblatus
in monte moria sic Christus in monte
calvarie vicino illi monti / verum
sicut ysaac non fuit occisus sed aries
pro eo sic eciam Christus secundum deitatem
mortem non subiit sed solum secundum car
nem assumpte carnis. Hec figura
habetur genesis xxii. Quarta fuit
agni paschalis ymolacio quod enim
[illegible] ymolatus [illegible]
[illegible] nostri Christum
[illegible]
[illegible] / et
sic ille agnus fuit ymolatus
in primo pascha iudeorum sic [illegible]
[illegible] ymolatus in ultimo pascha
[illegible] et sic sanguis illius
agni super utrumque postem et in
superliminaribus domorum positus
defendit hebreos ab extermi
natione sic sanguis Christi positus
in utroque poste et superliminari
scilicet in cruce [illegible] et [illegible]
[illegible] et [illegible]
[illegible] hec figura habetur
exodi xii. Quinta fuit [illegible]
[illegible] quod cum [illegible] ad vinam
suam [illegible] duo viri
[illegible] nostri Christi [illegible]
[illegible]
[illegible]
[illegible]
scilicet sanguis eius toti mundo [illegible]
ad salutem / et [illegible] palmitem
ad vinam suam [illegible]

fecerunt in vertice arcis duo vi-
ri i. medici [illegible] [illegible] cuius
est causa / [illegible] et salute fuit [illegible]
in vertice [illegible] / hec figura [illegible]
[illegible] Sexta fuit serpentis enei
exaltacio / quod serpentem eneum [illegible]
[illegible] [illegible] [illegible] qui [illegible]
dum carnis venenose [illegible] ni-
chil [illegible] veneni [illegible] sic nec
in serpente eneo fuit [illegible]
[illegible] exaltacio in [illegible] ligno et
[illegible] hominis [illegible]
serpens [illegible] illius serpentis
enei [illegible] hominis [illegible]
[illegible] / [illegible] ni-
chil aliud / ut [illegible] Joh.
iij / hec figura [illegible] xxj
Septima fuit [illegible] [illegible]
[illegible] cum legem [illegible]
[illegible] homo qui fecerit homi-
cidium non [illegible] vel delibe-
racione mane debebat in aliqua
civitate confugium ut inde [illegible]
peterent / donec summus sacerdos
moreretur quo mortuo reuertebatur
ad [illegible] / et [illegible]
[illegible] [illegible]
[illegible] [illegible]
et totum [illegible] [illegible] infert
[illegible] in omnibus [illegible]
[illegible] ubi [illegible] fuit
[illegible] demonum [illegible]
[illegible] [illegible] [illegible]
tem summi sacerdotis [illegible] Christi quo
[illegible] mortuo fuit in [illegible]
[illegible] revocatus [illegible]
[illegible] Christus [illegible] et eius

mors fuit [illegible]
cum [illegible] [illegible]
[illegible] [illegible] ordine
[illegible] [illegible]
fuit [illegible] ab origine
mundi et [illegible] ab origine mundi
[illegible] [illegible] cum fuit

Ab
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] Joseph [illegible]

Et [illegible] [illegible]
[illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]

[illegible] [illegible] mortuus / et in
[illegible] [illegible] et
[illegible] i. [illegible]
[illegible] [illegible] [illegible] rex
[illegible] [illegible] i. [illegible]
[illegible] i. demones et [illegible]
[illegible] est [illegible]
[illegible] mortuus [illegible] i. [illegible]
mundi Item [illegible] deus [illegible]
[illegible] / venire [illegible]
[illegible] eius [illegible]
[illegible] vel [illegible] deus
[illegible] ubi [illegible] sed
[illegible] [illegible]
et [illegible] venit [illegible]
[illegible] ubi [illegible]
[illegible] [illegible] [illegible]
[illegible] / [illegible] venire [illegible]
[illegible] [illegible] [illegible] est
[illegible] i. [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] quia non

ingrediebatur mundus sublimitate
divinitatis quia apparuit in specie
humanitatis. Veniens enim ad regnum
[illegible] quem ad [illegible] venerat
[illegible] non habens aliquid re
captivus [illegible] non ut redi
[illegible] sit beneficium. Notandum de
inventione remedii pro salvatione
generis humani dicit quidam doctor.
[illegible] prius ad [illegible]
[illegible]
[illegible] et [illegible]
[illegible] et
[illegible]
humanum [illegible] et [illegible] possit [illegible]
[illegible] eius [illegible]
[illegible] homo mundus sibi
[illegible] et ad [illegible]
[illegible] et [illegible]
[illegible]
[illegible] et [illegible]
[illegible]
[illegible] et post [illegible]
[illegible]
[illegible]
[illegible]
et [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] et [illegible]
[illegible]
[illegible] et [illegible]
[illegible]
[illegible] quod [illegible] dei [illegible]

[illegible] in [illegible] / non
solum [illegible] in archa [illegible]
[illegible] in [illegible]
[illegible] in [illegible] / et [illegible]
[illegible] in [illegible]
aliis figuris. [illegible]
[illegible] adam in agro [illegible]
[illegible] ebron [illegible]
[illegible] et adam in paradiso [illegible]
[illegible] in paradiso de
[illegible] et
[illegible]
[illegible] et
[illegible] et de
[illegible]
[illegible]
[illegible] non [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] salvationis [illegible] / et
[illegible] et [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
abel [illegible]
[illegible]
[illegible]
[illegible]
[illegible] et [illegible]
[illegible] et [illegible]
[illegible]
[illegible] et [illegible]
[illegible]

cor[um] quale que divine veritati[s] tardi
tate cunctant[ur] tamquam p[re]teritis t[em]p[or]ib[us]
non sit impensu[m] / q[uia] in ultima m[un]di
etate sit p[re]stitu[m] / ubi incarnatio
hoc contulit facie[n]d[u]m q[uo]d facta / et
sic[ut] salutis humane in nulla umq[uam]
antiquitate cessavit / q[uia] p[re]dicavit ap[osto]l[us]
hoc sacramentu[m] p[ro]ph[et]is nec sero
est impletu[m] q[ui]a semp[er] e[st] creditu[m] sa
pienti[a] in c[on]venie[n]tib[us] dei hac salu
tifera mora / capaciores nos sue
vocacionis efficit ut quod multis
signis ac multis vocib[us] multisq[ue]
misteriis p[re]dicatur fieri illa incarna
tio in hijs eius diebus non esset
ambiguu[m] et inicium p[re]dicationis
tanto i[n] nobis c[on]stanciorem ge-
neret fidem q[uan]to p[re]dicatio eius
antiquior p[re]cessisset et crebrior
non itaque novo c[on]silio deus huma
nis rebus ut sera misericordia
c[on]suluit s[ed] a c[on]stitucione mundi una
eandemq[ue] o[mn]ib[us] causam salutis i[n]
stituit / gr[ati]a enim dei qua semp[er] est
universitas iustificata sanctorum / aucta
est christo nascente non cepta et
hoc magni pietatis sacram[en]tum tam po
tentes circa insignis significacionib[us]
fuit / ut non minus adepti sunt qui
illud credidere promissum q[uam] qui suscepe
re donatum h[ec] leo p[a]p[a]. Et nota
s[ecundu]m aug[ustinum] q[uod] tunc christus non p[ri]us venit
ut homo de lege nichil et scriptura
convinceret[ur] quia si christus statim ve
nisset diceret homo q[uod] p[er] legem
naturalem salvari potuit / et sup
erflua adveni[t] adventu[m] christi dicit

dicere potuit de lege scripta s[e]d
c[on]victo q[uod] non sit salvari poterit
eis omnib[us] ad inferos descendent
ibus venit ipse q[uo]d tunc erat tempus
miserendi. et prius venire non
fuit necesse quia non p[ro]dest medi
cina spiritualis sine affectu recipie[n]tis
/ ut postea venit ne fideles ipsos
ex promissa incarnacione p[er]iret
q[ui]a si venit tardasset venire cotti
die decrevisset usque nessent
Sed[ulius] [illegible] aug[ustinus] magnu[m] de
siderium antiqui habebant videre
christum sacerdotem cum illud esse videtur
non solum primitive ecclesie s[ed] eciam
omnib[us] qui p[ri]ore vivebant. Q[ua]m si me
invenerit illum natum. Q[uo]d si q[uo]d
credere videre oculis meis. Si
q[uo]d fideles ipsi hoc desiderabant
tempus devoti circa christum adhe
rere. Unde frequenter est in
sinu xp[ist]o s[e]d vere nobis miseris
hominibus mandam [illegible] qui ut [illegible]
afferimur ad tanta [illegible]
[illegible] antiqui afficiebat[ur] adpressu
[illegible] desiderium superatus
x[ist]o i[n] carne p[re]dicata frequenter
integritas [illegible] et [illegible]
in memoria et [illegible]
[illegible] / ut p[er]det [illegible]
[illegible] q[uod] [illegible]
[illegible] / cui [illegible]
gent[illegible]
ac [illegible] accedant [illegible]
dantur sola p[ro]missio [illegible]
Cu[m] igit[ur] p[ro]longissime [illegible]

[illegible] [illegible] [illegible]

quasi separatum quasi nihil et fere
duceret a diu miserabiliter ea
cum humanum genus et nullus erat
potens sanare homines ad eternam beatitudinem
ascendere posset Adhuc nullus beatissimi
spiritus expectaverat tandem venire
ac desine sollicitati restituenda
licet plures antea bene ad crescere
plenitudinem temporis instantius et
devotius deum supplicaverunt Unde
una pulsabat misericordia patris ut
subveniret secundum humanum peccatum / sed
contradicebat veritas secundum humanum iusticia
et in terris magna controversia facta
est prout narrat Bernhardus longo sermone
de annunciatione Sed ad dictis summa
hoc est / dicebat una deo Christus
misericordia domine / creatura rationalis
tua misera facta est et valde mi
serabilis / venit tempus miserendi eius
Contra veritas / tu domine imple sermonem
tuum quod locutus es / totus moriatur
Adam cum omnibus qui erant in eo quando
praevaricando pomum vetitum degu
stavit / dixit una Ut quid domine
me fecisti sed eum ipsa veritas
quod ego perii si numquam misereris Contra
veritas si praedicta tua sententia periret
tum cessent pacis veritas tua
et non permanet in eternum / sicut autem
hoc est preceptum missa consilium / veri
tas autem et misericordia coram eo et
dicebat Non videbatur quomodo
homines posset una veritatis con
servari simul Scripsit autem rex
sententiam sic continentem / hoc dicit pax
si mors contemnatur / et alia dicit pax

si mors non contemnatur / fiat mors bona
et habet utraque quod petebat / ut et
Adam moriatur et mors contemnatur
[illegible] omnes in verbo sapientiae
et consenserunt quod moriatur Adam
mors contempto Sed quaerebant quo posset
mors fieri bona ad [illegible]
ipse audito reddit rex / [illegible]
peccator pessima [illegible]
et [illegible] invenimus quod
[illegible] moriatur non abhorrens
morti et sic mors non potest venire
[illegible] si fieret [illegible] solummodo
[illegible] liberaliter / [illegible]
[illegible] / si ubi aquae talis potest in
venire / [illegible] orbem terrarum
[illegible] et nemo inventus est qui sustine
[illegible] [illegible] Sed et una
[illegible] [illegible] invenit
quae sufficienter ad hoc [illegible]
et quod hoc victoria debebatur
nemo [illegible] [illegible] quo
[illegible] / [illegible] in [illegible]
[illegible] [illegible] ad [illegible]
[illegible] [illegible] plurimum non [illegible]
quod [illegible] Tandem scripsit
[illegible] [illegible] dicit [illegible]
quod non est qui faciat bonum usque
ad unum / qui dedit consilium faciat
auxilium [illegible] hoc rex et
ait / penitet me fecisse hominem
pena [illegible] tenet me pena sua
[illegible] in [illegible] quae [illegible]
Et vocato angelo gabriele dixit
vade ad filiam Syon [illegible] [illegible]
[illegible] [illegible] Zach [illegible] [illegible]

ille et ait adorna thalamum tuum
et suscipe regem christum. Vides ergo
quam magnum periculum et quanta fuit
potentia eius, magna sit difficultas
inveniendi remedium quibus utrique con
senserunt predicte virtutes, et tunc
impletum est illud propheticum: Misericordia et
veritas obviaverunt sibi, iustitia et pax
osculate sunt, ut habetur in psalmo. Cum ergo
ita in primum hominem due violenter
exstiterunt ut eum in partes suas sine
aliqua condescensione traheret. Sed de
structo peccato fuit redemptio Christo
soli possibile ut deus qui non ab
esset [illegible] iste de [illegible] ergo huma
nus [illegible] qui unum solum fuit
remedium subditur unde ante non
posset subveniri pro simul si aliquis
filiorum Adam originalis [illegible]
omnis aliorum [illegible] in morte necessarie
[illegible] actus [illegible] perfecisset et [illegible]
Sed quia [illegible] generacio non sufficit
[illegible] deus [illegible] cum filio suo et
[illegible] quia fuerit plenus est
[illegible] sine vicio ut dicit Augustinus. Verum
[illegible] ad plenitudinem dei in primo [illegible]
fuit [illegible] [illegible] ipse de fructibus
et [illegible] sine corporis et im
mortalitate aliquid perdidit [illegible]
[illegible] bona [illegible] [illegible] [illegible]
[illegible] atque in [illegible] mundi miseriis
[illegible] [illegible] vitam [illegible] miseris
[illegible] [illegible] [illegible] arti
[illegible] [illegible] [illegible] [illegible]
cum multa [illegible] et dampnacionis
[illegible] [illegible] [illegible] [illegible]

[illegible] in debitis roborata. Nec
enim [illegible] propter dei nulla [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] ut [illegible] [illegible] [illegible]
tam [illegible] [illegible] [illegible] subve
nerit donec ad [illegible] dei [illegible]
[illegible] [illegible] [illegible] esset [illegible]
[illegible] ut [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] atque [illegible] [illegible] [illegible]
[illegible] ut [illegible] [illegible] [illegible] dei [illegible]
dignum [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
atque [illegible] sine operis [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] hominem illum [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] sit [illegible] [illegible]
bonorum sola [illegible] [illegible]
[illegible] [illegible] ut dicit Augustinus. Nec
fuit [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] dei [illegible] [illegible]
[illegible] [illegible] [illegible] dei [illegible] [illegible]
[illegible] et in diversis [illegible] [illegible]
[illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible] et [illegible]
[illegible] fuit [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] dei [illegible] [illegible]
[illegible] ad [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] dei [illegible] [illegible]

te p(ro)cessum [illegible] redempcio(n)is p(re)cio
hostiam perfecit q(ue) sola [illegible]
[illegible] celestiali [illegible] p(re)cium qui
in alios [illegible] adrepperiend(um) [illegible]
redemisti et filios ut [illegible]
reddidisti [illegible] x(pist)e misericordias
[illegible] tue [illegible] memoriam
ad [illegible] cruciatum tibi x(pist)e
[illegible] ymolamus [illegible]
tendimus [illegible] tue qua(m) ostendi-
sti nob(is) [illegible] / salutaris filius
et patris Cum enim adhuc essem(us)
inimici tui d(omi)ne et mors [illegible]
[illegible] in [illegible]
dominaretur / cum [illegible] semen
adam lege [illegible]
[illegible] Recordatus es
[illegible] tue [illegible] de
[illegible] valle(m) [illegible]
[illegible] d(omi)ne [illegible]
[illegible] dolore [illegible]
[illegible] cogitare [illegible] appo-
[illegible] pacis et redempcionis [illegible]
Augustinus Tantus aut(em) [illegible] que
[illegible] ad [illegible] filii
[illegible] sunt tam [illegible] qui [illegible]
legem [illegible] sub lege [illegible]
[illegible] que [illegible]
[illegible]
[illegible] et [illegible]
[illegible]
[illegible]
[illegible] filii
dei est [illegible] et

s(em)p(er) d[illegible] est [illegible] ut [illegible]
cuius dignum [illegible] conveniens erat ce-
lesti misterio ut eadem maria [illegible]
d(omi)n(u)m [illegible] esse meruit / et [illegible]
regali [illegible] et [illegible] origine
nasceretur [illegible] filii dei [illegible] et [illegible]
omnes [illegible] est corpus humane car-
nis assumpsit. Anno aut(em) imperii
augusti octaviani xxvii Nata est
virgo gloriosa maria ex patre Joachim
de Nazareth et matre Anna de
[illegible] oppido [illegible] in [illegible]
Nazareth [illegible] Ambo [illegible] iusti
apud deu(m) [illegible]
[illegible]
[illegible] domo [illegible]
[illegible] Cum aut(em) [illegible]
[illegible] Joachim [illegible]
ad [illegible]
[illegible] Cum [illegible]
[illegible] ad pastores [illegible]
[illegible] appar(uit)
ei angelus [illegible] et
[illegible]
[illegible] in [illegible] dei [illegible]
[illegible]
et [illegible] et
[illegible] et
[illegible] et [illegible]
[illegible] et [illegible]
[illegible] maria / [illegible]
[illegible] d(omi)n(u)s [illegible] / Et [illegible]
[illegible]
[illegible]
[illegible] angeli [illegible]
Anna [illegible] angeli [illegible]
[illegible] et [illegible]
[illegible] d(omi)no [illegible]

Nativitas marie

in templo regressi sunt ad propria. Con
cepitque Anna et peperit filiam que
vocata est Maria / que in utero matris
sanctificata fuit et ab originali la
be preservata et ita gratia preventa
ut venialiter nec mortaliter peccare
potuit. Ipsa vero gloriosa virgo cum
[illegible] ad [illegible] esset annorum 4 presentata
in templo [illegible] in templo obla
ta intra septa templi cum aliis virgini
bus collocata ut litteras disceret et
deo serviret [illegible] usque ad annum
xiiij permansit [illegible] accelerata de
[illegible] gratia [illegible] usu quod primo
cum in templo dimissa esset extra
[illegible] in eadem [illegible] dei [illegible]
[illegible] et fecit se [illegible] di
[illegible] / ac devote [illegible] cogi
tabat quomodo posset facere deo [illegible]
[illegible] [illegible] sunt dare digne
/ petebat [illegible] [illegible] [illegible] [illegible]
[illegible] mandata et precepta
legis et ut faceret eam amare [illegible]
que ipse amat et odire omne quod ipse
odit / petebat quod omnes virtutes
[illegible] efficeretur [illegible] ad [illegible]
[illegible] ac [illegible] in dei [illegible] [illegible]
[illegible] omni tempore contemplationi
[illegible] aut [illegible] aut operi
se dabat / [illegible] [illegible] [illegible]
sine intermissione orabat / [illegible]
[illegible] [illegible] [illegible] legebat
[illegible] que in scripturis de [illegible]
dei inveniebat [illegible] osculando
et amplexando dulciter relege
bat / [illegible] ut in [illegible] [illegible]
[illegible] [illegible] [illegible] audiret

[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] eligantior [illegible] [illegible]
[illegible] [illegible] [illegible] in [illegible] [illegible]
[illegible] / erat cum [illegible] et in
[illegible] / et ad [illegible] melius
ac melius [illegible] / [illegible] [illegible]
[illegible] [illegible] nec audivit / [illegible]
[illegible] ita erat gratia plena ut in
lingua eius agnosceretur deus / et
erat [illegible] cum [illegible] eius [illegible]
[illegible] eius ne aliquis [illegible] in [illegible]
sermone offenderet / ne aliquis [illegible]
[illegible] sua [illegible] / ne aliquis
[illegible] vel [illegible] cum [illegible]
[illegible] [illegible] et ne in aliquo [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] / et ne forte [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] gratias deo [illegible] / [illegible]
[illegible] [illegible] [illegible] et [illegible] [illegible]
[illegible] [illegible] deo gratias [illegible] [illegible]
[illegible] [illegible] omni [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] / [illegible] nulla [illegible] [illegible]
[illegible] [illegible] [illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] se habebat [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] / [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] Maria [illegible] velut [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] virgo erat corpore et mente
[illegible] / [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

prodesset non in mente dum carnis
sed in parte pauperis statim ponatur in
bona opera nec eadem semel arbitror
malebis nec honorem sed dum [illegible]
quem nullus lederet omnibus velle meo
ubi assumere omnibus non minuere mo
tuum fuge rem semper amare
tatem etiam illa vel nimis lasci
vitas que fastidiunt singularem
quod unus sit diebus quod mortuum
corpus nichil torrens in oculis
nichil porro in libris nichil ne
quidem in actu Nec ingestus sunt
ait non mensurus solummodo non
virtus peccatorum ut ipsa species
corporis similiter sunt multis et
forma pluribus / Talis enim
sunt manu ut eius vinum suum
omnium disciplina sit Sed igitur
tur ne displiceat apud plurimos
ut quamquam plus queritur semper
invitet apud hec audi / Et
Apostolus Natura igitur et infantulos
anteque contra quam iste et sancta quod
digne vera instituit ac insti
tutum egent quod vel cogitatu
sunt quartum nulla debeo de
nostris aspectibus corporis et sermone
autem eius fidelis suscitabunt
macula potest ingenio angelorum capto
dum peccata ut possit audiamus quod
semper rem autem dei corpus
charitatis et apud hec eius
praedicta virtute et stabilis fuit
operatione scriptum Et quod in
Naim tunc horas usque obtinuit

si tamen celestibus adiri pro ipso
operante alter / ut eum speciales aliquis
vel propter aliquid donatus aliquo
videt hospitalitatis clericos per
omnes locum nunc et mundum
mundum atque custodiens quem in
mente duo sui apud admini
trandum et congruus fuit cuius si
talibus apparuit sit per adventum
tuum hominis et monasterium
peritus / equalis peccatum apparuit
omnibus bonum habeat per adventum eius
et enim regno in eadem sanctissima
regnans quod illa non potest erat in
sempiternum usque hospitalium
ea hospitii sua hominis sed
pietate hec Apostolus Considerant
quod hic ambit verius deus
vel regno maiore et possit nec
eam uniuersam sunt Non multo
propter diei elegit Apostolus Pelagii
ut plus quod humanitas fuit / Omnia
vestra vera / i. e. in regionibus vestris
dei sit vestra / quod nunc in vestris per
tuus regnantes et in vocabuli / Solum
erat propterea Non est enim ubi
gemma / et quod non gemine natus
neque vera Zacharias voluit
autem per eius corporis Anstelli dicitur
primo sed Ruth eius cognitio fuit
ut deus corpore vel usque debeat
non nisi dimittere quapropter vel
nescire Item si ergo quapropter
vel primum erat non nisi diu
quapropter vel patrie Sed illa vero
sed diebus ut quam in celis et propter
sine matre et in terris sine
matre sine patre Tamen sed aug

ut significaret in ebriosum nostram
de virgine carnem sine semine sed in ventre
de deo dicitur exiit de virgine nostra
natura ut sicut primus adam de terra
virgine factus fuit ita et secundus
adam de virgine homo fieret natura
ut sicut per evam virginem factum fuit hominum
genus perditum ita per mariam virginem
fieret eiusdem reparatio / Et non quia
hec invalidus singularem gratiam in
virgine benedicta scilicet esse virginem et
non solum sed fecundam per
angelum et quem credidimus ipsa hec
deus amabat virginitatem scilicet fecundi
tatis / virginitatem primam habet de
ea plurimum intelligebat / fecundi
tatem quam sine hac maledictum le
gis que adhuc carnaliter capta
dicebatur [illegible] incurrebat / Deus
ergo eam in virgines amorem in virginalis
ex magno quam tradam filio / unde
amor / et legalis maledictionis
timor / Propter libertatem a
maledicto qui sequebatur amor que
possidebat et ergo tradit non
/ unde in ea amor fecunditatis virginitatis
et expulsit alium timorem in
terra maledictionis / Ergo virgo
tenera absolute regale aspec
tum gratia et preciosissima
tota in deum sua tota anima
sua tota studium suum ad hec
intendit ut corpus totum suum
deo preferretur ut reservaret
Benedicat eam quia ipse salvans
quod assumeret tamen possibilem
ei qui omnes consequeris / quam
quem ipsa exoptabat in exequitur de
pluribus istam accipientibus esse
exigitur deum legis sperant et
credidit se plene cum summa ma
ledictio dicte legis / Reperies se
ad illud inde benedictionis trahens
sicut ut deus se ullo modo nostra
continetur sive mulieris fieret aut
posse fieri quod frangebat aduatur vo
tum propositum nisi peteret in quo sub
dixit et veniret non deciperet a
deus eam pertinent ex divino voluntati
et abeo / Demum ubi tamen sciret iuxta
eos eius tamen castum spirito tamen
firmam fidem constante spem et
indeficientem in deum caritatem eius / eo unde
sive in tantum extitit eam illa / ut nec sa
tis in deo rationes construentur nec
castitas parti eius violaret
ne aut firmitatis fidei informata
spei gratiam titubaret aut caritas
mea plenitudo defecerit ac per
dit auxilium quam ei ipso timebat
eripere / et quod amabat penitus
penitendo non afficeret / Dedit ergo
illi ut et virgo quia erat magis opta
bat permaneret et ut nomine illa
a maledicto liberaretur dulcedinem
fecunditatis haberet dedit ei ut esset
simul filius et virginalis dignitas
in nomine hic angelus Et voluit
deus maledictum legis hoc nullam
de [illegible] secundum depositam partem [illegible]
[illegible] deus sine [illegible] quedam
quidam accipientes de ipse preter
quidam de ipse matris / quidam de ipse

alio(rum) ex p(ar)te p(ri)mi fuit sumunt(ur)
rac(i)o(n)es quinq(ue) p(ri)ma s(umitur) [ex] Jero(nimo) p(ro)p(ter) de
clarac(i)o(n)em aliquor(um) ut p(er)sonar(um) Joseph
cuius marie cog(na)ta erat cuius
marie mu(n)ctet(ur) et more scriptur(e)
genealogia p(er)viri p(ro) describ(itur)
Sc(un)da s(umitur) ambros(ius) p(ro)p(ter) remoc(i)o(n)em suspi
c(i)o(n)is ne s(cilicet) aliquis [illegible] in
c(on)cep(ti)o(n)e inde dicit(ur) eo plus c(om)pte
lege disp(ar)eret Tercia s(umitur) eand(em)
p(ro)p(ter) remoc(i)o(n)em suspic(i)o(n)is ne s(cilicet)
Herodes c(on)tendi xp(ist)u(m) nisi q(uo)d
de adulterio natu(m) p(ro)fic(er)et(ur)
et abu(n)da(n)tibus ma(tr)e illegitti(m)e
abi(ci)e(re)t Quarta s(umitur) Jero(nimus) et
ambros(ius) p(ro)p(ter) occultac(i)o(n)em nativi(tatis)
p(ro) dyab(olum) cuius p(ro)p(ter) sustentac(i)o(n)em
pueri [illegible] eo debet
[illegible] [illegible] ut s(cilicet) a Joseph
nutriret(ur) [illegible] Joseph nutri(tiu)s
d(omi)ni appellat(ur) Quinta s(umitur) [illegible]
Jero(nimus) et ambros(ius) p(ro)p(ter) occultac(i)o(n)em
[illegible] p(ro) ut v(idelicet) mysteriu(m) et
p(ro)p(ter) [illegible] et filii dei [illegible]
laret(ur) ne diab(olus) eo p(er)tineret
ne [illegible] s(ed) [illegible] [illegible]
[illegible] Item quinq(ue) rac(i)o(n)es sumunt(ur)
ex p(ar)te matris p(ri)ma s(umitur) ambros(ius)
ne [illegible] a p(ro)p(ri)is infamaret(ur)
et [illegible] p(ro)misit d(omin)us q(uod) p(ro)p(ter)
[illegible] [illegible] de matre p(ro)
[illegible] [illegible] Sc(un)da s(umitur)
[illegible] [illegible] ad evitand(um) pe
ne ne s(ed) [illegible] adultera
[illegible] [illegible] [illegible] et

s(ed) q(uo)d iuste lapidaret(ur) Tercia s(umitur) Jero(nimus)
et orig(enes) ad sustentac(i)o(n)em solacii ut
s(cilicet) viri [illegible] c(on)solac(i)o(n)e [illegible]
in egypto fugiens [illegible] reddiens
[illegible] Quarta s(umitur) glo(ssa) ad robo
rac(i)o(n)em fidei ut s(cilicet) marie [illegible]
[illegible] fide ad [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] ei s(ed)
[illegible] [illegible] [illegible] [illegible] Quinta
ad p(ro)p(ri)ac(i)o(n)em [illegible] [illegible] ut
v(idelicet) mater d(omi)ni [illegible] [illegible]
[illegible] [illegible] s(cilicet) v(ir)ginitatis matrimo(nii)
et [illegible] Item quinq(ue) rac(i)o(n)es
sumunt(ur) ex p(ar)te alio(rum) p(ri)ma s(umitur)
ambros(ius) ad remoc(i)o(n)em [illegible]
[illegible] [illegible] ne [illegible] [illegible]
et mali [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] d(omi)ni
[illegible] dicit(ur) Sc(un)da s(umitur) orig(enes)
ad c(on)firmac(i)o(n)em matrimonii [illegible]
[illegible] [illegible] matrimo(nium) in [illegible]
[illegible] vel ut [illegible] q(uo)d [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] Tercia s(umitur) ad sublac(i)o(n)em ob
[illegible] ut s(cilicet) [illegible] [illegible]
tollit(ur) [illegible] q(uo)d [illegible] [illegible]
omnis [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] q(uo)d [illegible] [illegible] [illegible]
[illegible] [illegible] marie Quinta
ad [illegible] exempli ut
v(idelicet) [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

ad meliorem vitam sponso integre
ut est in religionis ingressu ubi anima
desponsatur deo sic fuit in beata virgine
Maria que secundum Cyrillum addidit [illegible] claram
[illegible] ministerium quia scilicet primo desponsata
fuit carnaliter quia est virgo commenda-
bilis semper [illegible] virgo post [illegible]
virgo semper filii mundi [illegible]
[illegible] secundum locum [illegible] [illegible]
[illegible] utero vestra Christus [illegible] de
[illegible] [illegible] [illegible] [illegible]
[illegible] secundum [illegible] beata virgo Maria [illegible]
[illegible] [illegible] desponsata fuit quia
Christus [illegible] sponsus omnium [illegible]
[illegible] omnes aperiri debebant [illegible]
[illegible] Cum [illegible] [illegible] [illegible]
[illegible] et venerit deus [illegible]
virginibus quas [illegible] [illegible]
[illegible] et [illegible] [illegible] habebat
[illegible] [illegible] [illegible] plena
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] omnes [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] qui [illegible]
[illegible] / nam alie [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] plena [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] / [illegible] [illegible] [illegible]
In propria venit / [illegible] [illegible] est [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] / [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] ut [illegible] [illegible] tenet

[illegible] [illegible] fructu / [illegible]
Christus [illegible] flos [illegible] fructus [illegible]
[illegible] arboris fructus [illegible]
[illegible] / [illegible] floret [illegible] fructifi-
cat [illegible] nobis [illegible] [illegible] corpus
[illegible] [illegible] [illegible] [illegible]
[illegible] fructus / [illegible] testamenti
[illegible] [illegible] / flos [illegible] fructus
[illegible] / flos in lege fructus [illegible]
[illegible] / flos [illegible] [illegible]
fructus [illegible] / flos in observancia
[illegible] [illegible] / fructus [illegible]
[illegible] gloria [illegible] [illegible]
in flore fructus [illegible] [illegible]
[illegible] Christus [illegible] [illegible]
/ [illegible] flos Christus [illegible] [illegible]
[illegible] [illegible] [illegible] / qui et
fructus [illegible] novum testamentum [illegible]
[illegible] [illegible] fructus [illegible] [illegible]
[illegible] flore [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] flore fructus
[illegible] / [illegible] [illegible] lege [illegible]
[illegible] [illegible] [illegible] [illegible] Vel
sic in propria venit i. in vitam nova-
[illegible] [illegible] [illegible] / [illegible] [illegible]
expoliati [illegible] [illegible] [illegible]
[illegible] ambulavit et vitam Christi imi-
tatus [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] / vel [illegible] [illegible]
[illegible] est i. [illegible] [illegible] [illegible]
et [illegible] est [illegible] est illa [illegible]
[illegible] [illegible] novum [illegible]

imitacionem xpristi ubi apostolus precepit
assumere personam imitatorum vite xpristi
quia sicut Aug. in li. de vera re
ligione Tota vita xpristi in terris per hominem
quem assumpsit disciplina morum fu
it / nullus enim potest conuinci pec
casse quod non commiserit illa que xpristus
commisit / habet enim xpristus sanctis
simam castissimam vitam / et
comparacione huius apostolus vocat eum
novum hominem quia latenter vetustate vite
vite veteris ade / et obiciat nobis
admonendo per clarum exemplum xpristi
qui novus homo venit [illegible]
veteres quia vita hominum vetus
et mortua [illegible] / nova [illegible]
ta [illegible] / novus [illegible] addit
et cum vita semper debet [illegible]
[illegible] forma [illegible]
[illegible] regula [illegible] apparet
[illegible] et speculum [illegible]
[illegible] sunt nova [illegible] apostolus
dicit [illegible] novum hominem et
[illegible] vetus [illegible]
[illegible] quia novum
hominem [illegible] sunt nova [illegible]
[illegible] novum debet [illegible]
[illegible] debet [illegible] et [illegible]
[illegible] personam [illegible]
[illegible] erat [illegible]
[illegible] est in [illegible]
[illegible] cum [illegible] sunt nova
[illegible] vetus [illegible]
[illegible] sunt [illegible]
[illegible] scriptura [illegible]
[illegible] nova [illegible]

Cum in [illegible] nova [illegible]
[illegible] novum hominem [illegible] apostolus
apostolus [illegible] facta [illegible]
in [illegible] cum [illegible]
[illegible] novum [illegible]
[illegible] Cum [illegible] sunt
nova legis [illegible] cum novam
legem [illegible] novum testamentum
[illegible] novo modo [illegible]
[illegible] / dixit enim [illegible]
[illegible] est sanguis meus novi testamenti
[illegible] et [illegible] sed [illegible]
[illegible] testamentum cuius mediator est
[illegible] ad [illegible]
[illegible] / quia in [illegible] novum [illegible]
[illegible] novum [illegible]
[illegible] Nova [illegible]
[illegible]
[illegible] Nova [illegible]
[illegible]
[illegible] cum sunt nova [illegible]
[illegible] vetera [illegible]
in illa [illegible] sunt [illegible]
[illegible] / et [illegible]
[illegible] Aug. [illegible]
sunt Nova [illegible] cum
et [illegible]
[illegible]
sed in veteri [illegible]
[illegible] et [illegible] nove [illegible]
[illegible] nove [illegible] nove
[illegible] nova [illegible] et
nova [illegible] novum
[illegible] Cum enim [illegible] nova
[illegible] sunt
sunt nova [illegible] apud

xxi dicitur Jo. vidi civitatem sanctam iherusalem
novam. Item facit coram vinum suum
novum scilicet primum quem in cena [illegible]
iuxta illud Hebr. x Initiavit nobis
viam novam in sanguine suo / Facit super
iherusalem suam novam scilicet hominem conversum
iuxta illud Ezech. xxxvi Dabo vobis
cor novum et spiritum novum ponam
in medio vestri / Facit nobilibus iste
novus artifex refectionem novam scilicet
eukaristiam et suum sanguinem sub
speciebus panis et vini cotidie nobis
novum administrat / De hac novitate re-
fectionis Luc. xxii Cum cenam
dixisset agnum et vinum bibisset in
cena cum apostolis ipse dixit Amen
dico vobis non bibam amodo de hoc
genimine vitis etc. Ex quibus
patet quod eius operatio nova quam ipse
predixit Apoc. xxi Ecce ego
nova facio omnia. Ergo sicut quando
forma nova et nobilis [illegible]
[illegible] assidue sed [illegible]
illam oppositionem nos [illegible]
hominem [illegible] conformemur [illegible]
[illegible] veteri [illegible]
visum et sic scriptum dicit Levit.
xxvi Novis supervenientibus
vetera proicietis [illegible]
multi sunt [illegible]
[illegible] fallaces [illegible] et [illegible]
[illegible] et que [illegible]
[illegible]
[illegible] Matth. xxiii / [illegible]
[illegible] filii
[illegible] Iudei [illegible]
[illegible] ingredi [illegible]

na [illegible] sunt
ipse [illegible] semper [illegible]
dicitur Hebr. viii [illegible] et
[illegible] ipse [illegible]
dicitur Joel. 2 [illegible] nobis
[illegible] virum [illegible] novum
[illegible] et [illegible]
[illegible] apostolus
[illegible] Et apostolus [illegible] dicit
[illegible] v. [illegible] vetera transierunt
[illegible] sunt nova [illegible] ~~[illegible]~~ et
~~[illegible]~~ [illegible] quod [illegible]
[illegible] est ubi [illegible]
[illegible] apostolus No-
[illegible] in Christo
[illegible] in [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] apostolus
[illegible] et [illegible]
[illegible] in
[illegible] Et [illegible]
[illegible] / et
[illegible]
[illegible] / [illegible] / et
[illegible]
[illegible] super [illegible]
[illegible]
[illegible]
et [illegible]
[illegible] est / et [illegible] est [illegible]
[illegible] nichil [illegible]
[illegible] / nichil
est [illegible] nichil est et
nichil [illegible]

# Et [illegible] dicit [illegible] plenitudo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] plenitudo [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible]



dicit aug(ustinus) sup(er) Joh(annem) Veni eciam de-
[illegible] homo fit verus homo tamen deus
aut homo ad ymaginem sui et si
sicut [illegible] respicit illud dicere [illegible]
[illegible] [illegible] deus dicit [illegible]
hominem i. [illegible] [illegible] fecit
eum celestem et ad ymaginem celestium
[illegible] [illegible] et si sicut [illegible]
fecit illud / et [illegible]
[illegible] [illegible] illud [illegible]
[illegible] [illegible] [illegible] fit [illegible]
[illegible] [illegible] [illegible] [illegible]
ut dicit apostolus [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
Ergo dicit ap(osto)l(u)s / [illegible] [illegible]
plenitudo [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] plenitudo
[illegible] [illegible] [illegible] [illegible] //
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] ap(osto)l(u)s dicit [illegible]
[illegible] [illegible] et [illegible]
[illegible] [illegible] deus [illegible] [illegible]
[illegible] [illegible] / [illegible] [illegible]
[illegible] / et [illegible] [illegible]
[illegible] [illegible] / Et [illegible] eciam [illegible]
deus [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] / [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] et [illegible]
et [illegible] addit ap(osto)l(u)s [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible] / [illegible]
[illegible] [illegible] [illegible] dicit [illegible] [illegible]
[illegible] [illegible] [illegible] / [illegible]
[illegible] [illegible] addit et [illegible] / [illegible]
[illegible] [illegible] [illegible] dicit [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] ut [illegible] [illegible]
[illegible] [illegible] [illegible] / [illegible]
[illegible] filius dei venit [illegible]
[illegible] [illegible] ut [illegible] [illegible]
[illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] Vel sic moraliter [illegible]
venit deus [illegible] in hominem sine
in homine [illegible] qui se totum [illegible]
[illegible] et [illegible] [illegible] / et
[illegible] [illegible] [illegible] [illegible] / [illegible]
[illegible] [illegible] venit [illegible] deo / hoc est [illegible]
[illegible] [illegible] venit / Et si hic [illegible]
[illegible] / et sic [illegible] [illegible]
et ille qui [illegible] [illegible] [illegible] [illegible]
[illegible] / [illegible] [illegible] [illegible] [illegible]
ut [illegible] [illegible] [illegible] Item [illegible]
[illegible] [illegible] [illegible] deus [illegible]
est homo ut homo fieret deus / et
deus descendit ut homo ascenderet
et [illegible] [illegible] / Sic hic deus
[illegible] de [illegible] [illegible] ut homo
[illegible] [illegible] venit [illegible] et
[illegible] Item deus qui est [illegible]
et in [illegible] [illegible] [illegible]

Unde dicit [illegible] / deus consistens
in rebus omnibus secundum unam dispositionem / sed
res omnes non consistunt in ipso secundum unam
dispositionem / sic homo ut sit dignus et
deiformis debet esse ubique et in
omnibus uniformis secundum unam dispo-
sitionem affirmans / et quia tamen non est sic
ubique et in omnibus uniformis / ideo
non est ~~[illegible]~~ deiformis / quia
est in rebus secundum suam capacitatem parti-
cipat [illegible] / [illegible] ubique
[illegible] singulariter est / qui nulli
deus nulli persone nulli loco
aut rei certe affirmans [illegible] Item
deus qui est unus simplex / quia
eius [illegible] / multa et multi-
pharie divisit / ut homo [illegible]
se abstraheret unum simplex [illegible]
/ [illegible] cum homo [illegible] eligitur [illegible]
to et unum [illegible] tante [illegible] deum
[illegible] unum [illegible] per
re unum [illegible] / et [illegible] sibi
[illegible] unum [illegible] suum
[illegible] totum corpus [illegible]
[illegible] unum [illegible] / [illegible] multi
[illegible] actus [illegible] id est [illegible]
[illegible] unum
[illegible] id est unum [illegible]
[illegible] habitare ut dicit [illegible]
[illegible] Cum virginis
[illegible] o homo querendo bona
corporis tui [illegible] bona anime
unum bonum in quo sunt omnia
bona [illegible]
beatus Augustinus [illegible] plura

[illegible]

et pluribus [illegible] bonum [illegible]
[illegible] in quo omnes boni [illegible]
Item [illegible] dicit [illegible]
mo bono uno [illegible] in
multa / [illegible] oportebat unum
unum bonum [illegible] omnes ma-
lum et miseriam [illegible] Ideo
[illegible] ipse venire [illegible]
[illegible] dei filius et hoc [illegible]
[illegible] non [illegible] [illegible]
[illegible] filius dei [illegible]
sit deus [illegible] filius [illegible]
[illegible] Et non [illegible] filius dei non venit
[illegible] ut [illegible] legis [illegible]
ut [illegible] legis [illegible] tempore [illegible]
[illegible] decem [illegible]
ut [illegible] homo [illegible] / ut deus
[illegible] / et assumit
[illegible] / postea [illegible]
[illegible] / ita [illegible] ut [illegible]
[illegible] sibi dimittat / [illegible] homo
ignorantiam [illegible] et intelligeret se
indigere auxilio / deinde [illegible]
[illegible] sentiat et agnoscat sibi
esse [illegible] auxilio / [illegible]
[illegible] legis totum [illegible] dimissum
est sibi / postea [illegible] legis [illegible]
ignorantia [illegible] est [illegible]
[illegible] de [illegible]
[illegible] auxilio [illegible] legem
[illegible] / Et [illegible] apostolus
ad [illegible] in [illegible] ~~[illegible]~~ plenitudinem
temporis. At ubi venit plenitudo temporis
[illegible] non [illegible] sed [illegible] dei
voluntate venit plenitudo temporis .i.

postquam tempus precedens adimpletum est / ~~quia presentibus fuerat adhuc pre~~ pleni
tudo enim temporis est completum tempus
quod prefinitum fuerat a deo patre quo mit
teret filium / vel plenitudo temporis dicitur
tempus gratie ubi quod in eo plene data
sunt spiritus sancti / et que dixero predicta fue
runt impleta / ubi misit id est ubi venit
misit deus filium suum id est visibilem
fecit hominibus / et attende quod autem ubi
venit plenitudo temporis misit deus filium
suum cum filius est illud quod Johannes
dicit ut aut ex memo misit [illegible] illud ma
nus quod non deum vel hominem eius / hoc est
quia nolebat / Non enim deus subiec
to natus [illegible] / hoc dicit ut accidendo
est / ne diu diabolus prius fuerunt eos non
est enim homo [illegible] vel [illegible] visibilibus
eius Non ergo homo dixit quod cogit
more sed quod deguet venire / tempus
enim opportebat quod moreretur quam
tempus opportunum quod nasceretur Ideo
multi dicunt / Quare non ante venit
Christus / quibus respondendum est quia non
dum venerat plenitudo temporis unde
vide illa per que facta sunt tempora
Sciebat enim quando venire debebat
vel quando pati et que fieri / Ante
tamen longam seriem precursorum precedere de
cunt Non enim aliquis [illegible] ve
tarius erat / dum fuerat ~~fuerat~~ predictus
semper tenendus / ~~[illegible] maior~~ ergo
maior modo veniebat tanto
secundum seriem longior precedere de
bebat Ideo autem ut venit plenitudo
temporis misit deus pater filium suum factum

exemplare Nota quod eum qui erat in
natura factum dicit / fecit ergo eum pater
exemplum sublime Eum ergo autem misit
deus filium suum factum exemplare sed
addit eo quod missum filium quem factum
est exemplare / Quando est enim in
tinebris filius dei de virgine maria
esse assumpsit formam servi Non quod
aliud vero filio quod acceperat formam
servi in [illegible] utero hoc autem fecit
pater fecit et filius / filius [illegible] non pater
natus est de virgine maria [illegible]
filius de maria [illegible] et filius operatus est
[illegible] non est passus pater sed filius / passus
enim tamen filius [illegible] apertum est
Tradidit enim pater filium et tradidit
filius semetipsum / passio tamen facta
est sed ab utroque facta est [illegible]
[illegible] passionem ipse non pater fecit
sine filio / ut filius sine patre [illegible]
autem quod fecit nisi pater [illegible]
[illegible] non resurgeret pater sed
filius resurrexit tamen filius [illegible]
pater et filius [illegible] quod est missus esse
filius [illegible] quod [illegible] missus
esse filius [illegible]
venit in hunc mundum hoc est mitti /
de illo tamen [illegible] erat In mundo
erat et mundus per ipsum factus est et
mundus eum non cognovit / et deinde
[illegible] vero [illegible] missus illuc
est quo vero / et si in hunc mundum
missus est quia erat ante
eum in hunc mundum / et in hoc
mundo erat / illuc ergo missus est
ubi erat [illegible]
eodem [illegible] [illegible]
[illegible] deprehendit ~~[illegible]~~ acceperat ubi

potuit esse sine verbo sive sine sapientia
sua que attendit a fine usque ad finem
fortiter disponit omnia suaviter sed neque
sine spiritu sancto unquam esse potuit. Iterum
si ubique est deus ubique eciam est spiritus
eius. Aliter ergo ipse non missus est ubi
erat. Attendendum est ergo diligenter quomodo
intelligatur ista missio sive filii sive
spiritus sancti. Primo enim apparet valde
durum hic [illegible] ad aliud [illegible]
[illegible] Si [illegible] dedit filio [illegible]
dicitur sunt [illegible] intelligi
[illegible]
in commutabili secreto maiestatis
[illegible] dedit se [illegible]
[illegible] dei verbo. Non solum eam sed [illegible]
[illegible] sed eciam eam [illegible]
sic scriptum est in [illegible] Ille
licet eciam [illegible] minorem patre esse
filium / quia missus et [illegible] non
minorem esse quam missus est
Considerare eciam est deus spiritus [illegible]
[illegible] dicit se esse missum [illegible]
[illegible] filius [illegible] missus
est / Habes eciam scriptum quod filius [illegible]
[illegible] dicit se esse missum / Videtur
ergo [illegible]
missionis [illegible] ergo deus filius sed filius
[illegible] / forte [illegible]
[illegible] Non [illegible] sed [illegible]
[illegible] eciam descriptum [illegible]
[illegible] ubi [illegible]
[illegible]
hic [illegible]
[illegible] posuit [illegible]
[illegible] / [illegible] est [illegible]
[illegible] dei [illegible]
[illegible]

quod ipsa facta est formaliter ex
[illegible] adhuc passa [illegible]
[illegible] viri. Item [illegible]
[illegible] factum [illegible]
[illegible] / deus
[illegible] est si misit ut sit
sit ut aliquid aliquem sit sic dicitur
[illegible] nobis / quod
factus [illegible] factus est / deus
[illegible] factus est ut esset [illegible]
[illegible]
[illegible] deus factus est homo
ut [illegible] ut [illegible]
erat / [illegible] dicit [illegible]
[illegible] / et addit factum sub lege
salvator [illegible] debebat sub lege ut
[illegible] apparet quod filius [illegible]
[illegible] promissus erat / [illegible]
[illegible] promissus fuerat [illegible] impleta
fuerunt [illegible]
cessat [illegible] Credidit enim alia
[illegible] filius [illegible]
[illegible] omnis [illegible] factum [illegible]
dierum / factum ergo sub lege [illegible]
[illegible] pro illo
oblata est [illegible] lege
[illegible]
[illegible]
[illegible] ut [illegible] alios liberaret / factum
ergo et sub lege i. sub onere legis
sed sub lege [illegible] salvaret
ut eos qui sub lege erant [illegible]
[illegible] redimeret [illegible] apostolus
Et [illegible]
[illegible] factum sub lege [illegible]
[illegible] respondit
[illegible] factum sub lege

illud retulit ut eos qui sub lege erant
redimeret / ad illud autem quod dicit [illegible]
communicare hoc aliud refert ut ad
opera quae alibi scriptum est commu-
nicare ut adoptionem filiorum reciperemus
i. bona quae [illegible] dicitur [illegible] sed
filii dei vel recipimus adoptionem
filiorum i. proprietates essemus divine
[illegible] eam properat [illegible]
[illegible] adoptionem [illegible] nos adoptavit
hinc eam adoptionem recipimus quae
[illegible] dei filii non [illegible] est per
[illegible] non [illegible] commu-
nicare / ut non solum [illegible]
esset ubi [illegible] non [illegible] eam [illegible]
generationem [illegible] filius fecit / adop-
tionem autem dicit ut distinctionem [illegible]
[illegible] dei filium [illegible] eam [illegible]
[illegible] filii dei sumus / ille
natura filius quem [illegible] / [illegible]
[illegible] eam filium [illegible] qui genuit
[illegible] / [illegible] eam sumus [illegible]
non genuit sed fecit. Videlicet ut fratres
[illegible] sed [illegible] fecit adoptivos
[illegible] quam nos [illegible] eam
[illegible] essemus / alioquin [illegible] si [illegible]
institutum / [illegible] genuit
ut filii eius essemus adoptio [illegible]
Unde dicit eos per naturam filios dei fe-
[illegible] dicit [illegible] recipimus
ut [illegible] non amisisse in Adam
[illegible] mortales sumus. [illegible] autem quod
non solum nos [illegible] qui [illegible] filii
dei sumus [illegible] essemus / unde [illegible]
[illegible] filius [illegible] quam eam
[illegible] filii [illegible]
[illegible] quam [illegible]

nos filios esse ut eam plenarie ad-
optati [illegible] in filios [illegible]
[illegible] nobis quam [illegible] prius addit
in filios ut quod nos hoc non [illegible]
[illegible] [illegible] quod [illegible]
[illegible] i. quam fecit nos cla-
mare [illegible]
dicit / [illegible] / abba quod est pater hebraice
abba hebreum et [illegible]
quod [illegible] / et hanc [illegible] scriptura
in pluribus locis fecit ut hebreum
[illegible] eam [illegible] sunt ponit
/ [illegible] sed [illegible] quod possit ut
[illegible] per [illegible]
[illegible] et abba quod est pater / [illegible] autem
[illegible] non [illegible] [illegible]
[illegible] posuisse [illegible]
[illegible] filii [illegible] et
[illegible] in [illegible] [illegible]
[illegible] est / ut [illegible]
[illegible] / [illegible] primus
[illegible] autem [illegible] eam
[illegible] [illegible]
[illegible] filii [illegible]
abba pater i. nos clamare fecit
[illegible] [illegible] in [illegible]
[illegible] / [illegible] non [illegible]
[illegible] [illegible] plenitudo
[illegible] [illegible]
[illegible] sic [illegible] eam
[illegible] esset [illegible]
[illegible] non [illegible]
est [illegible] [illegible]
[illegible] [illegible] sumus
[illegible] eam [illegible] est [illegible]
[illegible] est non [illegible] plenum [illegible]
[illegible] nos [illegible]
[illegible] adoptionem [illegible]

[illegible]

[illegible] vel quo ad plenitudinem gratie
ad [illegible] [illegible] [illegible] dicitur omnis [illegible]
[illegible] [illegible] [illegible] usque ad hoc
vel quoad plenitudinem gratie ad [illegible]
[illegible] [illegible] [illegible] in Christo / ple-
nitudo [illegible] [illegible] alia [illegible] aliquid
et [illegible] plenitudo [illegible] / primo quantum
ad [illegible] vel [illegible] [illegible] communis
[illegible] dicitur [illegible] in [illegible]
[illegible] [illegible] [illegible] vel [illegible]
quantum ad [illegible] dicitur [illegible]
[illegible] plenitudo [illegible] [illegible]
[illegible] et plenitudo [illegible]
et omnis [illegible] / plenitudo vel
[illegible] [illegible] [illegible]
[illegible] primo [illegible] [illegible] in [illegible]
[illegible] cum facta plena [illegible]
[illegible] [illegible] vel [illegible]
[illegible] habet omnis plenitudo [illegible]
[illegible] secundo [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] in [illegible] [illegible]
[illegible] vel [illegible] [illegible] ad
[illegible] [illegible] primo in plena [illegible]
[illegible] [illegible] [illegible]
[illegible] plenitudo omnem plenitudinem
[illegible] [illegible] [illegible] / [illegible]
[illegible] [illegible] bonum [illegible]
[illegible] quantum ad [illegible] [illegible]
/ [illegible] quantum ad [illegible] [illegible]
[illegible] [illegible] / et [illegible]
plenitudinem [illegible] omnis [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] ad [illegible]

et [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] ad quam [illegible] [illegible] sive
sit corporalis sive sit spiritualis / et
hec est [illegible] [illegible] [illegible]
[illegible] eius [illegible] [illegible]
plenitudinis [illegible] [illegible] omnia
[illegible] [illegible] [illegible] ad [illegible]
[illegible] [illegible] [illegible] plenitudinis
plenitudo [illegible] attendi quantum
ad duo primo quantum ad plenitudinem
[illegible] [illegible] / [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] secundo quantum ad [illegible]
[illegible] et [illegible] bonorum [illegible]
in [illegible] plenitudinem [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] plenitudinem
[illegible] [illegible] [illegible] ad plenitudinem
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] quod est plenitudo quantum
ad [illegible] [illegible] / et est plenitudo
[illegible] [illegible] quantum ad [illegible] plenitudo
[illegible] [illegible] [illegible] quantum ad [illegible]
[illegible] [illegible] [illegible]
plenitudinem [illegible] [illegible]
est plenitudo [illegible] in [illegible]
[illegible] / plenitudo [illegible]
[illegible] est [illegible] [illegible] vel
[illegible] [illegible] [illegible] facti [illegible]
[illegible] [illegible] plenitudinem [illegible]
[illegible] [illegible] plenitudo [illegible]
[illegible] est plenitudo [illegible]
[illegible] / primo [illegible] [illegible]
[illegible] est [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

conmutare et corporis inhabitatio gloriose sicut
dei
Et nota quod apostolus dicit ad Col. ii in eo habitat
plenitudo divinitatis addit inhabitat deus filius
suo [illegible] corporaliter [illegible] substancie
[illegible] quo [illegible] corporaliter. Et
quia non fuit forma de virgine sicut Eva
facta fuit de Adam [illegible] adiecta
quam [illegible] non fuit forma
divina [illegible] angelus in hoc [illegible]
[illegible] hoc [illegible] dicit maior modus
[illegible] homo videlicet aut
[illegible] sicut assidue [illegible]
[illegible] aut ut [illegible] sicut
creavit Adam aut de virgine sine
[illegible] sicut fecit Evam aut [illegible]
sine [illegible] quod non [illegible] ad [illegible]
carnacionem [illegible] modus [illegible]
[illegible] sine subiectione [illegible]
[illegible] delatum [illegible] vel [illegible]
quod ut [illegible] sine [illegible] assumeret illud
[illegible] quod [illegible] addit
magnitudo sine [illegible]
[illegible] sine assumere carnem de matre
[illegible] Et ad [illegible]
[illegible] dicit [illegible]
[illegible] hoc [illegible] dicit [illegible] de
[illegible] gal. iii et ad
[illegible] de [illegible] carnem
Non [illegible] aliquid
[illegible] de carne [illegible]
[illegible] vel [illegible] Nam
[illegible] de carne [illegible]
[illegible] filio [illegible]
[illegible] natura [illegible]
[illegible]

natura

[illegible] cum [illegible] vo
[illegible] dei [illegible] gal. iiii
Et ad [illegible] adveniendo
[illegible] de carne [illegible]
est [illegible] carne [illegible]
[illegible] Spiritus sanctus
superveniet in te et virtus al-
tissimi obumbrabit tibi ideo et quod
nascetur ex te sanctum vocabitur filius
dei [illegible] absconderetur
[illegible] sine [illegible]
[illegible] non
[illegible] non
[illegible]
[illegible] ut [illegible] non
[illegible] pro
[illegible] non [illegible]
[illegible] virtute [illegible]
[illegible] non
[illegible] nisi [illegible]
[illegible]
[illegible] cum [illegible]
[illegible] non fuit [illegible]
[illegible] actio [illegible]
[illegible] post [illegible]
[illegible] superveniet [illegible]
[illegible] et virtute [illegible]
ibi [illegible] simul aut [illegible]
[illegible] fuit non [illegible]
[illegible] est [illegible]
[illegible] spiritus [illegible]
superveniens [illegible] fuit
[illegible] et [illegible]
[illegible] dicit [illegible]
[illegible] carnem. Et [illegible]
[illegible] superveniens [illegible]
[illegible] dicit [illegible]

40

6 2

Queritur dubitatur quod dicit apostolus fieri sub lege [illegible] / [illegible] illa locum in lege dicitur vel dicit [illegible] aliud est esse sub lege et aliud in lege / qui est in lege sub lege agit voluntarie obedit legi / qui autem est sub lege sub lege agit timore coactus [illegible] in [illegible] nulla [illegible] de [illegible] [illegible] [illegible] est lex posita / ad [illegible] / Non est [illegible] sub lege Item dicit ut redimeret eos qui sub lege erant [illegible] si [illegible] erant sub lege [illegible] erant redemptione [illegible] esse sub lege duplex modus est / est enim subiectio voluntaria et est subiectio [illegible] [illegible] [illegible] fuit sub lege / [illegible] [illegible] subiectum [illegible] glo[ssa] [illegible] in [illegible] sub lege i. sub honore legis [illegible] sub [illegible] [illegible] ut [illegible] [illegible] [illegible] ut [illegible] [illegible] [illegible] fuit sub lege dicit glo[ssa] et dicit aug[ustinus] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] / ut apparet [illegible] [illegible] habere [illegible] [illegible] [illegible] [illegible] [illegible] fuit [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quod [illegible] [illegible] est lex posita [illegible] [illegible] [illegible] [illegible] agit / [illegible] agit timore [illegible] amore / legem [illegible] et [illegible] [illegible] dicit aug[ustinus] ad amandum est hec [illegible] dicit [illegible] [illegible] [illegible] aliud [illegible] [illegible] ut eos qui sub lege erant redimeret [illegible] [illegible] Non [illegible] [illegible] [illegible] [illegible] sub lege [illegible] [illegible] [illegible]

subiectum

[illegible] [illegible] [illegible] [illegible] [illegible] potentia Et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Notandum [illegible] [illegible] [illegible] veritatem [illegible] [illegible] [illegible] [illegible] esse [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] peccatum originale actuale [illegible] [illegible] [illegible] [illegible] [illegible] adiectum [illegible] [illegible] [illegible] [illegible] / peccatum [illegible] [illegible] [illegible] [illegible] [illegible] / [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] / [illegible] [illegible] [illegible] / [illegible] ad [illegible] et [illegible] [illegible] / [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] positive [illegible] dicit [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] / actualis / [illegible] [illegible] [illegible] et originale [illegible] [illegible] [illegible] [illegible] peccatum ade [illegible] [illegible] et [illegible] [illegible] [illegible] tota erat [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ut dicit [illegible] [illegible] [illegible] ade [illegible] [illegible] [illegible] actuale [illegible] [illegible] originale [illegible] [illegible] ade potuit [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] / [illegible] [illegible] [illegible] [illegible] [illegible] peccatum originale [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] erat [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] erat [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] adiectum et [illegible] [illegible] [illegible] [illegible] [illegible] / et [illegible] [illegible]

duplex honor debetur deo primo cum
aliquis offensus / honore in natura aufert
culpa originalis / honore persone
culpa actualis / honore deo ipse persone
quam abstulit culpa actualis persone
cum iustificacionis per deo villi
sed honore quem abstulit cum nisi per
villi personam aliorum honoris nisi per
[illegible] quam [illegible] plus [illegible]
[illegible] / dicit eciam duplex non
sufficit addere quod aliquis satisfa
ciat [illegible] quod ablatum est nisi eciam
plus restituat quam abstulit sed hoc
[illegible] persona angeli sic totus et
[illegible] [illegible] [illegible] [illegible] impositus ab
stulit [illegible] v. [illegible] humani
[illegible] [illegible] [illegible] ergo ab
[illegible] ergo nullus [illegible] per se sa
tisfacere pro angelo quam [illegible]
quod plus [illegible] quam sit totus [illegible] plus
quam sit tota [illegible] [illegible] quod non potest esse
[illegible] ergo [illegible] quod nullus [illegible] satisfacere
[illegible] [illegible] ut aliquis [illegible] [illegible]
[illegible] quod [illegible] [illegible] ade debet [illegible]
di [illegible] [illegible] [illegible] [illegible] ad
[illegible] / et [illegible] ade [illegible]
[illegible] et [illegible] ad illud quod petit
et quod [illegible] [illegible] debeat [illegible]
di [illegible] ad illud quod petit
patet quia si aliquis offenderit regem
et militem plus offendit offen
dendo regem quam offendendo militem
[illegible] [illegible] illius offense attendi
[illegible] eius contra quem petit [illegible] ergo
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] ade / [illegible] ergo [illegible] ade

[illegible] et [illegible] petiuerit fuit [illegible]
[illegible] [illegible] [illegible] ade [illegible]
[illegible] [illegible] [illegible] [illegible]
et [illegible] fecit totam [illegible] [illegible] ergo
[illegible] [illegible] medias [illegible] [illegible]
ade [illegible] [illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] debuit [illegible]
ergo [illegible] [illegible] [illegible] est
[illegible] patet quod debeat [illegible] [illegible]
[illegible] [illegible] ade / aut si [illegible]
[illegible] satisfacere debuit [illegible]
[illegible] [illegible] [illegible] [illegible] sit [illegible]
[illegible] [illegible] et [illegible] sit [illegible]
[illegible] [illegible] [illegible] sed nulla [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] fuit ut [illegible] [illegible] [illegible]
[illegible] [illegible] / et non [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
quod [illegible] [illegible] offendit [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] ergo [illegible] [illegible] sit [illegible]
patet quod nulla [illegible] [illegible] posset
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] sit [illegible] non [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] patet quod [illegible] debuit [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
debuit [illegible] [illegible] [illegible] / [illegible]
[illegible] / [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] ergo sit [illegible]
non [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

nec debet eadem accipere tamen modum
adhuc quod recreetur humanum genus ergo ipse
debet recreare humanum genus per se solo
verbo. deus voluit autem genus /
creat terram sunt ergo solo verbo non
vincte alii debent reparare / non ergo sciens
quod verbum carnem factum est adhuc ut
homo repararetur. Contra Augustinus Non est
peccatum quem non vult vitare in deo cum
eum posset / sed miseria mortis / [illegible]
nos [illegible] non decet dominum
nostrum ergo si deus illa accipere vellet
[illegible] ipsum [illegible] sed illa [illegible]
mittatur humanum genus ergo non decet deum
ut acciperet et remittatur humanum genus
adhuc quod satisfaceret peccati homo
Et hoc est quod dicit Augustinus ponendo
exemplum infidelium / sed deus quod humanum
non potuit facere deus solo nisi
quod contra causa [illegible] deus
repugnans voluntati ipsius quam impo
tentem ipsum faceret [illegible] sic hic
fundatur secunda obiectio et solvitur
si fatemur quod potuit sed non voluit
nisi hoc modo / quod sapientie po
tentis [illegible] quod si vellet [illegible]
[illegible] nolle pati [illegible]
Contra Si deus verbo solo [illegible]
nisi liberasset humanum genus ergo li
berasset cum [illegible] sine satisfac
tione [illegible] ergo dimisisset peccatum
hominis [illegible] / hoc autem est impossibile
ergo non debuit liberare humanum
genus per solam potentiam nec per solam
misericordiam Et autem deus non debuit

dimittere peccatum inpunitum probatur quia
sicut deus non potest facere malum sic
non potest aliquid facere inordinatum sed
peccatum inordinatum dimittitur nisi
satisfactio vel pena sequatur
sicut dicit Augustinus ergo non debet
dimittere peccatum sine satisfactione
Item deus non debet satisfacere
licet posset / solvere autem homo [illegible]
[illegible] debet satisfacere
sed non potest [illegible] debitum / ergo non
est qui satisfaceret deus qui potest / homo
quam debet / ergo debuit satisfacere
deus homo / et non solum deus
nec solum homo / et hoc est quod dicit
Augustinus Nemo potest facere hanc satisfactionem
nisi deus nec debet nisi homo Alia
[illegible] non satisfaciet homo / si ergo oportet
[illegible] regnum [illegible] velit
esse hoc nisi fiat predicta satis
factio quam non potest facere nisi deus /
nec debet nisi homo / necesse est ergo [illegible]
[illegible] faciat deus homo. Item adhuc
quod fiat predicta satisfactio oportet
[illegible] qui posset [illegible] qui
debet / sed hic non potest inveniri / nec
in solo deo / nec in solo homine / nisi
[illegible] deus homo / quoniam deus potest sed
non debet / homo vero debet sed non potest ergo oportet
quod ille faciat hanc satisfactionem qui
sit deus homo / et non alius talis
Et hoc est quod dicit Augustinus [illegible] sit
[illegible] deus quod cum homine [illegible] est
quod ambo fuerunt [illegible] est [illegible]
[illegible] deus non fecit
quod non debet / nec homo quod non potest
ergo ut hoc faciat deus homo [illegible]

est primum presertim hiis ipsorum debeo esse
[illegible] [illegible] [illegible] alterum [illegible] hec satis
factionem requirit voluntas nostra et fuit
prius vincitur spiritus mitis adiuvando
[illegible] [illegible] [illegible] quando [illegible] omnia [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] est solum primum potest
et eadem illa potest sit infinita et [illegible]
sine operibus non exigit aliquam [illegible]
medium in [illegible] [illegible] [illegible] repugnat
sive potest quod oportet [illegible] medium
[illegible] [illegible] potest / quia si exigit
[illegible] medium [illegible] non esset tota
causa sive [illegible] / et [illegible]
in [illegible] [illegible] non [illegible] est
[illegible] penitentie [illegible] medium [illegible]
[illegible] non solum [illegible] primum potest sic
[illegible] [illegible] / quia in [illegible]
[illegible] [illegible] peti [illegible] de
[illegible] [illegible] satisfactionem [illegible]
[illegible] [illegible] / et quia hec satis
factionem [illegible] [illegible] si non debet
[illegible] / cum [illegible] [illegible] si non [illegible]
[illegible] [illegible] in [illegible] [illegible] dei
[illegible] [illegible] [illegible] [illegible] ad [illegible]
[illegible] [illegible] [illegible] penalitatem
[illegible] sine [illegible] si [illegible] [illegible]
et aliquam [illegible] [illegible] [illegible] / [illegible]
[illegible] [illegible] [illegible] [illegible] satisfactionem
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] / quia [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] omnia [illegible]
[illegible] [illegible] [illegible] deus de [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]

peccatis [illegible] [illegible] [illegible] [illegible]
[illegible] sine [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] reparatum [illegible] [illegible]
satisfactionem [illegible] Unde [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] se [illegible]
[illegible] ut [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] / quia [illegible]
[illegible] [illegible] [illegible] reparari Et [illegible]
ad [illegible] [illegible] [illegible] [illegible] [illegible]
sit reparari distinguendum [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] causa
[illegible] [illegible] [illegible] [illegible] causa solum
[illegible] [illegible] [illegible] [illegible] / [illegible]
[illegible] [illegible] [illegible] ut solum [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] solum [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] / [illegible]
[illegible] [illegible] [illegible] [illegible] / [illegible]
est [illegible] [illegible] [illegible] [illegible] reparari
[illegible] [illegible] [illegible] [illegible]
[illegible] ut [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] causa [illegible]
[illegible] [illegible] causa distinguendum [illegible]
Est [illegible] [illegible] [illegible] [illegible]
et est [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] non est [illegible]
[illegible] quia [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
est [illegible] Et est [illegible] [illegible]
[illegible] [illegible] aliquam [illegible] [illegible] esse
[illegible] / [illegible] [illegible] [illegible]
[illegible] esse [illegible] / et
[illegible] sunt [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] est aliquam [illegible] posset [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]

ponitur in deo hac eadem ratione solum
habet divinam prudenciam quia ipse deus
immutabilis est [illegible] prudenciam [illegible]
Augustinus ipse dicit veritas quod est contrario
[illegible] veritatis aut in
immutabilitate ipse non debet dici [illegible]
Unde dicit Augustinus deus nichil facit
iniuste quia non cogitur aut prohi-
betur aliquid facere / sed dicimus deum
facere aliquid [illegible] in ho-
nestate quod utrumque non timet / ponimus
[illegible] facit [illegible]
[illegible] honestate quia veritas non
est aliud quam immutabilitas honesti
et ipse dicit veritas in deo. Circa
[illegible] verum [illegible] huius [illegible]
[illegible] quod [illegible]
[illegible] deus [illegible] veritas
immutabilis solum [illegible] dici
[illegible] veritas [illegible]
[illegible]
veritas [illegible] / posset [illegible]
[illegible] veritas [illegible]
[illegible] veritas [illegible]
[illegible] et dicit
[illegible]
[illegible] sine bonum sit sine
malum quod deus admittit [illegible]
dicit Augustinus [illegible]
[illegible] non [illegible]
vel [illegible]
possent [illegible]
[illegible]
[illegible] non
[illegible]
[illegible] tanto magis [illegible]

[illegible] Similiter [illegible]
non [illegible] divine prudencie quia [illegible]
si non admitteret [illegible] admittit
ad supplendum [illegible] prudenciam Et
hec est quod dicit [illegible] ordo [illegible]
[illegible] ut [illegible]
divine [illegible] malum admitti [illegible]
[illegible] deus non [illegible]
huius [illegible]
[illegible] admittit [illegible]
[illegible]
[illegible] divine [illegible]
[illegible]
[illegible]
[illegible]
[illegible] / Et ita [illegible]
[illegible] admitteret
si [illegible] admitteret ad supplendum
hic [illegible] Quod dicit
[illegible] non non potest [illegible]
[illegible] sine satisfactione / Sed [illegible]
[illegible] / [illegible] potest [illegible]
passione / [illegible] non non potest ipsum
sine satisfactione / [illegible] dicit / deus
non potest reparare huius [illegible] sine
satisfactione [illegible] dicit
[illegible] sub angelo
[illegible] divinum
[illegible] vel [illegible]
[illegible] divinum [illegible]
[illegible]
[illegible] divinum
[illegible] / [illegible] hoc modo quod potest
reparare ~~[illegible]~~ [illegible]
sine [illegible] satisfactione [illegible]

veritas

viendo eo ordine sic eu conclusiuum
in ordine interiori et mali / et hoc
modo conceditur quod michael potest facere
in se eum malum temptacionem sic quod dicit augustinus
super genesim / et exponit illud quod dicit
angelus in persona dei ad loth genesis
xix Non possum quicquam facere donec
egressus eris Et posse dupliciter sic non
possum decenter Sed secundo loquendo de
dei potentia ut intelligitur ordinata
sic in istoria et male sic quod dicitur deus
potest decipere / distinguendum est quia
in istoria dicitur duo quod divina consilii
eum hic prescitoria quod dicit ipse nec ad
eadem generatur terrebinto tam
omnes secundum merita / Alii secundo quidam
utrumque deus posset decipere
potius diuinitate imputando / potest re
sui posse decipere ad probabile
secundum quod divina consilium et
non esse posse decipere quod
posse dupliciter et hic modo potest / Si
autem referetur ad generaliter dicat
angelus quod non decipere posse
est posse sic consequendo intelligit
tamen modo dicat hic angelus
Non potest deus potius consultus sunt
sufficientiam diuinitate ut potest
absolute qualiter huiusmodi erat an
potius / potest precium

Et sui eum non receperunt

Sequitur hic homo eorum qui
dicunt se sunt aduenientem quod

quod dicit eum receperunt / quorum sui / et
in hoc notat vi dei disperatum
vel contra aduersus venit defunctum
vi dicit et sui eum non receperunt
clericus duo sunt omnes homines quod
ab eo facti sunt genesis i faciamus
deus deus homines re potest creatore
quem deus potest deus potest fecit
nos re i ad imaginem suam genesis i
faciamus hominem ad imaginem et
similitudinem nostram / tenere applica
bilis possibile consequens quam re
ipsa esse eum non receperunt Sicut
ille qui dicitur est super lux in te
nebris lucet et tenebre eam
non comprehenderunt / et iterum ibi in
mundo erat et mundus eum non
cognouit Ubi non dicitur sunt sui
omnes homines ab eo facti / origi
nali creatione potest creatore quem
dicit potest deus potest fecit nos et
non ipsi nos Secundo imaginali
consideracione genesis i faciamus hominem
ad imaginem et similitudinem nostram
3° vel duracione potest regni quod
omnibus dicitur Christus in ipsis
ex pagina quia omnes homines re
dempti sunt apocalipsis i Redemisti nos
deo Tu et Redimet plu
ribus acceptabilem sibi et nos
redimet pro sanguine suo ab omni macula
tam originali quam actuali et in
duit in baptismo ecclesie et per
plures sibi acceptabiles nos per

Sui dicitur [illegible]

vel peculiarem .i. proprium secretum
bonorum operum. Adhuc videmus nos
xpe ut puram vitam sectabatis et
repleti bonis operibus hodie [illegible]
di que possimus. Quarto videi di
citur sui singulariter per electionem
s. pre omnibus gentibus Deut. vii Ele
git te deus ut sis sibi populus peculia
ris. Sed ... non que non omnes sui
eum non receperunt sed hii sunt qui
eum per veram fidem non credebant
Joh. v. Ego veni in nomine patris mei
et non accepistis me. Et hec est sui
eum non receperunt 2° qui eius doc
trinam non didicerunt nec audire
voluerunt, quia sicut scriptum est beati qui
audiunt verbum dei et custodiunt
illud. Isti sunt ... qui non
receperunt nec audiunt nec custodiunt
Prov. xviii Non recipit stultus verba
prudencie .i. x. quam ... prudencia
... 3° qui eius
ministros s. predicatores vel pau
peres non colligerunt quia hic
... Qui vos recipit me reci
pit ... non recipit ... pul
... Tales sunt
... qui eum ... recipere
noluerunt ... contra
quam ... vel bona
... ad
... non ...
... dei ... contra
... dei accepit qui se
... / Sed
in nomine domini. Sui .i. videi eum
non receperunt per fidem credendo
et honorando. Infra v. Ego veni
in nomine patris mei et non accepistis
me. Infra viii Ego honorifico
patrem meum et vos inhonorastis
me. Dicit quod videi [illegible] sui
quia aliquando fuerunt populus peculiaris
eius Deut. xxvi Elegit te
deus ut sis ei populus peculiaris. Sui
carne ... ad Ro. ix. ex quibus
Christus secundum carnem ... secundum carnem
sit natus ... secundum ...
... in ... sui
... / et
tamen eum per fidem non receperunt non
... / 
... et ...
... Nota quod
non solum ... in hoc quod
non receperunt ... quod ille ...
... .
... / ...
blasphemaverunt ... demonium habes
... eum ... act. xi ...
... ali ...
... (...) ...
... prosternebantur ...
... dicentes ...
... illa ...
... eum ...
... act. x / et post
... diaboli ...
... 
... ...
... Joh. x. Et nota quod ...

tempus sub lege fuit quod prefigurabat
scilicet sub lege nec sancta ubi b. a
[illegible] dicit omnis [illegible] [illegible]
[illegible] [illegible] [illegible] quod sub
[illegible] scilicet sub lege [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] prefigurabantur. a [illegible]
quod sunt completa, et [illegible] [illegible]
figura sic [illegible] [illegible] figura
[illegible] vel [illegible] et sic [illegible]
sic aliqua [illegible] / [illegible] [illegible] est
[illegible] vel [illegible] [illegible]
sic et [illegible] quod fuit [illegible]
aliqui sic [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
sunt sacra [illegible] legis [illegible]
[illegible] [illegible] [illegible] [illegible] signa
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
possumus [illegible] [illegible] [illegible] [illegible]
sunt [illegible] [illegible] [illegible] [illegible]
figura [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] figura
[illegible] [illegible] / [illegible] [illegible]
[illegible] [illegible] [illegible] / [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] aliquando [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]

mente descendit cor meum [illegible]
[illegible] [illegible] eius [illegible] [illegible]
[illegible] medici non poterunt [illegible] [illegible]
[illegible] [illegible] / et si [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
Capitulum xxiiii [illegible] et medici [illegible]
[illegible] [illegible] et [illegible]
[illegible] [illegible] / medulla [illegible] [illegible]
[illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] ut non possent [illegible] [illegible]
/ [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] / [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] / [illegible]
[illegible] [illegible] [illegible] / [illegible] [illegible]
[illegible] fuit [illegible] [illegible] / [illegible] [illegible]
[illegible] / [illegible] [illegible] [illegible] [illegible]
[illegible] / [illegible] [illegible] habebat [illegible]
et sic [illegible] [illegible] [illegible] [illegible] hi
[illegible] Et quia sacra legis
non [illegible] [illegible] [illegible] / [illegible]
[illegible] [illegible] non [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] carnaliter [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] / [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] Et quia sacra

legis nove quam [illegible] in scriptura
autem [illegible] petri [illegible]
et addit. 3 omnis scriptura divinitus
inspirata utilis est ad docendum ad
arguendum et corrigendum / ad erudiendum
in iustitia ut sit homo dei perfectus ad
omne bonum opus instructus. Sunt in
scriptura autem [illegible] explicatum et de
cet s. dei [illegible] / arguit incredulitatem
[illegible] / corrigit [illegible] [illegible]
[illegible] [illegible] et non [illegible]
[illegible] sub figura velata [illegible]
[illegible] [illegible] [illegible] ~~[illegible]~~
revelata [illegible] [illegible] [illegible] / et
[illegible] [illegible] / in [illegible] [illegible]
[illegible] [illegible] / [illegible]
[illegible] [illegible] / [illegible] [illegible]
[illegible] [illegible] sunt revelata [illegible]
[illegible] [illegible] illa non [illegible]
quia articulos in [illegible] [illegible]
[illegible] non [illegible] [illegible]
[illegible] [illegible] [illegible] Et
notandum quod omnes articuli fidei in scriptura
veteri sub figuris multiplicibus [illegible] sub
[illegible] [illegible] [illegible] [illegible]
[illegible] articuli eorum [illegible]
[illegible] dicitur [illegible] moyses
[illegible] hebraica [illegible] / [illegible]
[illegible] heloym quod est plurale
[illegible] [illegible] hel [illegible] [illegible]
heloym [illegible] tres persone plurales
et [illegible] [illegible] [illegible] veritate [illegible]
[illegible] [illegible] [illegible] / [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] / [illegible] [illegible] [illegible]

et tres persone plurales unum
[illegible] veritate / dicitur enim [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] tres
divinas personas [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
veritate / dicitur enim [illegible] [illegible]
6. Seraphin clamabant alter
ad alterum / sanctus sanctus sanctus dominus
deus [illegible] [illegible] [illegible]
tres persone divine [illegible] [illegible] [illegible]
[illegible] est [illegible] [illegible]
[illegible] [illegible] quia est [illegible] [illegible]
[illegible] [illegible] [illegible] in
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
persone divine [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] tres divinas
personas [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] Et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] / [illegible] figuras [illegible]
[illegible] [illegible] [illegible] figuram
[illegible] paradysi [illegible] / et [illegible]
divine [illegible] / [illegible] paradyso [illegible]
[illegible] [illegible] [illegible] [illegible] fuit
[illegible] [illegible] [illegible] [illegible] / Et [illegible]
divine [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] possunt [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]

revelata

fidei

[illegible]

[illegible]

nisi christum mellifluum quem deus po-
suit in umbilico id est maria [illegible]
[illegible] divine gratie penetrantes qui
sunt [illegible] adhaerens signum
divine [illegible] / hec
[illegible] [illegible] [illegible] et
[illegible] [illegible] // signus fuit in
[illegible] / qua fuit divinitas unita huma-
nitati [illegible] non [illegible] nubibus quia
[illegible] [illegible] non fuit [illegible] hu-
manitatis nec in divinitate [illegible]
[illegible] Item vas fuit in [illegible] id est
divine gratie in maria [illegible] [illegible]
[illegible] / [illegible] fuit [illegible]
[illegible] quia caro marie non
fuit aliquo [illegible] [illegible] polluta
[illegible] [illegible] [illegible]
[illegible] [illegible] Solis descen-
sio / porta clausa Unde [illegible]
archam nisi manum / [illegible]
[illegible] archam [illegible]
nisi [illegible] / [illegible] quod cit-
[illegible] nisi [illegible] cum
[illegible] q. d. Nichil aliud / de
archa [illegible] xxv / de
[illegible] in archa [illegible]
[illegible] Sol descen-
dens per x gradus in [illegible]
signat quod sol iustitie descendit
per x ad [illegible] et [illegible]
assumpsit humanam naturam [illegible]
[illegible] [illegible] descensu [illegible]
[illegible] / Porta fuit clausa
[illegible] et tu solus rex ingre-
dieris et egredieris [illegible] quia

[illegible] mansit [illegible] et tu rex glo-
rie solus fuit ingressus in eam [illegible]
carnem assumpsit / et egressus [illegible]
carnem [illegible] [illegible]
[illegible] plus [illegible] unde nativi-
tate [illegible] [illegible] nobis [illegible]
[illegible] [illegible] [illegible] fuit
[illegible] in nativitate [illegible]
[illegible] / In nativitate Sampsonis [illegible]
[illegible] In nativitate Samuel
[illegible] [illegible] cum [illegible]
fuit nati [illegible] fuit [illegible]
nati [illegible] et [illegible]
[illegible] / fuit [illegible] figu-
ra in [illegible] [illegible]
[illegible] [illegible] [illegible]
In [illegible] [illegible] in forno
[illegible]
[illegible] sol / in abs-
cisione lapidis [illegible] ab
[illegible] lapis [illegible] sine mani-
[illegible] / lapis [illegible] abscisus
[illegible] sine manibus [illegible] fuit [illegible]
[illegible] sine ope-
[illegible] lapis [illegible]
[illegible] id est mundi [illegible]
[illegible] et [illegible]
[illegible]
[illegible] figura [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] et
[illegible] et [illegible]
[illegible] / [illegible]
illuminant mundum [illegible]
[illegible] [illegible]
[illegible] [illegible] Nec [illegible]

[illegible]

[illegible]

columne

amissio quod illi in quibus erat tenebrosa
egyptiis et lucida hebreis quia
vita Christi fuit reprobi excecati et electi
illuminati / De hac columpna habetur Exodi
xiii / Doctrina autem Christi et incredulis fuit
figurata in legislatione que fuit moysi
Exodi xx et in legis scriptione scrip-
tione Exodi xxxiiii / et in legis re-
petitione que fuit facta in deuteronomio quasi per
totum / Unde dicit Ihesus in epistola ad
[illegible] [illegible] [illegible] legis
fuit etiam figurata in locutione
aaron qui [illegible] dei legebatur
[illegible] [illegible] [illegible] in locutione
illorum qui legebant moysi et prophetas
Israel / aliquid in monte / aliquid in deserto
aliquid in tabernaculo / aliquid
inter cherubim que obumbrabant taber-
naculum [illegible] / [illegible] / Articulus
de passione Christi in morte est figuratus
[illegible] Daniel [illegible] Christus [illegible]
dicens occidetur et fuit multipliciter figura-
tus. Fuit enim [illegible] venditus Joseph
Genesis xxxvii / [illegible] in Abel
Genesis iiii / [illegible] in Samsone [illegible] Judicum
xvi / [illegible] in Heliseo cum dicebant
pueri ascende calve 4 Regum ii / [illegible]
[illegible] in Job Job xvi / [illegible] etiam
[illegible] Ysaie / qui dicebat cor-
pus meum dedi percutientibus et genas
meas vellentibus Ysaie l / De suspensione
in ligno que prefiguratur in morte [illegible]
[illegible] [illegible] Numeri xxi
Serpens aeneus in [illegible] qui
prefigurabat lignum [illegible] [illegible]
[illegible] [illegible] [illegible] lignum [illegible] Genesis

xxii / et Christus [illegible] [illegible] 2
[illegible] fuit elevatus quando [illegible]
fuit [illegible] [illegible] / [illegible]
in adam / apertio eius fuit [illegible]
[illegible] et illa fuit [illegible] [illegible]
Genesis ii / et apertio fuit lateris
Christi dormientis in cruce et inde
fuit [illegible] [illegible] et de [illegible]
lateris [illegible] fluxerunt [illegible]
[illegible] Articulus [illegible] Genesis
De sepultura in Jona fuit
eius Jonas [illegible] [illegible] ceti tribus
diebus et tribus noctibus [illegible]
et [illegible] fuit tribus diebus
et tribus noctibus in corde terre sicut
ipse dicit in [illegible] [illegible] [illegible]
in [illegible] sepultura [illegible] figurata
est in [illegible] dei quod fuit [illegible]
Genesis vii / Articulus de descensu
autem Christi ad inferos fuit figuratus
in descensu dei qui descendit in egyptum
ut liberaret filios Israel de manibus
egyptiorum Exodi iii / et autem Christi descen-
dit in [illegible] qui [illegible] tene-
brosos [illegible] ut educeret vinctos
suos de lacu in quo non erat aqua
[illegible] [illegible] [illegible] Zacharie / xv
etiam [illegible] [illegible] quod [illegible]
[illegible] [illegible] Daniel [illegible]
[illegible] / [illegible] [illegible] [illegible]
[illegible] qui erat in loco
[illegible] [illegible] [illegible] / Articulus
autem de resurrectione Christi in [illegible]
[illegible] [illegible] [illegible] [illegible]
fuit figuratus [illegible] [illegible] [illegible]
Genesis [illegible] / [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

supposuerat capiti suo et erexit
in titulum Jacob Christus qui surrexit
mane scilicet a mortuis. Maria venit
cum adhuc essent tenebre et tulit
lapidem et i. humanitatem suam
quam supposuerat capiti suo i.e. divinitati
supposito subsistenti. Caput
enim Christi Deus ait apostolus 1 Cor. 11. et e-
rexit in titulum scilicet a fidelibus
omnibus laudandum, predicandum et adorandum.
Fuit etiam figuratum in Sampsone
Judicum 16. Sampson qui dormi-
vit usque ad mediam noctem, et inde
consurgens tulit ambas fores.
Sampson Christus qui dormivit
mortuus usque ad mediam noctem
consurgens tulit ambas fores i.
animam suam et corpus suum. De hiis
duabus figuris videtur sentire Am-
brosius apud Augustinum [illegible] dicens
enim Augustinus quod Christus surrexit mane
i. in diluculo diei pasche secundum
figuram Jacob. Ambrosius autem dicit
quod resurrexit media nocte secundum
figuram Sampsonis. Ipse qui prius concor-
dari potest quod Christus in principio diei
[illegible] post mediam noctem. Secun-
dum enim post mediam noctem dies
naturalis incipit, et post diei mane
[illegible] [illegible] quod resu-
rrexit diei [illegible] mane cum
diei artificialis. Hoc enim re-
putatur probabilius [illegible]
clara [illegible] adhuc enim
tenebre [illegible] resu-
rrexit [illegible] [illegible]

usque articulum aut descensionem
[illegible] ascendisti in altum [illegible]
et alibi ascendit Deus in nubibus.
Fuit figuratum in translacione Enoch
Genesis 5. [illegible] ascendit Helias 4 Reg. 2.
In regressu Jacob qui dixit
[illegible] in baculo meo transivi Jor-
danem istum, et nunc cum duabus tur-
mis regredior. Christus in baculo crucis
transivit vadum mortalitatis et
cum duabus turmis scilicet angelorum
et hominum regressus est in celum. Fuit
etiam figuratum in ascensu Helie [illegible]
usque ad [illegible] [illegible] dicit [illegible]
in terra [illegible] in nubibus [illegible]
quasi filius hominis veniebat [illegible]
[illegible] antiquum dierum pervenit [illegible]
ei potestatem honorem et regnum.
Articulus duodecimus de adventu
Christi ad judicium Joel 3. Ibi enim
[illegible] [illegible] congregabo omnes
gentes [illegible] in valle Josaphat.
Ibi disceptabo cum eis. Fuit etiam
[illegible] figuratum [illegible] ubi dicitur
quod [illegible] [illegible] [illegible]
[illegible] [illegible] flamma ignis et
[illegible] [illegible] celum [illegible] [illegible]
[illegible] dicitur quod flamma ignis re-
[illegible] [illegible] [illegible] a fronte
[illegible] [illegible] [illegible] bestiam cum
[illegible] [illegible] suis que [illegible] [illegible]
[illegible] regnum. Item figuratum
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] flumen igneum [illegible]
[illegible] figurabat Christum [illegible] [illegible]

visio

articulus duodecimus

carnis r[esurrectio]

eis sit ignis quem consumit demones et
reprobis angeli iudicabuntur cum ex
hiis que apparebunt in libris consciencie que
tunc aperientur quo scilicet sancti dei regnum
perpetuum possidebunt. Articulus xi
de carnis resurreccione fuit figuratus
Ezechielis xxxvii ubi dicitur quod ossa que
erant arida sicut [illegible] vehementer ac
cesserunt ad ossa unumquodque ad iuncturam
suam et super ea nervi et carnes ascen
derunt et ingressus est in ea spiritus
et vixerunt que omnia exponit propheta
de resurreccione mortuorum unde ibi dicitur
hec dicit dominus ecce ego aperiam tu
mulos vestros et educam [illegible] quod autem
Job propheta [illegible] de deo quia redemp
tor meus vivit et in novissimo die
et est Job xix. Articulus xii de
vita eterna quam electi post mortem
assequentur fuit figuratus in scala Jacob
de qua dicitur Gen. xxviii cum videret
scalam tangentem celum et angelos
ascendentes et descendentes et dominum in
nixum scale. Scala sic intelligitur
que habet multos gradus scilicet [illegible]
descendunt angeli dei ut informent
homines et ascendunt veri ange
li ut videant dominum qui scale in
nixus est quod [illegible] erit vita eterna
fuit eciam figurata in terra promissio
nis quam filii Israel post transitum de
serti post multos labores mul
taque pericula adepti fuerunt sic et
sancti post transitum deserti presentis se
culi [illegible] culpe [illegible]

vitam eternam

et ignee i. inter [illegible]
post multos labores bonorum
operum post multas victorias
viciorum et hostium spiritualium vi
tam beatorum que eterna erit si
militer assequentur. Subiecti autem
articulo conveniunt scilicet de morte
eterna reproborum debita que fuit
figurata Numeri xvi ubi dicitur quod
Chore Dathan et Abiron et multi alii
propter peccatum suum vivi descende
runt in infernum [illegible] et reprobi
in supplicium [illegible] in ignem
eternum. Alia figura [illegible]
pharaonis cui dixit Joseph [illegible]
mei [illegible] tibi [illegible] fuit rex [illegible]
aut [illegible] qui amputato
capite suspensus est in cruce Gen.
xl. Articulus autem de eterna vi
ta fuit figuratus in archa Noe
in tabernaculo federis in templo
Salomonis et in celesti [illegible]
in archa fuit congregata [illegible]
[illegible] de omni [illegible] / et
in [illegible] sunt colle
[illegible] et femine [illegible]
[illegible] / [illegible] et [illegible]
[illegible] archa [illegible] separantur
et [illegible] fluctuantes [illegible]
[illegible] mundi / in archa
columba [illegible] portavit ra
mum olive et [illegible]
[illegible] spiritualia [illegible]
[illegible] quem [illegible]
[illegible] Joh. xviii
[illegible] archam [illegible]

potest hic et extra castrum non
ut est pilus / de his omnibus habes
glosa vi vii et viii / In thalmudo
et templi colebatur adorabatur de
probatur quia ibi sacrificia per veniret
[illegible] peccata [illegible] dicit cena
[illegible] cum omnibus [illegible] reges et
sacerdotes sunt in sanguine christi
Apoc. v. Sic igitur habes tertium
fidei [illegible] in scriptura veteri
multipliciter figuratum ¶ Quintum
autem ad sedem sanctam [illegible] petit
hominis [illegible] de [illegible] fuit
multipliciter figurata s. in lepra legis
[illegible] Levit. xiv / In lepra [illegible]
[illegible] x iv. / In lepra [illegible]
[illegible] Num. xii / In lepra [illegible]
[illegible] xvi / In mortuis
et immundis quae fuit in multis
locis prohibitum in lege / Petrus
cum [illegible] fuit leprosum / et
[illegible] angelorum
fuit cum [illegible] in medio et
[illegible] plus quam esset aliud
[illegible] immundum vel aliud
mortuum fuit ¶ Septem autem
peccata mortalia fuit figurata per
vii funes quibus ligatus fuit
Sampson Judic. xvi / Similiter
peccata [illegible] et [illegible]
funes quibus ligatur peccatores ne
libere possunt moveri vel operari
¶ Decem autem transgressiones scilicet
decem praecepta decalogi fuit
figurata per x cornua bestiae Dan.
vii [illegible] [illegible] egreditur

[illegible] [illegible] [illegible] blasphemans
[illegible] desperatio et finaliter impenitentia
[illegible] figuratur / Sic igitur habes [illegible]
[illegible] et peccatorum [illegible] fuit in
scriptura veteri figurata ¶ Quintum
autem [illegible] inimici spirituales
qui nos [illegible] [illegible] et [illegible]
[illegible] [illegible] spoliant figurantur
in scriptura veteri in serpente qui se-
duxit Evam Gen. iii / Et in ser-
pentibus qui [illegible] filios Israel
Num. xxi / Et in urso et leone
[illegible] [illegible] David [illegible] dicit
I Reg. xvii / Et in ursis qui de-
voraverunt [illegible] [illegible] x Reg. ii / Et
in duobus principibus latronum
qui [illegible] [illegible] filium
Saul II Reg. iv / Et in duobus
[illegible] [illegible] [illegible] [illegible]
[illegible] / Demones enim qui [illegible]
[illegible] [illegible] et [illegible]
figurantur / Aliquando [illegible] [illegible]
manifeste sicut leo / Aliquando [illegible]
[illegible] draco et [illegible] [illegible] /
/ Figurantur [illegible] [illegible] [illegible]
qui [illegible] filios Israel in
deserto / scilicet quos pugnaverunt
Moyses et Josue / et non [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] / [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] de lege [illegible]
[illegible] / / Figurantur [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] / Item per
[illegible] [illegible] [illegible] et

prophetas grecos et romanos hebrei
plures confessores / Sacramentum autem ad
quartum notandum parvam et reme-
dia quibus sanantur peccata et muniuntur
spirituales adversarii sunt / vii sacramenta
/ vii virtutes / vii dona / et vii alie
bonitates spirituales / Septem sacramenta sunt
figurata velut sic baptismus in diluvio
Gen. vii / et in mari rubro Exo. xiv
sub diluvio / Et in mari rubro
fuerunt submersi omnes peccatores / et in
baptismo Christi sanguine rubricata
omnia peccata delentur / Confirmacio
in unccione regum et prophetarum / hoc
enim sacramento Christiani roborantur infi-
deles / et sic reges ad bella spiri-
tualia preparantur / vide de unccione
Saul i Reg. x / et de unccione Da-
vid i Reg. xvi / Sacramentum eukaristie
in oblacione melchisedech [...]
ad [...] / offerebat enim panem et vinum
Gen. xiv / In agno paschali
quod adsignatur in sacramento quod est
verum corpus Christi Exo. xii / Et
in manna quod ad saporem spiri-
tualem Exo. xvi / habebat enim
manna omne delectamentum super omnem sua-
vitatem Sap. xvi / Et multe figure
que sunt in sacramento altaris / figu-
rata fuit per omnia sacrificia anti-
que legis / Sacramentum autem penitencie fi-
guratum adulterio et gemitu David
[...] ipsius / Et in fletu Eze-
chie dicitur iv Reg. xx / Sacramen-
tum autem confessionis in leprosis

quibus preceptum est ut se ostenderent
sacerdoti Luce xvii / Et in
confessione David qui dixit post-
quam peccatum commiserat peccavi domino
ii Reg. xii / Sacramentum autem ad satisfac-
cionem in rege Ninive vide
Jone iii / quia per humilitatem et
ieiunia domino satisfecit / Sacramentum
autem [...] figuratur hoc est
[...] per vii lavaciones quibus
se lavit Naaman in Jordane
et mundatus fuit sicut legitur iv Reg.
v. Jordanis interpretatur iudicium
et significat penam per quam peccatores se
iudicant ne iudicentur a deo / Et
in hoc Jordane debet se lavare
septies contra vii peccata morta-
lia ut sic mundetur spiritualiter
/ Figuratur enim per xi saga cilici-
na quibus tegebatur tabernacu-
lum Exo. xxvi / Contra enim
x precepta decalogi sunt x trans-
gressiones que figurantur per x pla-
gas egypti vide in Exo. / de
~~[...]~~ / Enim figurantur per
x cornua bestie de qua [...]
egrediebantur [...] dispensacio et
similiter in prima / que sunt figurata per
x cornua bestie sicut dictum est
supra / Et figurantur hec x mala
non solum per x cornua verum eciam
per x plures demones [...]
[...] / vide glosam
et [...] que contra x mala

baptismus
confirmacio
eukaristia
penitencia
contricio
confessio

delere peccatum purgare et purgans
aliquando peccatum ut sic in lege peccatum
aperiretur et vinum ... / Sa-
cramentum ordinis fuit figuratum in
sanctificacione levitarum et ministrorum
tabernaculi / ... in levitico
/ et in ordinacione sacerdotum / Exodi
capitulo xxviii / Sacerdocium autem fuit
figuratum sacerdotium eciam in sacer-
docio melchisedech Genesis xiiii
/ Sacerdos enim ... non
est secundum ordinem aaron / sed
secundum ordinem melchisedech.
psalmus / Sacramentum autem matrimonii
nove legis fuit figuratum in
matrimonio quod fuit inter adam
et evam / unde ipse dixit propter hoc
homo relinquet patrem et matrem
Genesis ii. Adam enim non legitur
habuisse nisi uxorem unicam / sed
ipse dixit adherebit uxori sue
non uxoribus / figuratum eciam fuit
per matrimonium quod fuit inter ysaac
et rebeccam Genesis xxiiii / ysaac
enim ... fuit unius ... unice ...
... fuit ... abolla male-
dictus ... lamech
... bigamiam
Genesis iiii / Et talis debet esse
matrimonium ecclesie ... ut
dicit apostolus ephesios v. Sacramentum
hoc dico magnum in christo et eccle-
sia ... dico quod bigamia vel
octogamia sit ... matrimonio
... sacra-
menti / Sacramentum autem ...

... fuit figuratum ...
... veteris testamenti ...
... ungebantur reges ... sacerdotes
templum tabernaculum altare / Et ... eciam
... morti / ... quod
morti est ut sic ... adipiscantur
... gloriam / ut sic sacerdos offerat
deo ... ut
... altare ...
et altare ... deus
... laudetur et honoretur
... / Et ... hoc ungentem ...
... morti / Unge-
bantur enim antiquitus pugiles ...
... in morte aggrederentur bella
... cum hostes ...
... vehementer ...
... pugilem
... / Ungebantur
eciam antiquitus sponse ... ut
... / ... et uxor abra-
... et ...
... de
... et ...
... et ... castri ... amplexibus
... / Septem autem
dona ... figurata
fuerunt per ... capitulo ...
... alios ...
... fortitudo ...
/ Et ... [illegible]
... / ... sicut
... / figurantur autem
... filios ... / ... dona eius ...

vii dona spiritus sancti

vii virtutes

adoptatur hic in filium dei per fidem
ut sit dignus hereditate superna
¶ Septem autem virtutes figurantur per septem dies
quibus deus cuncta fecit opera et
postea quievit / per septem enim virtutes illu-
strantur anime et in vita quieta cer-
te que sunt bona opera per que venitur
ad requiem spiritualem in patria eterna
in futuro / figurantur etiam per septem dies
festivitatis legalis per quas enim
anima per illas imprimit et colit deum
et amare cepit / figurantur etiam
per illas septem mulieres de quibus ysa-
ias apprehendent septem mulieres virum
unum iste enim est vir unus ver-
rus unitate quem nisi quem iste septem
dona apprehendunt / Sunt etiam alia

vii dona spiritualia

septem dona spiritualia que multum valent
ad superandum hostes ad expugnandum
vicia / Primum contra vicia amor

I virtus

Christi et passionis que fuit figurata

virtus amoris

in baculo david / et quinque lapidi-
bus quos accepit de torrente
quibus occidit philisteum / Iste
ille baculus amor figurabat / quinque
lapides v plagas Christi [illegible] quas
[illegible] eius fronda sive considera-
tionis debet contra demonia [illegible]
et sic debellatur hostis / Secundum
est verbum et oratio matris Christi que
fuit figurata per iudith que holo-
fernem occidit iudith xiii

virtus marie

Et per hester que aman et hostes
populi israel occidi procuravit / Unde
in libro hester / Et per Iahel que

zizaram occidit Iudicum iiii / Et
bersabee matrem salomonis iii regum ii
[illegible] Ipsa enim est sicut sponsa
dei patris sicut hester assueri / Sunt
tamen vera mater veri salomonis
cui dicit filius suus illud verbum
mater sua quod dixit salomon / pete
mater mea neque enim fas est ut avertam
[illegible] faciem tuam / Unde
etiam quod david dicit in laude
sponse in libro cantica de gloriosa
matre domini spiritualiter exponitur
¶ Tertium est verbum et preces sanctorum
angelorum enim sanctorum sunt placata
deo / est enim vita unica sponsa
Christi cui dicit sponsus cantica
Unde multi fuerunt tamen [illegible]
[illegible] fuerunt enim tam
decora et electa tamen dulcis / Quar-
tum est [illegible] nomen [illegible]
[illegible] regnat scilicet [illegible]
que fuit figurata in [illegible] machabe-
is [illegible] victoriosi / Sunt
enim [illegible] et nove [illegible]
/ Sextum [illegible] que fuit figurata
[illegible] de quibus [illegible]
et in sede regis / Septimum [illegible]
que fuit figurata in abel [illegible]
[illegible] / [illegible]
[illegible] [illegible] xi / et in
[illegible] que fuerunt regis
david [illegible] / Quintum est
[illegible] et [illegible] [illegible]
[illegible] que fuit figurata
per moysen Iosue et david

illi cum orando quam maxime et vehementius operando prostravit hostes quos moyses orando prostravit amalech exodi xvii Sic et boni pastores ecclesie / orando operando docendo et largius qui uis [illegible] orando / hostes ecclesie superant et propriis subditis ad salutem opera prodesse

Sextum est dulce inspiramen quod dulcorat lignum mundi amaritudinem / animi [illegible] / et illuminat animum ut error aliquid [illegible] Adhuc figuratur per illud lignum quod dedit dominus moysi quod cum in aquas misisset facte sunt in dulcedinem Exodi xv. Item ad sextum figuratur per favum mellis quem gustavit ionathas et illuminati sunt oculi eius i regum xiiii / hic cum figuratur per angelum domini qui descendit in piscinam [illegible] in qua [illegible] refrigerant corporibus /

Septimum est dulce hominis consolamen / de hoc cum [illegible] sepe consolare et admonere [illegible] / vii opera [illegible] / vii matris gaudia / vii effusiones sanguinis xpi / vii verba [illegible] que sunt in cruce / vii offensas quibus offendimus deum per vii peccata mortalia / vii plagas novissimas de quibus apocalipsis xvi per quas intelliguntur vii infernales supplicia / vii dotes glorie quas merentur electi per vii opera misericordie / vii sacramenta admonens / figuratur per vii

lucernas preclaras candelabri / et vii dotes glorie per vii spicas plenas et formosas / omnes quas [illegible] per vii vaccas bonas et formosas [illegible] / et vii infernales supplicia per vii spicas vacuas et per [illegible] vacuas / de quibus omnibus genesis xli / per quas vii [illegible] [illegible] [illegible] varia peccata / [illegible] [illegible] et demonum fraudulentia / Item figuratur per vii consolationes [illegible] per vii clangores quos fecerunt filii israel circa urbem iericho post archam domini sicut dicitur iosue vi / Et sic xpus qui est archa [illegible] precedit [illegible] [illegible] sit quod semper ante [illegible] sui oculos / et sic vii clangores et predictas consolationes faciat / pellens vii clangores quos fecerunt filii israel / [illegible] [illegible] [illegible] Apocalipsis i [illegible] [illegible] quod dicit apostolus hebre ix [illegible] in veteri testamento fuerunt [illegible] [illegible] [illegible] ecclesie ut figura [illegible] veteris [illegible] [illegible] in [illegible] / Item figuratur eciam per illam urbem [illegible] quod dicit [illegible] [illegible] [illegible] ei ut [illegible] [illegible] [illegible] / [illegible] [illegible] [illegible] ecclesie quod considerans [illegible] illud apostoli quod dicit omnia in figura [illegible] / [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Circa [illegible] [illegible]

hic graui [illegible] petis

serendo [illegible] ut dictum est hic petitur corrigendi et emendi / Ad hoc multum valet petitio [illegible] puta sunt [illegible] in qua quibus prouocationibus [illegible] se committant [illegible] semper [illegible] / Ad cor[r]eptionem eciam

contra sylbe

syluae et in obedientia multum valet inclinationes adiuvari figura tam in tribus pellicati / Carnis eorum [illegible] et uxor sua meruerunt ipse [illegible] postereris per [illegible] gestorum [illegible] syluae [illegible] benedicti sunt / Ad hoc eciam multum valet [illegible] / Et ipsi [illegible] et ambrosii regina [illegible] misericordia sunt et [illegible] misericors [illegible] xviii / Ad hoc eciam multum valet plaga [illegible] [illegible] ipsi [illegible] et [illegible] regis [illegible] / Et eciam plaga [illegible] sunt [illegible] ipsi hic [illegible] adducit [illegible] xxx / Et [illegible] ille [illegible] siluae [illegible] hic [illegible] meruerit [illegible] ab igne / Ad correctionem medie

contra [illegible]

multum valet [illegible] cum qui [illegible] abel [illegible] in / Replicatio [illegible] sunt [illegible] et

aduo [illegible] xxvii sunt [illegible] / Tribulatio eciam [illegible] sunt filii iacob qui [illegible] ioseph [illegible] aduo [illegible] xxxvii [illegible] Ipsi hic tribulacionem [illegible] in egipto sub [illegible] ioseph [illegible] / [illegible] aut [illegible] qui [illegible] non [illegible] oculis [illegible] Ipsi hic [illegible] sunt in [illegible] / Ad hoc eciam multum valet [illegible] plaga [illegible] moysen / [illegible] xvi / [illegible] xvi / Ad hoc eciam valet [illegible] qui [illegible] ipsi hic sunt [illegible] / Ad [illegible] [illegible] valet [illegible] cum [illegible] / Maledictio eciam symeon et leui qui [illegible] Ipsi [illegible] / [illegible] iacob [illegible] maledicti [illegible] / Gabriel [illegible] et [illegible] qui [illegible] et [illegible] Ipsi [illegible] filii [illegible] sunt [illegible] et [illegible] in mare rubro / [illegible]

causa nabal david j R xxv generat
vir durus pessimus et malitiosus
propter quod dominus percussit cor eius et
mortuus est et in persona david na
bal et mortuus est | Ad auari-
ciam causa peccati auaricie occi-
sus achor qui accepit de anathemate
iericho regulam auream propter quod
aureum et argenteum ciclos propter
quod fuit lapidatus et tota substantia
eius igne combusta Josue vii | Occi-
sus est achab qui concupivit in-
juste vineam naboth propter quod et
ipsum interfecit cum dixit helias
in loco hoc in quo linxerunt canes
sanguinem naboth lambent sangui-
nem tuum iij R xxi | Occidit
causa giezi qui propter cupiditatem
suam et auariciam accepit aurum
[illegible] duo talenta argenti et
vestes mutatorias duplices propter
quod lepra naaman adhesit ei
iiij R v. quia voluit [illegible]
[illegible] | Occidit [illegible]
[illegible] qui voluit [illegible]
[illegible] in [illegible] fuit
[illegible] et [illegible]
[illegible] in [illegible]
| Ad concupiscentiam carnis occi-
dit dyna quia [illegible] regionis
[illegible] ut videret mulieres illius
terre fuit a sychem oppressa gen
xxxiiij | filii israel qui [illegible]
[illegible] moysen [illegible]
[illegible] xxxv. propter quod
[illegible] plurimi

fuit interfecti | David qui concu-
piscens [illegible] in solario domus sue deambularet
uidit bersabee et adulterium cum
ea commisit et [illegible] suum interfici
iussit ij R xi | [illegible]
[illegible] peccati [illegible] propter hoc [illegible]
[illegible] [illegible] et
[illegible] gen xxvij | Ad
concupiscentiam gule occidit
esau cum Jonathas loth [illegible]
[illegible] | filii israel | et [illegible]
[illegible] | propter gulam esau cum na
[illegible] in [illegible] gen in Esau
primogenitura vendidit gen xxv.
loth propter ebrietatem in incestum incidit
gen xix | Jonathas [illegible] offen-
dit et [illegible] propter hoc [illegible]
j R xiiij | Holofernes [illegible]
fuit interfectus judith xiij | Ad
concupiscentiam luxurie occidit
[illegible] diluvium gen vij | [illegible]
[illegible] gen xix
interfectio sychimitarum propter dynam
gen xxxiiij | Prostratio
filiorum israel in deserto qui fuerunt
fornicati cum madianitis et
[illegible] fuerunt [illegible] numeri xxv.
| destructio tribus benjamin quia
propter uxorem leuite quam abutendo
interfecerunt [illegible]
[illegible] judicum xix et xx | In-
terfectio amnon cui propter [illegible]
[illegible] absolon filius suus
[illegible] fuit [illegible]
ij R xiij [illegible] ei [illegible]
[illegible] ij R xiij | Interfectio amnon
propter thamar sororem suam ij R xiij

gula

luxurie

Infatuacio sampsonis Iudicum xvi
|Apostasia salomonis cum eo fuit
depravatum pluribus 3 Regum xi |Infec-
cio posteriorum qui comparati sunt
zambri dan xii ¶Ad communicandum
ydolatrie occurrit illud quod apostolus
monuit ad Cor. 4 dilectissimi fugite et
simile Exodi xxxii |ubi filii israel
fecerunt vitulum in oreb et ado-
raverunt sculptile coram quo man-
ducaverunt. Videntes fecerunt ludos
sicut illud sedit populus man-
ducare et bibere et surrexerunt ludere
.i. coram vitulo conflatili coreas duce-
rent ludere .i. nostri pueri adu-
lterare vitulum quem opere fusorio
factum erat |puer eorum dolore
fecerunt filii quidam ydolatrie postea
peccatores adorarunt |Vnde michel
aliud fecit ludere coram ydolo
ydola que fingerent sibi deliciis
sensari pueri adorare |Et pena
que fuit sequuta eos pessima pariter et illud
quod levite demandato moysi tres
pecati .i. ydolatrie miserrimum
xxiii millia hominum |Adhuc
quod fuerit quod quia omnia flagella et
captivitates populi israel fuerunt
propter ydolatriam ut docet et hic
asseritur propter ¶Ad comminandum
blasphemiam quod sequitur propter
hec lapidatur blasphemus levi-
tici xxiiii ¶Ad comminandum re-
hemencia publicorum hic puderent
illis qui licitis in publicis colligere
lucre unde luc. xv. thelonio

ad eius pauperes ¶Ad comminandum venie
in suspicione offensam mortis omni-
bus peccatoribus ore qui archam
tetigit ii Regum vi |Superbia ore
que loquuntur contra deum xvi
xvi ¶Ad comminandum cum ipsa
vos sacerdotes tantos hec malediccionem
eligerunt qui ut sit pro sua gravi
ipso |Agalodarum ubi eum qui fecit
ut aurum pro suo deo
pro Non eorum gravis deorum
salomonis qui expulit patres suos
de helij et rebellavit galaad cum
|ubi supra ¶Ad comminandum honorandi hoc
mistico illorum qui perhibere ochoziam
deorum |Regum iii |Et mistico solo
qui abner exercitu ministrum
3 Regum iii ¶Ad comminandum mortem hic
multi geniti sunt sepius sunt dati
¶Ad comminandum fuerunt hec lapidacionis
proprie 3 Regum xxi et achor
Iosue vii ¶Ad comminandum false
testimonium hic lapidatum proprie
mortis deum xiii ¶Ad memoriam
scriptum est hic ut Iezabel fecerunt deum
regem in lege |Et addere consumere in-
gressio verum sit pessimus mulier
et mortis eius mirum ydoli |ta-
men non fuit aliud consumere
veri figura ¶Ad comminandum autem
multorum peccatorum accidit de phari-
seis quorum superbia ingenti Exodi xiii
|Roboam filius quod regnum
israel sesso fuit in Regum xii |Ba-
nacherib filius eius sunt bruy

ydolatrie communia

|Non offeramus ydolatre
Exodi xxxiv

blasphemia

publici

et mediam percussit angelus domini
185 milia assiriorum iiij Re. xix / Na-
buchodonosor qui post sui multa
fuit quasi iumentum in bestiam Dan. iiij
/ Antiochus de quo Dan. viij [illegible]
[illegible] corpore [illegible]
[illegible] et [illegible]
blasphemus miserabili vite finit
est / Dicit [illegible] ignorantie
[illegible] maxime [illegible]
[illegible] et [illegible]
[illegible] ¶ Ad commissa aut
[illegible] pluribus occurrit helyas qui
[illegible] fuit negligens in correctione
filiorum [illegible] corruens mortuus
fuit multorum malorum [illegible]
i Re. iiij ¶ Ad commissa mala
predicta occurrit offerre [illegible]
qui negligentes predictis offerunt
Levit. x [illegible] ¶ Levit.
x occurrit nadab et abiu qui
obtulerunt ignem alienum et [illegible]
[illegible] deuorauit
[illegible] / [illegible]
alienum offerunt [illegible]
[illegible]
deuorauit ¶ Ad correctionem [illegible]
[illegible] occurrit [illegible]
[illegible] veteris testamenti / vt in persona
Noe / Gen. vj / Fidem et obedi-
entiam abraham Gen. xv / Rebe-
cca cum [illegible] Gen. xiij / [illegible]
[illegible] cum [illegible]
[illegible] Gen. xxvj / [illegible]
[illegible] Gen. xxv / Castitatem [illegible]
Gen. xxxix / humilitatem [illegible]
in [illegible] 114 / [illegible]
[illegible]

[illegible] in [illegible] / [illegible]
[illegible] / Abstinentiam [illegible]
[illegible] et daniel [illegible]
daniel / Zelum [illegible] qui [illegible]
[illegible] xxv / Et
mathatie qui [illegible]
[illegible] / [illegible]
[illegible] et [illegible]
[illegible] / [illegible]
[illegible]
[illegible] / [illegible]
[illegible] / Et helye qui [illegible]
[illegible] / [illegible]
et [illegible] et [illegible]
[illegible] vj et vij / Sic
[illegible] scripture
[illegible] ad
[illegible] / Dicit enim apostolus
[illegible] xi [illegible]
[illegible] scripture
[illegible]
[illegible] / [illegible]
scriptura [illegible]
[illegible] / [illegible]
[illegible]
[illegible]
[illegible]
[illegible] sic [illegible]
[illegible] et
[illegible] ut [illegible]
[illegible]
[illegible] et [illegible]
[illegible]
[illegible]
[illegible] ad [illegible]
[illegible]

Sedech

ia

Z

sic in eis sola esset diversitas illa signi
ficationis / quae ut ipse solvens subdit
sic apparet Non est voluntas nostra
credere sed inhaerentes dicimus quod hic quaestio
pendet si etiam eis sola esset sine
miraculis creditur quibus volunt
salvari aliis autem non salvari de
quibus nisi praedestinatio occulte quod
sed ipse alias indicavit et nunc in
in hiis quod habent et vitam in hiis
quod pendet sine dubitatione credimus
credunt Ad quartum quod merita apud differre
debent usque in finem mundi [illegible]
quod dicitur quod [illegible] servantur [illegible] in
[illegible] ut in [illegible] ut glossa dicit
sed ista merita et ista [illegible]
sed [illegible] quod [illegible] ista inhaerentia eius
Hic merita debent differri usque
in finem mundi [illegible] quod dicitur alibi
in [illegible] mundi [illegible] [illegible] [illegible]
Nono debent merita [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] usque
in finem mundi differri [illegible] sic [illegible]
in [illegible] [illegible] [illegible] non sunt [illegible]
merita apud mundi [illegible] non sunt
[illegible] quod merita differentur usque
in finem mundi quod [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
dicitur [illegible] [illegible] [illegible]
in [illegible] [illegible] quod [illegible] sit [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] quod [illegible] causa [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
aut merita [illegible] [illegible]
quod [illegible] [illegible] merita
[illegible] ad [illegible] [illegible] et
non [illegible] decernit quod apud [illegible]
[illegible] merita [illegible] fuisset

sed [illegible] [illegible] merita est [illegible]
[illegible] causa [illegible] [illegible] de
[illegible] [illegible] omnis [illegible] [illegible]
non debent meritoriis apud usque in
finem mundi differri [illegible] [illegible] ad
[illegible] [illegible] est [illegible] [illegible]
[illegible] [illegible] [illegible] mundi [illegible]
[illegible] [illegible] [illegible] ut [illegible] dicitur
in [illegible] [illegible] non [illegible] [illegible]
[illegible] est quod [illegible] [illegible]
[illegible] quod [illegible] cum [illegible]
[illegible] esse [illegible] [illegible] [illegible]
[illegible] quod [illegible] [illegible] [illegible]
[illegible] [illegible] dicitur [illegible] [illegible]
[illegible] [illegible] [illegible] est [illegible]
in [illegible] forma esset [illegible] [illegible]
dicitur [illegible] [illegible] adhuc [illegible]
[illegible] esset [illegible] [illegible] [illegible]
[illegible] [illegible] et quod [illegible] [illegible] [illegible]
non sic [illegible] [illegible] [illegible] qui
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] quod [illegible] [illegible]
[illegible] [illegible] [illegible] illos [illegible]
[illegible] esset [illegible] [illegible] [illegible] [illegible]
[illegible] usque in finem mundi [illegible]
[illegible] notitia et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] dicitur [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
merita [illegible] est [illegible]

Hic 62ª

Aug. dicit in li. viii. quod memoratum est propter [illegible] [illegible] [illegible] vigore et fine [illegible] quod predictum opinio sententiam ad [illegible] [illegible] [illegible] [illegible] [illegible] esse [illegible] [illegible] corpore non possit esse simul [illegible] et [illegible] [illegible] simul esse [illegible] [illegible] [illegible] [illegible] [illegible] et in li. ix. [illegible] a [illegible] dicit Aug. quod non [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in moribus optimis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] dicit xv. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Vel si ipsa vult [illegible] [illegible] [illegible] [illegible] ut nos [illegible] deo [illegible] [illegible] [illegible] li. v. [illegible] [illegible] ad [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] xpo [illegible] [illegible] mediator dei et hominum [illegible] [illegible] [illegible] esse [illegible] mediatorem [illegible] et quod hic sit [illegible] [illegible] dicit Aug. [illegible] [illegible] dei [illegible] [illegible] mediatores esse [illegible] et [illegible] demones quia deus est immortalis et [illegible] [illegible] [illegible] [illegible] [illegible] immortales demones [illegible] [illegible] [illegible] [illegible] mediatores [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] mediatorem [illegible] [illegible] [illegible] [illegible]

animal aereum/ dicit eum sic ysodorus li. viii. c. xv. Aliqui eciam medii mali sunt qui separant nos ab aliis bonis qui reconciliant nos/ et isti multi sunt medii separatores/ quia multi [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] malorum angelorum qui se opponunt [illegible] impedimentum/ [illegible] [illegible] ad [illegible] [illegible] [illegible] [illegible] [illegible] obstrepit [illegible] ne possit ad illum [illegible] [illegible] [illegible] Item boni angeli non possunt esse mediatores [illegible] sunt immortales [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] dicit [illegible] Aug. [illegible] immortales/ [illegible] et immortales [illegible] medii esse non possunt/ [illegible] [illegible] [illegible] [illegible] et immortales sunt [illegible] [illegible] [illegible] neque angeli boni neque angeli mali possunt esse mediatores/ [illegible] sit mediator qui [illegible] immortalis [illegible] [illegible] ut eo quod mortalis [illegible] [illegible] ad [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Unde dicit [illegible] [illegible] Convenientius est medius qui [illegible] [illegible] [illegible] [illegible] deus sit [illegible] [illegible] [illegible] ad [illegible] [illegible] [illegible] [illegible] mortales [illegible] [illegible] [illegible] nec [illegible] non sit mortalem [illegible] [illegible] [illegible] [illegible] mortalem

// [illegible]

mortalis quippe factus est non infirmata
vi — verbi divinitate sed carnis infirmitate suscepta.
Non autem permansit in ipsa carne mortalis
quam resuscitavit a mortuis quoniam
ipse est fructus mediationis eius ut
nec ipsi propter quos liberandos mediator
effectus est in perpetua vel carnis mor-
te remanerent. Proinde mediatorem
inter nos et deum et mortalitatem habere oportuit
transeuntem et beatitudinem permanentem, ut
per id quod transit congrueret morituris
et ad id quod permanet transferret ex mortuis
ipsius ... mediator ...
... et coaluit cum ... participare
... et mortalis fuit
beatus et immortalis ... in ...
... quippe ...
... in mortalis ... ut ad immor-
talem beatitudinem ... sunt ... qui per-
stet et ... ipsa miseria
... mortalis et
beatus ut mortalitate ... et ...
... in mortalis ...
... et ...
beatis ... per ...
... / ... mediator
homo mediator ... inter nos et deum
... sunt ... mortalis
et beatus ... mortalis et miser ...
... mortalis ... sunt
... quod ad ...
dicit Augustinus ... ab hoc me-
diatore ... quippe ...
mortalem ... beatum ... longe
... miseris ... mediator ...
... ad deum ad
illud non solum ... contra

beatificam / bonum / non est putandum quod in
aliis mediatoribus per quos arbi-
trantur nobis perveniendum esse ad deum
esse ... beatus et
beatificus deus factus particeps humanitatis
nostre compendium prebuit participande
divinitatis sue. Neque enim nos a
mortalitate et miseria liberans ad an-
gelos immortales beatosque ita
perducit ut eorum participatione
immortales et beati simus sed ad illam
trinitatem cuius participatione et ange-
li beati sunt ...
... mediator
... mediator ...
... ad ...
... ad ...
... ad nos ... ad deum ...
... mediator ... ad
... ad ...
... ad ...
mediator ... dicit
... mediator
... mediator inter deum et homines ...
... mediator ...
... ad ...
... mediator esse ... ad
... inter deum et homines ...
... ad ...
deus ... plenitudinem ...
... et ... in quibus
... ad ... mortalis et
... cum ...
... mediator ... ad ...
... / ...
... cum ...
... sunt ...
... ad

Ideo quando inferior factus ut mediator esset
infra angelos esse voluit, inferior dicitur supra
angelos mansit idem in inferioribus via
vite in superioribus vita ... Augustinus ...

[illegible] vel deus [illegible] quo
[illegible] sine communicabile [illegible]
[illegible] non sine mixtione communicabile
Christus autem [illegible] [illegible] [illegible]
[illegible] aliud [illegible] Item alius [illegible]
Christus mediator [illegible] [illegible] eo
quod eius [illegible] in natura [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] subsistit scilicet divina [illegible]
Nec mutatur divina [illegible] ut
[illegible] divina [illegible]
[illegible] / Christus [illegible]
ad [illegible] mediator [illegible]
[illegible] / quia [illegible]
[illegible] ad [illegible] / nec [illegible]
[illegible] ad [illegible] [illegible]
[illegible] aut [illegible]
[illegible] / [illegible] media
[illegible] / [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] Nec [illegible]
[illegible] / [illegible]
[illegible] ut [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] / [illegible]
[illegible] [illegible]
Sed quomodo mediator [illegible]
Augustinus [illegible] / [illegible]
mediator [illegible]
[illegible] mediator [illegible]
[illegible] [illegible] [illegible]
[illegible] media [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]

[illegible] sunt [illegible] ut [illegible]
deum et hominem / sicut et deus [illegible]
[illegible] hic mediator [illegible]
[illegible] [illegible] [illegible]
[illegible] mediator [illegible]
[illegible] pastor [illegible]
[illegible] [illegible]
[illegible] et sacerdos [illegible]
[illegible] [illegible] [illegible]
[illegible] / [illegible] est
[illegible] actus [illegible] / est
[illegible] actus [illegible]
[illegible] [illegible]
[illegible] et [illegible]
[illegible] actus [illegible] / illa [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] actus [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] / [illegible]
[illegible] actus [illegible] mediator [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] / [illegible] actus
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]

[illegible]

est sine melior affectus unde post
effusionem gratie consequuntur duo actus
primus ad disponendum gratie se submittere illam
et accedere affectum / secundus ad actum illu-
minationis melioris per quem intelligendum
sed dei dicitur sollicitus / [illegible] actus accu-
dendi affectum dicitur [illegible] / primum est
[illegible] [illegible] / et deinde di-
[illegible] [illegible] [illegible] illuminationis melioris
[illegible] affectus / sed post [illegible]
actus / et actus maior [illegible] [illegible]
[illegible] [illegible] [illegible] ad
hunc actum quod est nos [illegible]
[illegible] dicitur [illegible] [illegible] / sed [illegible]
[illegible] [illegible] nisi [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] nos [illegible] spiritualis doctrine et
[illegible] ad hunc actum dicitur [illegible] / [illegible]
[illegible] [illegible] ad [illegible] [illegible]
di [illegible] [illegible] [illegible] a
[illegible] [illegible] actualiter [illegible] addi[illegible]
[illegible] aliquis actus [illegible] [illegible]
[illegible] vel obligatio vel alius
actus [illegible] amicus [illegible] quod non
est aliud [illegible] amicus [illegible]
[illegible] / et sic [illegible] [illegible]
addi[illegible] [illegible] / deinde [illegible]
[illegible] [illegible] hunc actum [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] debent [illegible]
[illegible] [illegible] ad [illegible] [illegible]
[illegible] quod [illegible] non [illegible] [illegible]
[illegible] de actu [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
actus [illegible] quod [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] / [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] debent [illegible]
[illegible] [illegible] [illegible] [illegible]
aliter [illegible] [illegible] [illegible]
[illegible] [illegible] quod [illegible] [illegible] al-
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
actus [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] mor-
te moriendum / [illegible] [illegible]
[illegible] quod [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] ad
[illegible] [illegible] [illegible] [illegible]
quod [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] / [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] Sed [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] Et nota [illegible]
doctorem / [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible] Sed [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

Etiam [illegible] [illegible]
[illegible]

[illegible]

multe historie conscripserunt 3° de[illegible]
secunda [illegible] parent [illegible]
[illegible] priores [illegible] h. i. 4 thor
[illegible] / et [illegible]
[illegible] / [illegible]
[illegible] priores [illegible]
[illegible] nullus aliud
faciebat / [illegible]
[illegible]
[illegible] in labiis suis
[illegible] miracula [illegible]
[illegible] / [illegible]
[illegible]

[illegible]

dicit ibi [illegible] multitudo populi [illegible] non credi-
derunt Christum esse aut filium dei aut messi-
am in lege promissum [illegible] credebant
et confitebantur dicere [illegible] aliquem du-
bitabilem cum ipse esset ut habetur Io. vii
[illegible] possent dicere [illegible] principi-
bus ut eum non audirent [illegible]
dei. Secundo patet quia sic [illegible] esse-
[illegible] quod non [illegible]
per illud Job [illegible] Ambrosius [illegible]
[illegible] Et sic [illegible] illud
[illegible]
[illegible] / et illud Petri [illegible]
[illegible] principes [illegible] qui di-
[illegible]
Nam ita vehementer [illegible]
quod habetur ut [illegible] non
[illegible]
Et allegat illud Joh. xx. Nunc autem
[illegible] me [illegible]
sic Ambrosius [illegible]
principes [illegible]
in [illegible]
[illegible]
[illegible] testes / [illegible]
[illegible]
[illegible] et [illegible]
[illegible]
[illegible] Albertus [illegible]
[illegible] fuit [illegible] et [illegible]
[illegible]
[illegible] in divinis [illegible]
[illegible]
[illegible] ubi [illegible]
[illegible]
illi sunt in [illegible]
[illegible] sunt [illegible]
[illegible] / [illegible]
[illegible]
[illegible] unione [illegible]

[illegible]
[illegible] apud [illegible]
[illegible]
[illegible] et
[illegible] et [illegible]
[illegible]
[illegible] et [illegible]
[illegible]
[illegible]
[illegible] et [illegible]
[illegible]
[illegible] aut non
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] sunt [illegible]
et [illegible] non [illegible] esse
[illegible] Et [illegible]
[illegible]
[illegible] non [illegible]
[illegible]
[illegible]
[illegible]
[illegible] / [illegible]
[illegible] sunt [illegible]
[illegible] non potest [illegible]
potest [illegible] vel non [illegible]
[illegible] ut allegatur [illegible]
[illegible] isto motu vel illo
potest hic motu moveri ad
[illegible] vel non [illegible] non pote-
rit esse [illegible] motu [illegible]
[illegible] allegatur [illegible] voluntate [illegible]
[illegible] actus [illegible]
[illegible]
[illegible] / [illegible]
[illegible]
[illegible]
[illegible]
[illegible] et [illegible] sunt

Secundo [illegible] licet cum ille [illegible]
[illegible] [illegible] [illegible] premunt [illegible]
[illegible] [illegible] non [illegible] [illegible]
[illegible] [illegible] [illegible] / [illegible]
et sic [illegible] [illegible] non [illegible] [illegible]
[illegible] / et [illegible] [illegible]
omnes [illegible] [illegible] / [illegible]
[illegible] non [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] non erat
[illegible] [illegible] [illegible] / licet
cum [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] corporis [illegible] [illegible]
[illegible] [illegible] / quia ille [illegible] [illegible]
[illegible] [illegible] [illegible] licet
[illegible] non [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] / [illegible]
[illegible] [illegible] [illegible]
[illegible] corporis / et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] cum
[illegible] [illegible] [illegible] et
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
omnes [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] / [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] / [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] / [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] et sic [illegible]

[illegible] / [illegible] [illegible] [illegible] et
sic [illegible] [illegible] 3° [illegible]
[illegible] [illegible] et sic [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] / quia non [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] cum erat [illegible] [illegible] [illegible]
[illegible] [illegible] illi [illegible] [illegible]
[illegible] [illegible] 3° [illegible] [illegible]
cum [illegible] [illegible] [illegible] [illegible]
[illegible] ille [illegible] [illegible] [illegible]
[illegible] / et [illegible] [illegible] [illegible]
[illegible] [illegible] / [illegible] [illegible] [illegible]
[illegible] / [illegible] [illegible] [illegible]
[illegible] [illegible] / et [illegible]
[illegible] [illegible] / [illegible] [illegible]
[illegible] [illegible] omnes erat [illegible]
[illegible] licet [illegible] [illegible]
cum erat [illegible] [illegible] / [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] / [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] et sic [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] et sic cum [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] et
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] / [illegible] [illegible] [illegible]

perseverancia

dedit sapore suo quem prestolabant [illegible]
velut pulveris super aquas / et ergo di-
debit Ego redemptor advenerim ego
venerim ut omnes peccatores mundarem ut animas
suas restituerem paradyso [illegible]
[illegible] ne deme ut [illegible]
preceptum [illegible] 3o c. 4 ambulate
[illegible] / quem [illegible]
[illegible] in [illegible] ambu-
[illegible] / [illegible]
[illegible] Et
adhuc perseverancie [illegible] distulit pre-
[illegible] Amice [illegible]
[illegible] / quem ille flagellavit [illegible]
[illegible] et [illegible] / et [illegible]
mihi [illegible]
[illegible] in illa perseverancia mihi [illegible]
[illegible] et [illegible]
[illegible] audisse
[illegible] / [illegible]
[illegible] / [illegible] / [illegible]
redemptorem / perseverancie [illegible]
[illegible] perseverancie [illegible]
[illegible] / Et [illegible]
[illegible] quia [illegible]
[illegible]
[illegible] pylatus [illegible]
[illegible]
[illegible] alleluia [illegible]
[illegible] mortem / et [illegible]
[illegible]
[illegible] / Et [illegible]
[illegible]
[illegible] nichil [illegible]
[illegible] potuit Et [illegible]
[illegible] / volebat eum [illegible]
[illegible] in lege [illegible]
nullo modo [illegible] volebant
[illegible] Et [illegible]
[illegible] / Et hec non potuerunt [illegible]

quam miracula manifestabant
Et [illegible] Dicebant
[illegible] non audit [illegible]
[illegible] Et [illegible] si audit [illegible]
audit [illegible]
scripsit [illegible] voluerunt eum
[illegible] ad [illegible]
[illegible]
[illegible] in [illegible] non
potuerunt [illegible]
[illegible] Et [illegible]
[illegible]
[illegible] memoria
[illegible]
[illegible]
[illegible] / Et in [illegible] memorie
[illegible] / sed non potuerunt / quia [illegible]
[illegible] Et
[illegible]
[illegible] / sed [illegible]
[illegible] / quia [illegible]
voluerunt venire [illegible] Hec
[illegible] suscipere [illegible]
illud [illegible] in lege [illegible]
[illegible] quod [illegible]
[illegible] alibi [illegible]
[illegible]
[illegible] Hec autem
[illegible] in morte [illegible]
[illegible] modo [illegible]
[illegible] mortificati / aliqui
[illegible] / aliqui [illegible]
[illegible]
[illegible]
[illegible] / [illegible]
[illegible] voluerunt delere [illegible]
[illegible]
[illegible] et
[illegible]
[illegible]

[illegible] improbabiliter erat [illegible]
quod scriptura et [illegible] tamen fere
[illegible] / [illegible] de
timere fabula / quia magis [illegible]
[illegible] locus ubi habet nisi [illegible]
pene. Genesis 4 scriptum [illegible]
principaliter [illegible]
ali [illegible] Adam [illegible]
[illegible] post ad hec quod est
~~[illegible]~~ fecit [illegible]
fieri non [illegible] Deus [illegible]
[illegible] volebat in scriptura
[illegible] sunt Eua [illegible]
sit eis quod voluerunt [illegible]
li: [illegible] / [illegible] / xc quod [illegible]
suis peccatoribus fecit strenuissi-
mos fidei defensores. Cain
non solum [illegible] peccati sui sed
[illegible] sicut dicunt doctores
[illegible] per ipsum [illegible]
[illegible]
[illegible] potuit non
[illegible] / licet [illegible]
[illegible]
[illegible] Genesis [illegible]
[illegible] Abel non potuit [illegible]
[illegible] quia Abel [illegible]
[illegible] Enoch [illegible]
[illegible] nomen Dei. Et Enoch non
[illegible]
[illegible] Noe / quia
[illegible]
[illegible] / [illegible] Noe [illegible]
[illegible]
[illegible]
[illegible] fidei [illegible]
[illegible]
scriptura non [illegible] / Et [illegible]
[illegible]
[illegible]
[illegible] / [illegible]

[illegible] / [illegible]
[illegible] / [illegible]
[illegible] peccatores [illegible]
[illegible] potuerunt [illegible]
[illegible]
[illegible]
[illegible] / [illegible]
[illegible] et [illegible] peccatores
[illegible]
[illegible] etiam non potuerunt
[illegible] / [illegible]
[illegible]
[illegible] et [illegible]
[illegible] non potuit [illegible]
[illegible]
[illegible] Genesis scriptum
[illegible]
[illegible] / [illegible]
[illegible] / [illegible]
[illegible] / et [illegible]
[illegible] Et nota
[illegible]
[illegible]
[illegible] multiplicare [illegible] / [illegible]
[illegible] / [illegible] / [illegible]
[illegible]
[illegible] etiam non potuit [illegible]
dicit [illegible] potuit [illegible]
[illegible] / [illegible]
[illegible]
[illegible]
/ [illegible] / [illegible]
[illegible]
[illegible] et [illegible]
Et [illegible]
[illegible]
[illegible] / dicit [illegible] licet [illegible]
[illegible]
[illegible]
[illegible]

in p[re]l[i]a et exhib[er]e t[ri]buta militibus
ea q[ue] debentur regibus p[ro]p[ter] / Nota
de h[oc] calup[niator] [illegible] [illegible] aut Red-
dite Cesari q[ue] sunt Cesaris, Deo q[ue]
sunt Dei / Rome tributum dare p[ro]p[ter]
etiam ipsi p[ro]solvunt Nota p[ro] [illegible]
[illegible] regem q[ui] fuerit p[ro] [illegible] [illegible]
[illegible] aut [illegible] [illegible] [illegible]
arma [illegible] / regem vel [illegible] /
ut possitis p[ro] regno militare / sz aut-
[illegible] [illegible] [illegible] calupnia
[illegible] estote [illegible] [illegible] [illegible]
Rome [illegible] [illegible] [illegible] [illegible]
[illegible] depost eius [illegible] [illegible]
sublimioribus [illegible] [illegible] Reddi-
te omnibus debita / cui tributum tri-
butum / cui vectigal vectigal cui
timorem timorem / cui honorem ho-
norem / Nemini q[ui]cq[uam] debeatis nisi ut
invicem diligatis / Nota p[ro]p[ter] ut
[illegible] [illegible] [illegible] [illegible] et
[illegible] [illegible] [illegible] [illegible] [illegible]
q[ui] debitum n[on] [illegible] [illegible]
tributa regibus n[on] sunt obscura [illegible]
[illegible] regere [illegible] p[er]secuti sed [illegible]
[illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] mea / [illegible]
[illegible] [illegible] sibi sine [illegible]
et [illegible] [illegible] [illegible] [illegible]
de [illegible] [illegible] / [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
me [illegible] sibi [illegible] [illegible] [illegible]
[illegible] eius q[ui] [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] / [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] p[er]secutor martires [illegible] [illegible]
[illegible] n[on] eum [illegible] p[er]secuti sunt
[illegible] [illegible] Rome eum [illegible] [illegible]

adversus [illegible] [illegible] [illegible]
eos n[on] [illegible] [illegible] sed [illegible]
[illegible] [illegible] p[er]secutione / [illegible]
[illegible] martires [illegible] [illegible]
in [illegible] [illegible] p[ro]pter [illegible] v. [illegible]
[illegible] [illegible] martires [illegible]
[illegible] [illegible] [illegible] [illegible]
q[ui] [illegible] [illegible] p[ro]p[ter] [illegible]
in [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] / p[ro]p[ter] [illegible]
[illegible] / [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] et [illegible] [illegible]
[illegible] in [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] et
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] / [illegible]
ne tota [illegible] [illegible] [illegible]
[illegible] [illegible] ut [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible]
martires p[ro]p[ter] [illegible] [illegible] [illegible]
[illegible] [illegible] n[on] [illegible] [illegible]
[illegible] [illegible] / et [illegible]
in [illegible] / [illegible] ut [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] / q[ui]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] / post h[oc] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] / [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] / [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
dei [illegible] n[on] [illegible] [illegible] [illegible]
[illegible] / Et [illegible] [illegible] [illegible]
[illegible] [illegible] / [illegible] [illegible] [illegible]
[illegible] [illegible] / [illegible] [illegible] [illegible]
[illegible] [illegible] / [illegible] [illegible] [illegible]
[illegible] [illegible] / q[ui] [illegible] [illegible] [illegible]

tanta [illegible] fragilitas pati posse
Adverte [illegible]
[illegible] non [illegible] erat [illegible]
[illegible] solum [illegible] ut dicit Criso-
stomus [illegible] offitia
[illegible]
Et sic Ambrosius [illegible]
[illegible] preceptis [illegible]
[illegible] et [illegible]
[illegible] debet [illegible]
[illegible]
[illegible] Ergo quod ipse [illegible]
[illegible] et post
[illegible] Petrus [illegible]
[illegible]
[illegible]
[illegible] et [illegible] Et
[illegible]

timore mortis fidem negabant Dicit
[illegible]
Ergo patet quod [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] et tenet [illegible]
[illegible]
[illegible]
[illegible]
[illegible] et
[illegible]
Et ut [illegible] et [illegible]
[illegible]
[illegible] Ergo [illegible]
[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

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Tertio an perseveravit propter argumentum domini xvi [illegible] ar[istoteles] dicit eo[dem] ca[pitulo] xxx [illegible] [illegible] filius [illegible] [illegible] [illegible] veniente [illegible] eo, ubi dicitur [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] principes [illegible] [illegible] [illegible] filius [illegible] [illegible] [illegible] illud [illegible] [illegible] [illegible] dicit [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] filius dei [illegible] Joh[annis] xv [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] filius dei [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] filius dei [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] apostolus dixit [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] filius [illegible] [illegible] [illegible] [illegible] Joh[annis] xv. Si non [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] filius dei [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] Joh[annis] [illegible] [illegible] [illegible] filius dei [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible]

xvi [illegible] [illegible]

[illegible]

Quotquot autem receperunt eum dedit eis potestatem filios dei fieri hiis qui credunt in nomine eius

[illegible]

Sic propter hec videtur quod dei cum eius
sermonem bone videtur eius per inquo
et ad quod bene eius / quare plures ei eius
verbum magis benivolencia qui
natus est / et noluit mane vim
non timent hic videtur cum hec di
tres non fit augusta simul pro ...
dicit Et nomen dicit hoc pro ...
dicte hys qui receperunt eum ut sem
per debent esse illa cum pro
cum per ... replevit hys qui
credunt in nomine eius / et gloriam Na
cens e emanuel .i. nobiscum deus
Ille ergo credit in nomine eius qui credit
eum deum esse et hominem / et hec e
filius dei Joh. 4. Omnis qui credit
quoniam ipse est filius dei ex deo natus
est Et verbum caro factum est / dicit
dicit quod ut credat amplius
esse solucionem quid fuit promissio
Nam promissio facta fuit solum eius
.i. iudeis ... duo legis
... Sed solucio non fuit facta so
lum eius sed quicumque receperit eum
.i. hominibus in eum credentibus ... XV
dicit autem ... promissione ...
[illegible] / ad confirmandas promissiones patrum .i. pro
bandas factas ... .i. ... dam
... .i. iudeis et ad
... capitulo ... sed ipse dicit
Non sum missus nisi ad oves que per
ierunt domus israel / Christus minister fuit
iudeorum et hoc propter veritatem dei scilicet ad
confirmandas promissiones patrum .i. ut
veritas esset .i. se veracem eum
dixit in promissis et complevit
missa predicavit ... promissione
eum habere ... tunc ...

ad confirmandas

... omnis gentes / Et david ... 
... primo ... sedem ... 
dextere ... ... 
... deus non ... quibus
... gentibus ... 
... quibus nulla promissio facta
erat ... est ergo veritas dei ...
... cum credentes / venit ergo
... ... apostolus
sic ad ... angelorum ... ille
... angelis non ... nisi
... alius suscepit ... 
... ... fuit ... 
ille ... alius ... / unde apostolus
... gentes ... / quia non ...
... assumpsit Christus ... propter vite sed
... assumpsit ... ...
gentes honorare debemus deum semper
.i. ... cum ... non ... promissio
ut ... suscepit et ...
... ... 
... ... ... 
assumpte ... ... ... 
... ... .i. ... 
... ... / ... 
non ... ... ... dei
et nomen tuo ... .i. ... 
... nomini tuo letare te
... / Et ... dicit
letamini gentes ... assumpte ... ut
... ... ad ... .i.
ad ... ... 
Et ... david dicit laudate
omnes gentes deum .i. laudibus
omnibus ... deum ... scilicet ...
... magnificate eum ... 
... plebis sive gentibus ...
Et ... ipse ... ...

[illegible] est [illegible] sunt [illegible]
[illegible] datus est [illegible]
[illegible] arbor sunt [illegible]
[illegible]
[illegible]
[illegible] illa
[illegible] amente [illegible]
[illegible] et [illegible] et [illegible]
[illegible] / dicit [illegible]
[illegible] ut [illegible] dei [illegible]
[illegible]
[illegible]
[illegible] non [illegible]
[illegible]
[illegible]
[illegible]
[illegible] deus [illegible]
[illegible] ut [illegible] esset [illegible]
[illegible] ubi [illegible]
[illegible] est [illegible]
[illegible]
[illegible]
[illegible]
[illegible] et [illegible]
[illegible] vel [illegible]
[illegible] ut [illegible]
[illegible]
[illegible] vel [illegible]
[illegible]
[illegible]
[illegible] vel [illegible]
[illegible] vel [illegible]
[illegible] nulla [illegible]

[illegible] sicut [illegible]
[illegible]
[illegible] ut [illegible]
[illegible]
[illegible] et [illegible]
[illegible] et [illegible]
[illegible] ubi [illegible]
[illegible]
[illegible] et [illegible]
[illegible]
[illegible]
[illegible] Est [illegible]
filii dei [illegible] sunt [illegible]
filii dei [illegible]
[illegible] et [illegible]
[illegible] ut [illegible] filii
dei [illegible] filii [illegible]
[illegible] / dicit [illegible] filii
[illegible] dei [illegible]
[illegible] filii dei [illegible]
[illegible] sunt filii dei
[illegible]
[illegible] Non [illegible]
[illegible]
[illegible] filii dei [illegible]
[illegible] filii esse [illegible]
non [illegible] Non [illegible] ut
[illegible]
[illegible]
[illegible]
[illegible] filii [illegible]
dei [illegible]
[illegible]
[illegible]
[illegible] ille [illegible]
[illegible]

quod apostolus causa est et dicit [illegible]
[illegible] [illegible] et [illegible] divisa [illegible]
[illegible] appellatur [illegible] [illegible] non [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] / [illegible]
filius [illegible] non [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] eius [illegible] quod [illegible]
[illegible] [illegible] scriptura et [illegible] [illegible]
et [illegible] [illegible] [illegible] non [illegible] intelligentia
[illegible] infinite [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] eius [illegible] [illegible] [illegible]
[illegible] [illegible] i. [illegible] [illegible] [illegible]
non [illegible] non [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] Et Augustinus in
[illegible] [illegible] filii dei [illegible] [illegible] [illegible] filii
[illegible] [illegible] [illegible] Et [illegible] ut
adoptionem filiorum [illegible] [illegible]
i. [illegible] [illegible] [illegible] [illegible] filii dei
[illegible] [illegible] adoptionem filiorum i.
[illegible] [illegible] [illegible] [illegible] eius
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] adoptionem [illegible] eius adoptionem
[illegible] quod ille [illegible] dei filii [illegible]
[illegible] et [illegible] [illegible] [illegible]
[illegible] [illegible] ut non [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] non [illegible] [illegible] eius
primogenitus in filiis [illegible] / adop-
[illegible] [illegible] [illegible] et [illegible] [illegible]
[illegible] [illegible] dei [illegible] [illegible] eius [illegible]
[illegible] [illegible] filii dei [illegible]
ille [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible]
[illegible] eius [illegible] [illegible] [illegible] quod [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] genuit [illegible] eius [illegible] quod
non genuit [illegible] [illegible] ut [illegible]
[illegible] [illegible] [illegible] [illegible] adop[illegible]
[illegible] [illegible] [illegible] quod [illegible] [illegible]

[illegible] [illegible] [illegible] non [illegible]
[illegible] [illegible] [illegible] [illegible] et
[illegible] [illegible] genuit ut filii eius
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] filios dei [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
ut [illegible] [illegible] [illegible] [illegible]
in [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] Secundo assimilantur deo per
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible] [illegible] [illegible] dei
[illegible] [illegible] [illegible] [illegible] ut [illegible]
filii [illegible] [illegible] [illegible] assimilantur
deo [illegible] adoptionem [illegible] [illegible]
[illegible] [illegible] [illegible] / [illegible] [illegible] [illegible]
[illegible] [illegible] ei [illegible] / [illegible]
[illegible] [illegible] [illegible] in [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] filiorum [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] / [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] ut [illegible] [illegible] adop-
[illegible] [illegible] filiorum dei i. [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] filii dei sunt / [illegible] eius
[illegible] quod [illegible] [illegible] et in [illegible]
[illegible] [illegible] [illegible] non [illegible]
[illegible] et [illegible] eius [illegible]
[illegible] et in illa [illegible]
[illegible] [illegible] [illegible] [illegible]
et [illegible] [illegible] dei [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] et
[illegible] [illegible] [illegible] adoptionem
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] ut [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]

capiens potestatem fi(eri) filios dei qui
b(ene) adeptam potentiam vel gloriam [illegible]
eorum tunc nulla difficultate
[illegible] / i(d est) eis dedit dedit eis
potestatem etc. intelligitur quod qui hic
[illegible] sunt apud [illegible] et
[illegible] gloriam / Cui ut dicitur
ad Ro. viii [illegible] eterna
et [illegible] modo dicitur dedit eis
scilicet qui eum receperunt potestatem
i(d est) gratiam infusionem filios dei fieri
bene operando et gloriam [illegible]
S(ecundo) [illegible] intelligitur de gratia infusi-
one tunc dubitatur [illegible]
dedit eis potestatem etc. [illegible] non
[illegible] filii dei fieri eo
quod sit [illegible] gratiam hic
hic [illegible] quod dicitur dedit eis potestatem
etc. [illegible]
aut intelligitur [illegible]
[illegible] esse [illegible]
[illegible]
[illegible]
[illegible]
potestatem filios dei fieri sit [illegible]
dedit eis potestatem filios dei fieri
[illegible] filios dei esse [illegible]
[illegible] quod [illegible] [illegible]
[illegible]
[illegible] liberum arbitrium [illegible]
est [illegible] potestatem [illegible] ut [illegible]
vel non [illegible] dicitur dedit eis
potestatem etc. dedit [illegible] potestatem
[illegible] gratiam [illegible]
[illegible] / [illegible]
sit eum qui fecit liberum et [illegible]
[illegible] et [illegible]
[illegible] facta est ut dicitur i(n) f(ine)

et q(ui) [illegible] in medio [illegible]
ut dicitur [illegible] / dedit nobis potestatem filios
dei fieri [illegible] [illegible]
hic non sufficit eo quod liberum
arbitrium indiget ad hoc [illegible]
ad gratie [illegible] auxilio quod divi-
ne [illegible] / dedit
dicit potestatem [illegible] liberum arbitrium
homo ut [illegible] ad gratie [illegible]
[illegible] committere [illegible]
[illegible] ad [illegible]
ad [illegible] etc. et
[illegible]
[illegible] ad Ro. viii [illegible]
[illegible] adiuvante
[illegible] in
[illegible]
[illegible] eorum [illegible]
[illegible] filii dei [illegible] filii [illegible]
[illegible] vel [illegible]
[illegible] est eo [illegible]
[illegible]
filii dei [illegible] bonorum
et malorum [illegible] bonorum
[illegible] est [illegible]
[illegible] vel [illegible] eo [illegible]
[illegible]
[illegible] / [illegible]
est [illegible] filii dei
[illegible]
[illegible]
[illegible]
[illegible] / [illegible]
[illegible] potentes esse illos
magnificari [illegible] / vel
[illegible] ut sit filius magni-
ficetur i(d est) magnificabitur eterna re-
muneratione ut [illegible]

Quia vero propter gratiam licet homo
potestatem ostendendo se in divina filia-
cione / propter et aliud dicit dedit eis
id est eis recipientibus potestatem filios
dei fieri id est perfectam potestatem sunt
in divina filiacione conservari [illegible] ille
[illegible] qui natus est ex deo non peccat
sed generacio dei per [illegible] in filios
dei conservat eos Ergo dedit eis
potestatem filios dei fieri [illegible] fi-
endi / [illegible] [illegible] [illegible]
adeptam et hoc [illegible] [illegible] et
[illegible] [illegible] Similiter autem
conferunt [illegible] advenientes [illegible]
eos sibi hiis qui credunt [illegible] Et
hoc [illegible] [illegible] vel ut sic
[illegible] [illegible] sine [illegible]
[illegible] [illegible] Quia autem dicit [illegible]
quotquot autem receperunt eum ut eis
dicit quod recipere eum [illegible]
[illegible] adiungit / hiis qui credunt
in nomine eius [illegible] recipere
eum [illegible] [illegible] [illegible]
[illegible] in [illegible] [illegible] [illegible]
[illegible] in [illegible] [illegible] [illegible]
[illegible] ut ad [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] qui credunt in nomine
eius Ut de talibus non [illegible]
[illegible] in Christo [illegible]
[illegible] hoc modo multi [illegible]
[illegible] dicunt se [illegible] [illegible]
non sunt filii dei quia non vere cre-
dunt in nomine eius falsa [illegible]
[illegible] [illegible] / [illegible] [illegible]
[illegible] vel [illegible] [illegible] [illegible]
in [illegible] qui solent [illegible]

[illegible] non [illegible]

Et [illegible] autem [illegible] dicit
dedit eis id est recipientibus potestatem fi-
lios dei fieri [illegible] qui credunt
in nomine eius id est [illegible] [illegible]
sunt ut nichil [illegible] [illegible]
[illegible] [illegible] / Et [illegible] hac ipsi
[illegible] [illegible] [illegible] hiis
id est potestatem filios dei fieri qui credunt
in nomine eius id est potestatem [illegible] [illegible]
[illegible] qui [illegible] Ille enim qui
[illegible] [illegible] [illegible] [illegible] non ac-
[illegible] in nomine eius [illegible] non [illegible]
[illegible] Sed [illegible] [illegible]
[illegible] [illegible] ut [illegible] [illegible]
[illegible] [illegible] Nota quod [illegible]
[illegible] ab [illegible] [illegible] status
aut [illegible] aut etatis [illegible]
[illegible] [illegible] aut [illegible] sive
[illegible] sive [illegible] [illegible] liberi
[illegible] [illegible] [illegible] aut
[illegible] [illegible] omnes eum [illegible]
digni sunt honore [illegible] [illegible]
[illegible] Nota [illegible] quod non dicit
fecit eos filios dei [illegible]
[illegible] [illegible] [illegible] [illegible] multo
[illegible] [illegible] ut [illegible] filiorum
dei in [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] hac
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] quod [illegible] non dicit [illegible]
[illegible] [illegible] quod [illegible] [illegible]
et in [illegible] [illegible] [illegible] Non [illegible]
[illegible] dei [illegible] [illegible] / [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] filios

di agnatorum redemptionem carpit ... dedit quoad patriam filios dici ... i. hered. ... ... ¶ Dubitaret aliquis ... qui dedit eis ... filios dici ... ff. Aug. in ... posse ... natus est ... ... ... ... ... duplex est posse ... actum ... et hic de posse ... et aliud de posse ... et id de posse ... posse ... [illegible]

adoptatur ... filius ... dici ... [illegible] ... hereditate ... filius ... adoptatus ... hereditate ... ff. Cal. ... filius ... adoptionem filius ... ¶ Scaevola ... ... Unde sunt sive liberi sive ... sive ... sive ... sive senes omnes eodem honore digni sunt ... filii ... [illegible] ... Alius ... posse ... hereditate [illegible]

gratia assumpta veri filii dei / qui
sunt filii adoptivi ut dicitur Ro viii
et b[?] primus ad Ro i dicit qui praedestinatus
dei [illegible] confessio [illegible]
[illegible]

[illegible]

ta obtinebimus [illegible] quod [illegible]
deo in illa ubi [illegible] deo [illegible]
[illegible] dicitur fides [illegible]
Et quod notat [illegible] fides
[illegible]

[illegible]

Aliquo ut dicitur [illegible] libertas [illegible]
[illegible] quia in libertate possunt [illegible]
[illegible] adultos sunt filios dei, qui
ad [illegible] sanctificati [illegible]. Et adoptio-
nis gratiam [illegible] valet [illegible]
[illegible] Cum autem te [illegible] te
[illegible] te [illegible]
[illegible] eius proditorem filius dei [illegible]
Et ille proditor licet fuit abhomi-
natus [illegible] deus recipit hominem
[illegible] potuerunt si
voluisset [illegible] filii dei [illegible]
[illegible] post mortem christi [illegible]
dicta fuit [illegible] in morte christi ut
sunt omnes filii dei [illegible]
mortem suam [illegible]
filiorum dei. [illegible] nata [illegible]
[illegible] filiorum [illegible]
dei magne benivolentie. Unde augus-
tinus. Omnia magna dei beneficia
magna dei [illegible]
[illegible] non timuit
[illegible] heredes [illegible] heredi-
tas non fit angustior si multi
eam possideant. Sed quia
[illegible]
[illegible] est ipse filius dei
heredem dei [illegible] heredem [illegible]
[illegible] quod est heredi-
tas [illegible] Postula a me
[illegible] gentes hereditatem [illegible] Nos sunt
heredes [illegible] possidet [illegible]
[illegible] heredes [illegible] et
[illegible] ut [illegible]
[illegible]
[illegible] filii dei dicitur
[illegible]

[illegible] Ad [illegible]
[illegible] dilectionem
[illegible] filii [illegible]
[illegible] filii [illegible]
[illegible] de veteri [illegible]
[illegible] Et [illegible] filii [illegible]
[illegible] filii [illegible]
[illegible]
[illegible]
[illegible] Omnes [illegible]
filii [illegible] dici [illegible] filii [illegible]
[illegible] filii dei [illegible]
est [illegible] deum [illegible]
[illegible]
[illegible] Et [illegible]
[illegible]
[illegible] aliud [illegible]
[illegible] aliud [illegible] aliud
[illegible]
[illegible]
[illegible] petri [illegible] paulo [illegible]
[illegible]
[illegible] et [illegible]
[illegible]
[illegible]
[illegible] est filius [illegible]
[illegible]
[illegible]
[illegible] et fit de
[illegible] filius [illegible]
[illegible]
[illegible]
[illegible] filius [illegible]

p[er] sup[er] ad Ro[manos] gl[os]a sup[er] i[ll]o q[uod] p[ro]mi-
serat p[er] p[ro]ph[et]as suos in scripturis s[an]c[t]is
de filio suo q[ui] fact[us] e[st] ei ex se[mine] da[vi]d
[secundum carnem] / Nimis enim [illegible]
[illegible] / Admirac[i]o[n]e [illegible]
addit in scripturis s[an]c[t]is q[uia] no[n] modo
[illegible] s[ed] eam in scripturis
no[n] tradit oblivioni / Et [illegible]
de p[ro]missio[n]e [illegible] addit s[an]c[t]is [illegible]
[illegible] / [illegible] q[ui] [illegible]
[illegible] de [illegible] filii
dei [illegible] / [illegible] de filio dei [illegible]
n[on] appellat[ur] s[ed] adoptiuus / q[ui]
f[a]c[tu]s e[st] ei i[d est] d[e]o [illegible] i[d est] ad hono-
re[m] eius / f[a]c[tu]s [illegible] carne[m] n[on]
[illegible] / Vnde Aug[ustinus] hic dicit ne pu-
tet[ur] homo [illegible] / [illegible]
[illegible] carne[m] [illegible] alt[er]u[m] [illegible]
[illegible] est [illegible] s[ecundu]m [illegible]
[illegible] q[ui] erat [illegible] s[ecundu]m [illegible] / i[d est]
[illegible] q[ui]a [illegible] / [illegible]
[illegible] / [illegible]
[illegible] / [illegible]
[illegible] filius [illegible]
[illegible] s[ecundu]m carne[m] [illegible] i[d est] de
[illegible] / [illegible]
[illegible]
[illegible] / [illegible]
[illegible] / [illegible]
[illegible]
[illegible]
[illegible] / [illegible]
[illegible] / [illegible]
[illegible]
[illegible]
[illegible] / [illegible]
[illegible]

[illegible] s[cilicet] [illegible] q[ui] [illegible]
[illegible] ad it
[illegible] ad [illegible] ad
[illegible] / [illegible]
[illegible] / [illegible]
[illegible] ut [illegible]
[illegible] et
[illegible] / [illegible]
[illegible]
[illegible]
[illegible]
[illegible] angelicis et actuali-
et [illegible]
[illegible] fuit
[illegible] / [illegible]
[illegible]
[illegible]
[illegible]
[illegible] / Et [illegible]
[illegible]
[illegible] nota q[uod] [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
est [illegible] i[d est] [illegible]
/ [illegible]
[illegible]
[illegible] / [illegible]
[illegible]
[illegible]
[illegible] / [illegible]
[illegible] / [illegible]
[illegible]
[illegible]
[illegible]
[illegible]

ff qui ceciderunt in mente eius ipse
dem fortium glo(sa) [illegible] B.
dicitur scilicet quia dat [illegible] sic filii
di.

Quintum verbum salutis [illegible] quod
ipse sermo [illegible] ipsum sine
[illegible] Notandum ... quod [illegible]
tibi in scripturis quod ipsos inveni
coherent primo et mater [illegible] sine
sapientia / et opere [illegible] [illegible]
[illegible] celi terre [illegible]
Non enim in [illegible] [illegible]
[illegible] ut [illegible] ad [illegible]
ato quod [illegible] / [illegible] deliberavit / et
[illegible] [illegible] [illegible] sine
[illegible] [illegible] posset [illegible]
[illegible] [illegible] / [illegible] [illegible]
[illegible] [illegible] [illegible] / videt
[illegible] [illegible] [illegible] [illegible] grossa
[illegible] / [illegible] [illegible] [illegible] iste
[illegible] est quod postea [illegible]
apponit / et ita non [illegible]
[illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] sapiens
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] non [illegible]
illud [illegible] sed [illegible]
[illegible] [illegible] quod [illegible] posset
[illegible] [illegible] [illegible] [illegible]
[illegible] in [illegible] [illegible]
[illegible] et [illegible] [illegible]
non [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] quod [illegible] [illegible]

sunt grossa et [illegible] / quod [illegible]
[illegible] non [illegible] sed [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] / [illegible] [illegible] in [illegible]
[illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] / [illegible] [illegible]
[illegible] [illegible] non [illegible] [illegible]
[illegible] / [illegible] [illegible] [illegible] / Et
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] / [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] / ut [illegible] [illegible]
et [illegible] [illegible] glosis [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible] [illegible]
[illegible] Et [illegible] sunt [illegible]
[illegible] / [illegible] [illegible] [illegible]
[illegible] petrus Et [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] non [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] / [illegible]
petrus quod [illegible] / [illegible] Et
~~[illegible] hic tria tabernacula~~ [illegible] / [illegible]
[illegible] / [illegible] [illegible] moysi [illegible]
[illegible] [illegible] [illegible] / [illegible]
hic tria tabernacula / Non
[illegible] [illegible] / [illegible] [illegible]
[illegible] est [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible] petri [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] / ~~[illegible]~~ [illegible]
vacat.

et dissimulat penitere peccati / pa-
ret igitur deus cum nos volens ali-
quem punire sed omnes ad penitentiam expe-
ctat quando dissimulat cum peccata ho-
minum propter penitentiam [illegible] Dicimus et si
petitus [illegible] sustineamus [illegible]
[illegible] nobis eveniunt [illegible]
[illegible] et [illegible]
[illegible] non [illegible]
[illegible] nos [illegible]
[illegible]
[illegible] / et [illegible] est [illegible] non
[illegible] nos [illegible]
[illegible]
ut possimus sustinere [illegible] post [illegible]
[illegible] et post [illegible]
[illegible]
[illegible]
[illegible]
[illegible] Et [illegible] deo quod [illegible]
mala [illegible] nobis [illegible]
eveniunt [illegible] ergo [illegible]
[illegible]
[illegible] / et non est [illegible]
[illegible] eveniunt [illegible]
[illegible]
[illegible]
[illegible] quos
[illegible]
[illegible] Et [illegible]
[illegible] et [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] et [illegible]
[illegible] et [illegible]

[illegible] ecclesie [illegible]
[illegible]
[illegible]
[illegible] est [illegible]
et [illegible]
[illegible] et [illegible]
[illegible] ad [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] est [illegible]
[illegible] et [illegible]
[illegible]
[illegible]
[illegible]
[illegible] / adveniat [illegible]
ergo [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] Et
[illegible]
[illegible]
[illegible] Et [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] est [illegible]
[illegible]
[illegible]
[illegible]
[illegible]

respectu nisi soli deo / et salus
sua quod nisi gracia spectus
meus [illegible] salus honor virtus et
gloria attribuitur soli deo modo se-
det super tronum regno apoc.
vii. Et quodam modo deus salvat
homines / et in quodam operibus
alio et oppositas / Primo sicut
salvat deus sine liberat homines
a periculo / quod quod petit sunt homi-
nes in eadem navi ac de capo
nes maris et umbre Canis
[illegible] salvare homines in
tenebrosa [illegible]
periculis [illegible]
[illegible]
[illegible] Se-
deus [illegible] peticionis
accedit [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] Ex quo patet
[illegible]
[illegible] salutis et

est ratio / quia non est homo vir a tempore
/ ipse enim homo meruit inpetrare
non est temporis parte ut depcte capitis
secundum deum est digne gressus Et ad [illegible]
bendo per [illegible] ad [illegible]
vsus // [illegible] / Primo agrum deus
[illegible] et [illegible] fuerit [illegible]
[illegible] et [illegible]
[illegible] semen et [illegible]
[illegible] xv. [illegible]
salvari [illegible] Secundo et [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] Et nota [illegible]
[illegible]
[illegible]
[illegible] Et ad hoc
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] Et [illegible]
[illegible]
[illegible] Et notandum
[illegible]
[illegible]
[illegible] Et aliud
[illegible] Secundo salvat deus ab
[illegible]

// in [illegible]

invisibilium sed visibilium / horos
enim sunt qui repellit ipsius dei gratia
sed autem ita corporis ab eo [illegible] vi
ad repugnandum venit cos [illegible]
defendere [illegible] sed deus [illegible]
[illegible] / saltem quod pro de [illegible]
[illegible] repugnando et gratia divina
[illegible] angelus [illegible]
[illegible] eos demum [illegible] ut
[illegible] fecit [illegible] Ex quo sequitur
quod non est [illegible] postulare divini
angeli nisi [illegible] eis [illegible] fecit quod
[illegible] et [illegible] gratia repellimus
si non repugnaret [illegible] infideli
[illegible] sapit [illegible] de angelis
Sed hic [illegible] deus nos esse
[illegible] repugnare [illegible]
[illegible] sine angelis [illegible]
et si hic [illegible] de [illegible]
[illegible] / [illegible]
[illegible] repugnando
[illegible] alterius
[illegible] quod [illegible]
eis hostes angelus [illegible]
[illegible] postulare [illegible] de angelis
[illegible] fecit [illegible] Et pro
[illegible] postulare gratiam medicina
[illegible] / qui eis [illegible] amedi
[illegible] [illegible] sine medicina
[illegible] [illegible] pro [illegible]
[illegible] qui medici [illegible]
[illegible] Sed deus [illegible] divina medi
[illegible] divinam [illegible]
[illegible] eis [illegible] angelus [illegible]
in [illegible] qui eis medicina [illegible]
[illegible] [illegible]
[illegible] in [illegible]
[illegible] Tunc [illegible]

[illegible] non [illegible] quia [illegible]
[illegible] habuerunt disciplina et
[illegible] non [illegible] Et ex
[illegible] deus [illegible]
in [illegible] humane assumptione
Tunc eis [illegible] medicus
[illegible] / [illegible] medico [illegible]
sed et / tunc [illegible]
[illegible] affligeret [illegible]
[illegible] dicebat [illegible]
[illegible] et [illegible]
[illegible] Unde et deus
[illegible] de [illegible]
[illegible] Tunc eis
[illegible] medici [illegible]
[illegible] et [illegible]
[illegible] / ad [illegible]
[illegible] [illegible]
[illegible] Ex quo
[illegible] dependebat
[illegible] sine [illegible]
[illegible] et illum qui erat in an
[illegible] et [illegible] qui erat
in nova lege et si [illegible]
[illegible] / et [illegible]
nova lege [illegible]
[illegible]
[illegible] in lege
[illegible]
[illegible] eis erat [illegible]
[illegible] divinis [illegible]
[illegible] deus [illegible]
[illegible] eis [illegible]
[illegible]
[illegible] / [illegible]
[illegible]
[illegible] [illegible] ardor erat
[illegible]
[illegible] quod [illegible]

dum erat in spe suspirans ingemiscendo
dicebat / putas videbo / putas videbi-
bo putas me hic invenient illa
[illegible] / putas quando in scripturis
videbo oculis meis / Et quando [illegible]
[illegible] suspirabat propter [illegible]
[illegible] usque quo [illegible] fuerant tam
[illegible] quo [illegible]
[illegible] evadam [illegible]
[illegible] Aliquando suspirabat propter
tedio dilatione promissionis [illegible]
[illegible] mandata [illegible]
[illegible] / [illegible]
[illegible]
[illegible] desiderio amor
[illegible] Aliquando suspira-
bat quia ab [illegible]
[illegible]
[illegible]
[illegible] putas me [illegible]
[illegible] Aliquando suspirabat quia
[illegible] valde speciosa forma
[illegible] et audiendo voce
sua [illegible] Unde in
[illegible]
[illegible] valde [illegible]
[illegible]
[illegible]
in [illegible]
[illegible] non est [illegible]
[illegible]
[illegible]
[illegible] cum magno de-
siderio suspirans [illegible] Et sic [illegible]
[illegible]
[illegible]

quam mandata tua dilexi / [illegible]
[illegible] quod ille [illegible] di-
lexisset mandata [illegible] qui
est [illegible] liberasset [illegible]
[illegible] mandata dei diligere
potuerit [illegible]
[illegible] dei quia mandata eius dilexerunt
[illegible] erant dilexisse
mandata [illegible]
[illegible] diligentibus [illegible] diligentes
Ubi [illegible] quod ille [illegible]
dilexerit divina mandata / et quod
dilexerit [illegible]
[illegible]
[illegible]
[illegible]
[illegible] Et [illegible]
[illegible]
[illegible]
[illegible] quod ab [illegible]
[illegible] ille
[illegible] divina mandata [illegible]
[illegible] sub lege timentes [illegible]
[illegible] diligentibus et
timentibus [illegible] diligentes Et sub-
[illegible]
[illegible]
[illegible]
[illegible] mandata dei diligentes [illegible]
[illegible] vita mea [illegible]
et [illegible] cum [illegible]
[illegible] divina legi-
[illegible]
[illegible]
[illegible] fuit [illegible]
in hoc vite Et [illegible]
[illegible]

tunc dixit .i. [illegible] finalem quod
daturus est in adventu suo hec est
in die iudicii [illegible] cum venit re
dimere [illegible] adventu / [illegible] vel
nunc [illegible] si non sine [illegible] ad
[illegible] et mandata non delig[illegible] .i. [illegible]
deligendo [illegible] Nunc dixit [illegible] manda
[illegible] qui diligit [illegible] mandata
[illegible] c. xix Si vis ad vitam
ingredi serva mandata Et [illegible]
[illegible] [illegible] [illegible]
[illegible] sine [illegible] [illegible] vitas
[illegible] [illegible] [illegible] [illegible] Et [illegible]
[illegible] [illegible] [illegible] ubi dixit omnibus
[illegible] [illegible] dicit et vos
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] quod ad [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
est spes [illegible] [illegible] [illegible] [illegible]
est [illegible] [illegible] sine
[illegible] [illegible] [illegible] spes [illegible]
[illegible] [illegible] [illegible] fides et
[illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] in illo [illegible] [illegible]
est [illegible] [illegible] [illegible] in loco
[illegible] sine [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] in [illegible] [illegible] [illegible]
[illegible] in [illegible] / [illegible] [illegible] in [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
illa vita [illegible] [illegible] [illegible]
Et [illegible] [illegible] [illegible] [illegible] [illegible] non
dimiserit Nam [illegible]
[illegible] [illegible] spes [illegible] [illegible]
[illegible] [illegible] [illegible] / [illegible]
[illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] et [illegible]
[illegible] et [illegible] [illegible] [illegible]
et non [illegible] ad [illegible]
/ [illegible] [illegible] [illegible] [illegible]
[illegible] illud [illegible] [illegible] [illegible]
[illegible] quia amore [illegible] et
[illegible] / [illegible] [illegible]
[illegible] cum [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] / [illegible] in [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] / [illegible] [illegible] vita [illegible]
[illegible] / [illegible] [illegible] [illegible]
[illegible] [illegible] / [illegible] [illegible]
[illegible] [illegible] [illegible] sine
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] Et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] fides
[illegible] [illegible] [illegible] [illegible] est
[illegible] [illegible] [illegible] ad
[illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] / Et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] fides [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] sibi [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] non [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] / [illegible] [illegible]
illud [illegible] non diligit [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]

has bis videtis mundi videtur
s. fidem spem et caritatem ho
ss trinitati que hijs tribus hec attendimus
/ quia fides non fallit / spes non
confundit / et caritas dignum efficit
hominem ut ipso dicit hoc trinitas
hoc trinum dictum et credit in
sibi deum ... attendit se de apposi
tatem in ... de ... non
vadit / non plane ... credit
et attendit / ... frui
formidare deum ... et
... et fidelis redditur
Sequitur secundo ...
appetitus ... multa
... magis
... plus ...
... deum sed quo ...
... de ...
... sponsus quo ...
... ipso ... hoc
... eum deum sed ...
... forme ... novo
... 2o ... novis so
... 3o ... instrumentis
... 4o ... sollempnibus
... 5o dona ... ho
... de ...
et in ... se ...
... sponse ... ...
... sua ...
... ipsi ...
... me ... ...
et ... me ...
me et ... sponsam ...
... me ... quia ...
... sponsi et sponsa

regio ... et so
... essencie ...
... quia ...
... adimpletis non ... ipse
... nomine ... ... //
est ... in vocem ...
... et ... si
... ...
... et ...
... ipsius ... Sequitur
... ipso ... ubi dicitur
in tympano et choro in cordis et
organo Tympanum ...
... choro ...
... //a Organum
... ...
// ... ...
... // Sollempnitas
... ...
... adjunctis ...
... ...
Dona que ... ...
... in ...
... ...
... ...
... in ...
... ...
... ...
... ...
... Sequitur
... ... ...
... ... ...
... ... ...
... Sequitur
... ...
... ...
... et ... sub
... et ... ...
... ...

dicit alibi/ adventus dei debet esse
continuus/ pulsatio desiderata et
apertio festinata/ veniet enim dominus
dupliciter/ primo per bonam inspirationem et sic
pulsat ut inspiratio [illegible] Secundo
veniet in infirmitate [illegible] in [illegible] et
pulsat per signa vicinae mortis et
semper dominus apprehendi sine [illegible]
augmentatio sine [illegible] venit adhuc
[illegible] Opus quod est mihi
[illegible] tempore ad [illegible]
dum multitudine/ [illegible] magna
dum [illegible]/ tempore [illegible] vi
gilie [illegible]/ vigilans [illegible]
semper [illegible] dimissis
occupat [illegible]/ [illegible] sed
et multa [illegible] oppositione
[illegible] Christi [illegible] [illegible]
[illegible] [illegible] Amo
enim [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] sub [illegible]
[illegible] spes [illegible] [illegible]
[illegible] assistencia sic quod de nulla
assistencia dubitat in [illegible]
[illegible] periculo seu temptacione no
[illegible] deus suos [illegible] de tep
tacione/ [illegible] [illegible] [illegible]
[illegible] vires [illegible]/ [illegible] oculus
videt/ nec auris audivit/ nec in cor
hominis ascendit [illegible] [illegible] dilige
[illegible]/ [illegible] [illegible] [illegible]
assistencia ita assistit quod [illegible]
[illegible] [illegible] apostolus dicit Spes
non confundit/ Amo enim [illegible]
[illegible] dominus et dilectus est/ et [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] est [illegible] [illegible] veritatis unde
illud [illegible] [illegible] sum in tribulacione

[illegible] [illegible] et [illegible] [illegible]
[illegible] dicit [illegible] [illegible]
omnem [illegible] [illegible] [illegible] ut
veniret/ [illegible] veniret [illegible]
dicebam/ et ideo [illegible] petebam
[illegible]/ [illegible] pulsabam
[illegible]/ dicit enim [illegible]
[illegible] [illegible] [illegible] [illegible]
videmus [illegible] [illegible] [illegible]
et sepe pulsare et crebro ad
fenestras [illegible]/ videre [illegible]
[illegible] est enim [illegible] sicut stat
et stat ad [illegible] sine [illegible]
[illegible] [illegible] [illegible] stat [illegible] si pul
sat/ desiderio [illegible] [illegible]
[illegible] [illegible] [illegible] si [illegible] se
[illegible] fenestras augmentatio fi
[illegible] [illegible]/ [illegible] [illegible]
[illegible] [illegible] [illegible]/ [illegible]
[illegible] [illegible] [illegible] Spes enim
est [illegible] [illegible] [illegible] [illegible] non
[illegible] dicit apostolus [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] esse [illegible] [illegible] est
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible] non
[illegible] et hoc apostolus [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible]/ et [illegible] [illegible] apostolus
[illegible] [illegible] non [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] enim [illegible] [illegible] [illegible]
[illegible] in tribulacione [illegible] Et
[illegible] spes [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] sic [illegible]
[illegible] [illegible] [illegible] [illegible]

parum molidet tribulacio / et [illegible] delicie / [illegible] autem non [illegible] [illegible] magis in[illegible] et afflictionem et [illegible] [illegible] [illegible] [illegible] [illegible] pacis [illegible] [illegible] qui [illegible] [illegible] [illegible] [illegible] dixit se dimitti in pace et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in hoc [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] desiderium affligit [illegible] [illegible] [illegible] [illegible] [illegible] que [illegible] affligit animam et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] et subdit [illegible] [illegible] et nos [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] diligunt [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] diligunt [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] diligit [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] est et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] diligit me [illegible]

Qo

Credit(ur) ex quo eadem fides erat patrum
antiquorum. Nam fides de christo professi sunt ipsi
[illegible] sed perfect(ior) cognitio [illegible]
quam obtinent. Nam eadem fides sit vi(de)l(ice)t
que est [illegible] non erat [illegible] fide
[illegible] ergo non perfect(ior) fides
[illegible] cognitio vi(de)l(ice)t [illegible]
[illegible] ad [illegible]
post [illegible] non erat [illegible]
[illegible] fidei [illegible] subtilius
sit fides [illegible] vi(de)l(ice)t [illegible]
et [illegible] assentit [illegible]
[illegible] affirmare aut [illegible]
aut non [illegible] amplius assentire [illegible]
[illegible] ergo [illegible] am-
plius [illegible] ergo nec [illegible]
[illegible] dicit Aug(ustinus) [illegible] fidei
mediatoris [illegible] salvat [illegible]
[illegible] magnos pusillos
et magnos. Ergo et [illegible]
[illegible] eadem fide mediatoris. Ergo [illegible]
de [illegible] dum [illegible]
[illegible] creator [illegible] ad
[illegible] aut alia [illegible] re-
[illegible] ergo [illegible] fidei [illegible] sunt
[illegible] Cum ergo in
[illegible] Abraham [illegible]
[illegible] et in [illegible]
[illegible] Gregorius [illegible]
de Moyse. Ergo Moyses amplius
[illegible] qui [illegible]
[illegible] sapientes [illegible]
[illegible] dicit [illegible] ergo [illegible]
[illegible] cognitionem [illegible]
[illegible] quam [illegible] ipsi
[illegible] Petrus [illegible]
illud [illegible] sicut Jacob in

Effundam de spiritu meo super omnem [illegible]
[illegible] filii vestri et filie vestre. Ergo eo
plenior fuit cognitio vi(de)l(ice)t prima
post effusionem [illegible]
[illegible] Item Greg(orius) super [illegible]
[illegible] patrum [illegible]
[illegible] viciniores ad-
ventui salvatoris [illegible] tanto
sacramenta salutis perceperunt. De
hoc enim [illegible]
multi [illegible] et [illegible]
illud [illegible] vos [illegible]
Et Jo(hannis) xv: Omnia quecumque audi-
vi a patre meo nota feci vobis.
Ex hijs elicit(ur) quod per successionem
temporum crevit cognitio vi(de)l(ice)t [illegible]
fidei [illegible] Et quo-
[illegible]
[illegible] quam [illegible]
[illegible] fuit [illegible] quam
[illegible] Ydeo
[illegible] Noe qui [illegible]
[illegible]
[illegible]
[illegible] Abrahe [illegible]
amplius quam [illegible]
[illegible]
[illegible]
[illegible]
[illegible] prophete
[illegible] Abrahe
[illegible]
ad [illegible] filius [illegible]
[illegible] fidei [illegible]
[illegible] et [illegible]
[illegible] et [illegible]
et [illegible] quod cognitio

in se est abstracta ab omni con
dicione temporis / sed per constitutam
in suo effectu quod est temporalis ut cu
cionis recitacionis [illegible]
et hec cogitatur ad conditionem con
dicionis temporis Secundo respicitur
creditum quantum ad principalis significatum cre
ditum et super hoc Dicitur respicitur
quantum [illegible] creditum et in se
sed primo modo dicitur perfectio fidei sed
perfectio temporis Secundo vero quod fides
accipitur secundum aspectum ad credi
tum sic potest fides considerari dupli
citer modis quantum ad [illegible] et
quantum [illegible] / [illegible] de
[illegible] fidei quantum ad [illegible]
[illegible]
[illegible] quantum [illegible]
dicitur [illegible] et [illegible]
modis / [illegible] quantum ad [illegible]
[illegible] [illegible]
[illegible] [illegible] fine et
[illegible] quantum [illegible]
[illegible] quantum [illegible]
[illegible] Secundum primum modum dicitur
perfectio in [illegible] quarta [illegible]
in fide Secundum alium modum
[illegible] dicitur perfectio in
fide in [illegible]
[illegible] Secundum tertium modum [illegible]
[illegible] et [illegible] fidei dicitur
perfectio in fide Secundum quartum
modum [illegible] dicitur
perfectio in fide et sed hunc modum
[illegible]
[illegible] [illegible]
at [illegible] / duo

sunt sed quia fides dicitur [illegible] cognitio
et affectus / Secundum cognitionem fides
[illegible] quod credit ad [illegible] / sed
affectum quod adhereat [illegible] et
roboratur ad [illegible] / quarto vero
fides affectu maior cognitione prima /
alie quattuor / Alij cognitione et affectu
fidem habent magnam / Alij vero cognitione
et affectu parva affectum magnum
fide magis laudabilem esse
[illegible] ubi fides [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] fides [illegible]
Secundum [illegible] [illegible]
quod si fides [illegible] quantum ad affec
cum in [illegible] et [illegible] / [illegible]
quantum [illegible] / [illegible] quod as
sentire [illegible] / [illegible]
est [illegible]
[illegible] assentire [illegible]
[illegible] modo est [illegible]
quod [illegible] modus [illegible] ad dicitur assen
[illegible] Secundum vero quod as
sentire dicitur [illegible] ad [illegible]
modo [illegible] fidei
[illegible]
[illegible] fides [illegible]
[illegible]
[illegible]
[illegible]
[illegible] fide [illegible]
[illegible]
[illegible] sola fides [illegible]
[illegible]
[illegible]
[illegible] quantum [illegible]

sanctus Gregorius dicit vir compunctus
[illegible] debebit qui [illegible]
batur [illegible] sanguinem [illegible]
[illegible] in [illegible] cum [illegible]
[illegible] [illegible] perfecte [illegible]
[illegible] [illegible] ad
[illegible] omni [illegible] passionis [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible] adventu [illegible]
sacramentum [illegible] suscepit et
[illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] adoptionis [illegible] credit [illegible]
[illegible] in [illegible] adoptionem
et augmentum

Item dicit hic [illegible] [illegible]
dei [illegible] Apostolus dicit [illegible]
[illegible] adoptionis filiorum
[illegible] recipit [illegible] adoptionem
et plenitudinem [illegible] [illegible]
[illegible] adoptionem [illegible]
adoptionem [illegible] quia est [illegible]
[illegible] adoptionem [illegible]
[illegible] [illegible]
[illegible] apud [illegible] [illegible] ab
[illegible] [illegible]
[illegible] filiorum [illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible] Et [illegible]
[illegible] filius [illegible] filius
[illegible] [illegible] adoptare [illegible]
spiritus [illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible] filius
dicit [illegible] adoptionis spiritum [illegible]
[illegible] adoptionis [illegible]

totum [illegible] adoptionis
Et [illegible] adoptionis [illegible]
[illegible] in filiis [illegible] filii
[illegible] filii [illegible] [illegible]
[illegible] [illegible] adoptionis
in filium dei [illegible]
[illegible] apud [illegible] [illegible]
[illegible] in [illegible]
[illegible] filium [illegible]
[illegible] [illegible]
[illegible] adoptionis in filios
[illegible] filius [illegible] adoptionis
[illegible] dicitur [illegible] spiritus reddit testimonium
spiritui nostro quod filii dei sumus [illegible]
sumus filii adoptionis [illegible]
[illegible] spiritus [illegible] adoptionis
in filios [illegible] adoptionis [illegible]
adoptionis spiritum [illegible]
adoptionis [illegible] clamamus abba
pater [illegible] [illegible]
[illegible] filios [illegible]
[illegible] filii [illegible]
[illegible] filius dei [illegible]
[illegible] [illegible]
[illegible] filii [illegible] [illegible]
[illegible] est [illegible]
[illegible] [illegible] et
[illegible] [illegible]
filii [illegible]
[illegible] videte [illegible] dedit
nobis deus ut filii dei nominemur
[illegible] filii [illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible] filii
[illegible] [illegible]
[illegible] [illegible] nos
[illegible] filios [illegible] [illegible]
est filius [illegible] filius [illegible]
[illegible] [illegible]
[illegible] [illegible] adoptionis [illegible]

est cum [illegible] rerum creaturarum
causa univoca et eminens per quam
imprimitur [illegible] in [illegible] / propter
quod hoc modo per participationem similitudinis
filiationis dicitur in nobis [illegible]
[illegible] conformis filiationis dei
et hoc modo descendit divina
ad nos. Adoptio vero per patrem
vel reducit nos ad similitudinem
filii / et filius reducit nos ad
imaginem patris sed dicitur in hoc
[illegible] esse Spiritus sancti quia
est communis ad utrumque quod
sine macula et ruga reddit
nos deo et per causam [illegible]
[illegible] debeatur nobis [illegible]
[illegible]. Item tota dispensatio
[illegible] tota enim [illegible]
[illegible] causa [illegible]
[illegible] filiationis / [illegible] filii [illegible]
[illegible] speciem sui creatoris

20 Quinto utrum ad incarnationem
sit filiatio per adoptionem [illegible]
[illegible] filii. Et post [illegible]
[illegible] / [illegible] filios dei
[illegible]
incarnationem [illegible] filiatio [illegible]
[illegible]
[illegible] filii adoptionis [illegible]
filii [illegible]
[illegible] filii dei / [illegible]
[illegible] non esset filius [illegible]
[illegible] adoptivus filius
[illegible] ante patrem non sunt
filii adoptionis. Ergo ad
incarnationem et ante patrem

et [illegible] filii [illegible] non
pertinent ad [illegible]
[illegible] et Abraham [illegible]
nesciunt nos / aut quod filii naturales
aut adoptivi aut solum filii
[illegible] non [illegible]
[illegible] solum [illegible]
filii adoptivi [illegible]
[illegible]
et ad [illegible] adoptionem [illegible]
[illegible] ante patrem [illegible]
[illegible] post patrem [illegible]
sit filius [illegible] ante patrem
non [illegible] filius
sit filius sed post patrem est [illegible]
dispensatio ad filiationem [illegible]
[illegible] filiationis / [illegible]
[illegible] ad [illegible]
incarnationem [illegible] ad [illegible]
[illegible]
filiatio in [illegible]
[illegible] / post [illegible]
[illegible] filiatio [illegible]
[illegible]
[illegible] adoptio
ante patrem [illegible] incarnationem
post patrem [illegible] incarnationem [illegible]
non [illegible] solum [illegible]
[illegible] filiatio [illegible]
[illegible] / [illegible] incarnationem
[illegible] filiatio
[illegible] filii dei [illegible]
ad [illegible]
[illegible]

20 Quarto utrum sit filius adoptivus
quod videtur [illegible] in hoc [illegible]

potestas dignitatis non admittitur quod car-
nis humilitas adoptatur quia christus
secundum quod homo est filius adoptivus Item Aug.
de vocatione sanctorum / ea gratia fit
ab initio fidei homo quicumque christia-
nus qua gratia ille homo factus
est christus / dicit homo fit ex deo per gratiam
adoptionis quia est filius adoptionis
Item Bedegardus christus secundum quod homo est con-
tinet quia filius christus secundum quod homo est filius
adoptionis Contra philosophus in decem
ethicorum [illegible] dicit [illegible] glossa [illegible]
[illegible] homo assumpsit [illegible] nomen
adoptionis si [illegible] veniunt
ut non sit adoptivus [illegible]
[illegible] sicut [illegible] generatur
ad Ro. i. Qui predestinatus est filius
dei [illegible] dicit [illegible] [illegible]
[illegible] adoptivus dici-
tur Item Aug. in [illegible] dicit
[illegible] est si [illegible] naturalis [illegible] filius
et si [illegible] naturalis [illegible] [illegible]
filius ut [illegible] non adopti-
onem non appellatione [illegible]
naturalis filius [illegible] [illegible]
[illegible] adoptio fit
ut de [illegible] filio fiat filius Non
est [illegible] quia christus secundum quod homo fuit
non filius dei secundum quod homo non [illegible]
filius adoptivus [illegible]
[illegible] dicit quod [illegible]
adoptatur [illegible]
[illegible] Nullo
est [illegible] adoptatur
[illegible] filius singularis [illegible]
[illegible] [illegible] posset dici

adoptatum humanitas [illegible] si [illegible]
non [illegible] alterius [illegible]
[illegible] [illegible]
ut dicit [illegible] adoptivi
[illegible] / [illegible] non [illegible] esse
filius in aliquo [illegible] esse filius
et si [illegible] humanitas [illegible]
homo [illegible] filius in aliquo fit filius
et si [illegible] humanitas [illegible] adoptivi
[illegible]
causa informans [illegible] / et est
[illegible] causa [illegible] causa
quia dicit Aug. [illegible] [illegible] [illegible]
fit [illegible] [illegible] [illegible]
[illegible] [illegible] est [illegible]
[illegible] esse [illegible] homo
[illegible] homo [illegible] est [illegible]
[illegible] causa non [illegible] / [illegible]
illa in [illegible] est [illegible]
adoptionis / [illegible] non [illegible] [illegible]
[illegible] adoptivus [illegible] adop-
tionis [illegible] [illegible] humanitas
[illegible] fit non filius
quia non est [illegible] quia christus secundum quod homo
[illegible] non [illegible]
si [illegible] esse [illegible] [illegible]
christus secundum quod homo [illegible] [illegible]
esse [illegible] non esse / adoptivum [illegible]
[illegible] esse / [illegible] esse [illegible]
quia christus secundum quod homo Et [illegible]
glossa dicit ad Ro. i. super illud
qui predestinatus est filius dei in vir-
tute [illegible] qui [illegible]
[illegible] est [illegible] [illegible] pre-
destinatus [illegible] filius dei in virtute
Item [illegible] dicit filius

Dei non predestinatus sed id quod est
verbum dei deinceps apud deum, ut
cum predestinaretur eam carnem esset
quam unam erat simul in eo et sic
hic semper unus illud autem
destinatum erat quod non erat
ut sit sicut ipse fuit quod antea
tempora predestinatum erat ut fieret
Christus quis ergo filium dei predestina
tum negat hunc eundem filium
hominis negat. Si predestinatus est
ergo illud ut qui futurus erat secundum
carnem filius dominus esset, id est
filius dei [illegible] sicut hic fuit
et hic dei filius predestinatus ex
divinis [illegible] predestinatus
esse [illegible] forma, id est dei
christus ille non sed quod semper fuit
sed quod non semper fuit, id est non
secundum divinitatem sed humanitatem, et ideo
id est christus factus est secundum carnem quod
christus secundum quod homo est predestinatus
id est sola gratia per electionem adhuc
ut ipse homo sit filius dei non utique
adoptivus ut nos sumus sed
[illegible] id est in eadem persona cum patre
non per gratiam adoptionis sed
unione id est per gratiam qua humana
natura unita verbo
Non ergo per adoptionem filius est
neque adoptivus filius est dei
cum dicit [illegible] [illegible] similiter
scriptura divina filium dei
neque adoptivum [illegible]
[illegible] [illegible] [illegible]
homo sit naturalis dei filius [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] ut sit [illegible] filius dei naturalis

[illegible] de filio vero hoc est dicendum
non [illegible] quod scriptum est quod semper
ad patrem fuit et nunquam eam ad esset
[illegible] [illegible] et ille qui
non filius est nos vero adoptione
ille vero nunquam filius non fuit nos autem
antequam essemus predestinati sumus
[illegible] adoptionis accepimus quod
[illegible] in filio dei, de hoc
[illegible] [illegible] [illegible] Concedimus hec
tamen adimere [illegible] quod [illegible] est
[illegible] filio [illegible] quod filius, adimunt
autem qui dicunt quod non deinceps [illegible]
non [illegible] autem est [illegible] non [illegible]
[illegible] [illegible] [illegible], [illegible]
[illegible] non [illegible] alius ac dissimilis
apud [illegible], [illegible] [illegible]
[illegible] si [illegible] quod in se [illegible] atque non
est [illegible] in filio, [illegible]
[illegible] Christum filium non [illegible]
non [illegible] est [illegible] filius sed
[illegible] filius dei semper sed non
[illegible] hic filius, [illegible] [illegible]
[illegible] filius [illegible] origine non adoptio
ne, veritate non [illegible], na
tivitate non creatione [illegible] non
[illegible] gratia [illegible] [illegible] ille qui
[illegible], [illegible] quod [illegible] aut
[illegible] semper filius [illegible] non [illegible]
[illegible] aut non non [illegible], [illegible]
[illegible] in [illegible] filio [illegible]
[illegible] est [illegible] [illegible] quod [illegible]
[illegible] est [illegible] [illegible] non est
[illegible] [illegible] quod autem [illegible]
[illegible] [illegible] assumptus est
[illegible] [illegible] [illegible] [illegible] quam
[illegible] [illegible], [illegible] [illegible] [illegible] [illegible]

[illegible] filiacionis [illegible] carnis [illegible] filiacionis [illegible] Ista [illegible] filiacionis [illegible]

sit deus vel dei filius [illegible] [illegible]

[illegible]

[illegible] Sed [illegible]

[illegible] Condicionis nature [illegible]

[illegible]

[illegible] ut esset filius dei [illegible]

[illegible] hec [illegible]

Qui non ex sanguinibus neque ex voluntate carnis neque ex voluntate viri sed ex deo nati sunt. Hic explicat modum quo assequuntur istam filiacionem [illegible] Et [illegible] qui [illegible] filii dei non ex sanguinibus [illegible] neque ex voluntate carnis [illegible] neque ex voluntate viri [illegible] sed ex deo nati sunt [illegible]

[illegible]

[illegible] filii non [illegible] nati [illegible] voluntate carnis [illegible] voluntate viri [illegible] nati [illegible] ex deo [illegible]

plurium vero sed ut ait glosa
ordinarium ho[mo] nasci ex deo sub
dit dum nasci explicat et hic
eum suscepit et nasci simul sicut[ur]
mortu[us] infirmitatis ut posset dici
vel filius dei sed illud et Wilhel[mus]
fecit q[uod] q[uo]d superius est et inferius de
scendit sed non ideo sed qui infirmus
erat ibi q[uod] superius est ascendit
Vel sic exponit eum dicens quod
sicut adveniens lucis est
patris filius dei sed qui est quidlibet
dicta / filius autem dicitur pro
aliquo quod nascitur Ne crederemus
eius nativitatem nostra dicit
Non ex sanguinibus ubi non
est quam carnalis generatio dicitur
causa et ratio similis et ma
teria carnalis quod corrupta genera
tionis carnalis est sanguis et
ubi dicit non ex sanguinibus
Et licet hoc non sanguis in la
tino non habeat plurale quod ibi natu
rale non conveniunt ut in eo quod
dicitur sed non dicit ex sangui
ne sed ex sanguinibus quod p[er] sanguine
hic quasi ex sanguine generatio
coniunctus ut in ea de carnali
generatione semen autem et plures
et superfluitatis alimenti ubi. i.
digestionis post generatione semen
viri sanguis menstruus mulieris
ibi perficitur Causa non
materialis ad hoc generationis

carnalis et voluntas seu concu[pi]scen
tia s[cilicet] maris et femine / quia
licet actus viterius generatione sit
legi non sit subiectus voluntati sed
ambulatio adiptis voluntatis sub
iciuntur / et ideo dicit neque
ex voluntate carnis. i. mulieris
neque ex voluntate viri ut ex eius
opere sed ex deo nati sunt q[uasi] d[icat]
Non carnaliter sed spiritualiter filii
dei sunt dicitur autem hic caro
sed dicit mulierem / quia sic caro
spiritui ita mulier obedire debet vi
ro Gen. 2 et quia adam dixit ad eam
hec nunc os ex ossibus
et caro de carne mea
et ait deus dicit quod sic dicitur
per posse domus in qua principa
liter una habitat ista dissipa[tu]r
ho[mo] in quo caro dominatur spiritui
quod dicit apostolus ad Ro. 8 [illegible]
bitores sumus non carni ut secundum
carnem vivamus Et Deinde
autem dicit carnalis generationis
dicitur superius ubi sicut in ventre matris
fingitur sed caro quatenus autem
mensuris quod coagulatus sed in
sanguine et delectatione sopitus
Vel possumus dicere quod materia ad
carnalem generationem est duplex quod vna
est appetitus mulieris
est voluntas / Aliud appetitus sen
sitivum quod corporalis / ad hoc scilicet
secundum corruptionem materiam dicitur ut supra

Textus. Dicit sunt nativitatis vna quod plurium
habentes peccatores sanguinum. alia plurium
deum quod informatur Nativitas ex parte
ad mortem Nativitas in qua corpore adventu
Nativitas . a christo secundum peccatum Nativitas
in qua habet apertum / de eum ratione pro
hominum salute petitur hodie Et sic !-

!- Iohannes sunt 2 sed dicit sunt Nativitatis vna
de terra alia de celo vna de carne alia de spiritu
vna de mulierem alia de celeste vna de masculo
et femina alia de deo totam / Et hec tanta pro
de hic 2 [illegible]

Non ex sanguinibus sed ad desi-
gnandum causam efficientem [illegible] ad eo-
rumdem dicit. Non ex voluntate
carnis et si nuptie voluntas [illegible]
opera carnis dicitur / que [illegible]
de [illegible] Gal. v. Caro concu-
piscit adversus spiritum spiritus ad-
versus carnem ut non quecumque vultis
faciatis. Glosa hoc in bonis [illegible]
[illegible] Dei [illegible] enim
gratia adiuta concupiscit adversus
carnem [illegible] bella [illegible]
[illegible] / [illegible] in [illegible]
sentitis. Nec enim ullum [illegible] vicerit
nisi caro concupiscat adversus spiritum
[illegible] spiritus concupiscat adversus carnem. Caro
autem dicitur concupiscere quia [illegible]
[illegible] agit anima sic [illegible] dicitur
audire [illegible] / [illegible]
[illegible] audiat et [illegible]
[illegible] Caro enim nichil nisi
per animam concupiscit / [illegible] concupiscere
dicitur cum anima carnali concupiscentia
spiritui reluctatur / carnis ergo
concupiscentia dicitur [illegible]
[illegible] spiritus autem
carnalis concupiscentia [illegible] non est
in anima sola nec in carne sola
[illegible] enim fit [illegible]
delectatio nulla sentitur [illegible]
[illegible] concupiscit [illegible]
[illegible] adversantur ut non
quecumque vultis bona vel mala vultis
ea faciatis id est [illegible]
et [illegible] in hac vita [illegible]

accipitur id est spiritus quo volumus bona [illegible]
non omnia perficimus volumus enim ut
nulla sit concupiscentia sed hic non perficimus
[illegible] volentes accipitur [illegible]
voluntate carnis [illegible] concupiscentia et pro-
[illegible] ad designandum vero appeti-
tum [illegible] dicit Neque ex voluntate
viri. Sed per [illegible] generationem filii Dei non
[illegible] carnales [illegible] spirituales / quia ex Deo nati
sunt. I Joh. ultimo Omnis qui natus est
ex Deo [illegible] Nota autem quod [illegible]
a [illegible] semper [illegible]
[illegible] denotat [illegible] et
efficientem sed [illegible] principalem / dicimus
enim quod faber facit cultellum de ferro
et pater generat filium de corpore quem
aliquis sui generat aliquomodo ad
generationem filii [illegible] ipso quo accipi-
tur [illegible] / quia importat [illegible] materialem
et efficientem non tamen principalem [illegible]
[illegible] filii Dei de [illegible] principaliter pro
[illegible] aliquo modo [illegible]
hoc modo sunt filii Dei [illegible]
[illegible] de [illegible] Deo [illegible]
[illegible] quo dicitur de aliis quod ex
Deo nati sunt / de filio vero [illegible]
singulariter dicitur quod de Deo pre-
natus est. Notandum quod [illegible]
propositionibus carnalis generationis
possumus accipere [illegible] carnalis
generationis ad spiritualem [illegible]
enim illa [illegible] ex sanguinibus [illegible]
carnalis [illegible] in [illegible] natus est
[illegible] carne [illegible] et quod natus est
ex spiritu spiritus est [illegible]
generatio est [illegible] carnis

i. exemplum ideo est inducendum quod generat filios peccatores eph ii eramus natura filii ire et hoc vero quod est per se liberi i. spiritus mundus et facit filios bonos Gal iii Estis filii ire Eramus nobis natura sic dicti i. generabiles filii ire de bitores pene et cetera et hoc natura i. procreatum adam scilicet et evam i. per culpam originalem abeis traductam Creatura enim in primo homine perfecta contraxit et per omnes originem deformi non solum mortis sed eciam inimicicie dei apostolus ait Eramus natura filii ire i. filii vindicte pene filii gehenne / quia natura per peccatum primo hominis vicium prave tolerant / tenebatur enim ista dampnacione hereditate ergo et eciam omnes filii ire Diccione dei dicit / qui non credit deo filio non habet vitam sed ira dei manet super eum Non ait venit sed manet cum hec eciam natura omnes homines nascitur propter quod illa ira eciam quod omnes nati sunt eciam in respectu hesimus ira dispergitur magister per massa perdita Gal Rom ix Sed prima expressum quod illa est per se liberi i. homo facit filios hos hodie hoc vero est per se liberi filios facit dei ii. i. hoc quod dicit sic per natura malum ire sic adoptionem per gratia filios dei vocamus et filii dei vocamur post sumus vero et in hoc ordine baptismi ut primo exponatur filio gestu in cathecismus quam dicunt instruimus primo per se factus ut credat in nomine eius / deinde regnatur per baptismum quia quod est sanguinibus et carnalis sed per se liberi procedit Notandum quod in homine tria sunt primum non volente obediens racionem ut vegetatur in nobis Aliud est volens obedire racioni ut sensitivus appetitus inferior racionem per se liberi gerit et subditus te eciam appetitibus et hoc vocat aristoteles volentem participacionem verbi / Ethica 4 Obedit ipse racioni sed quod eciam innuerent Eciam non volens possum Item hec tria genus nativitas apud nos inveniri solet / Nam primo eciam rationali dicitur homo partum habere vel plante vegetabilia Nam eciam dicitur nec volens talis tria sunt in homine eciam magister attribuuntur nos primo et filii in scriptura quod tria hec primo per sanguinem sensitivam / vegetabilem per sanguinem per voluntatem carnis sensitivam per per se in nobis / per liberi viri scilicet intellectum volens per eciam et talibus tria in voce eciam quod bonus invenit // Johannes que colligere moralis quod nihil hereditarium naturis nostris voluntati ... debet sed gratia in nobis ut sumus ipse causa sed per solo dei nati sumus Notandum eciam quod bonum

// i. spiritum intelligencie prius est est .ii. ... quedam spiritus hominis in carnis affirmans tantum generatus est / quod eciam spiritus dei operante corpore

Spiritus hominis tunc generatus inserit impletur et hoc non fit nisi credendo in eum quod justificat impium ab ... / Sinati ex ... clamamus ve ve

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distingwens hic textus dicit ex sanguinibus vel sanguine littera non hic plus tamen plus ponitur valent tamen trisillabon non quod lo. [illegible] ... et magis distinxit vitate ex sanguinibus enim manans [illegible] homines nascuntur / proliuitatem enim carnis seminum miliget eum et obedire [illegible] / sic ergo aliquid meliger ... enim et imparc / [illegible] ... ubi [illegible] [illegible] super [illegible] ... [illegible] ... Et notandum quod gloria ex eius [illegible] generacionis [illegible] et quod modus generandi misericordiam [illegible] et [illegible] ... sit ... ut altera [illegible] spiritualis generacionis magis originem eorum et eam maiorem meliger ... [illegible] Nota contra ... sanguis eius ... plura petrus sit sic ibi libera me de sanguinibus deus / et [illegible] hic accipi ... spiritualis generacio ... et absque omni peccato ... Iohannis 3. Omnis qui natus est ex deo peccatum non facit [illegible] de natura carnali ... petrus ... me mater mea [illegible] eorum ex ... et [illegible] filios dei ... quod omnes qui ex sanguinibus et ex voluntate carnis [illegible] nascuntur filii ... filii ... dicit hic glosa ... est ut qui filii dei ...

hic dei [illegible] per [illegible] ... enim [illegible] meliger ... ubi ... 3 ... natus sunt ... est ita meliger ex [illegible] aliquem nascitur sic [illegible] dicitur / ex qua ... [illegible] sit [illegible] dei filius ex deus ... [illegible] ... filius in humana natura ... totum [illegible] ... Et ... valet totum illud ex dicit scriptura [illegible] / hic [illegible] tamen absurda reputantur / ... ex ... dei et est filius dei ... sacramentalis ... dei ... [illegible] ... Ioh. 3 ... in ... [illegible] ... filii ... ex deo nati sunt ... generacio ... gracia ... sit in ... [illegible] ... Iohannis 3 ...

Et alibi libera me de sanguinibus deus [illegible] sanguinibus ... in origine carnis peccati ... peccata ... valent quod ... de ... et sanguis ... de sanguinibus hic est ... libera me ... de sanguinibus hic est ... libera me ... de sanguinibus qui ... possidebunt ///

/// libera me de sanguinibus deus deus salutis meae et nota quod hic dicit quia ad finem [illegible] in isto corpore corpus non erit [illegible] ipsa cum [illegible] sanitas corporis in hoc seculo sanitas non est. Nam quae sanitas est quae [illegible] / [illegible] sanitas [illegible] non erit / [illegible] vera et [illegible]. deus autem [illegible] corporis [illegible] absorpta morte et victoria nulla [illegible] corruptione nulla [illegible] nullus [illegible] nullo [illegible] ut [illegible] ✝

ex carne caro est et quod natum est ex spiritu spiritus est. Sic qui natus est ex deo deus est. Unde psalmista: Ego dixi dii estis et filii excelsi omnes / Non natura sed per adoptionem gratiae [illegible] filii eius qui ex deo nati. Johannes I. Omnis qui natus est ex deo vincit mundum [illegible] et filius dei. Et Johannes XVIII ait [illegible] Et [illegible] dicit [illegible] per gratiam baptismalem [illegible] et [illegible] vero [illegible] in baptismo [illegible] in aqua [illegible] baptismo [illegible] Christi [illegible] et [illegible] Christi [illegible] ei [illegible] et [illegible] et [illegible] bonis et malis [illegible] aliquando non [illegible] Et [illegible] dei in baptismo [illegible] dicit [illegible] quod [illegible] ei [illegible] filius dei [illegible] est [illegible]

et spiritu sancto [illegible] et adhuc designandum dicit beatus Augustinus spiritus sanctus venit super Christum baptizatum et vox patris insonuit hic est filius meus dilectus in quo mihi complacui ipsum audite. Non quod tunc spiritus sanctus primo venit in Christum et quod tunc primo fuit filius dei factus, prius qui semper [illegible] filius [illegible] [illegible] et [illegible] dicit [illegible] in baptismo descendit super baptizatos [illegible] filius dei [illegible] filii dei [illegible] in [illegible] filii dei [illegible] in [illegible] [illegible] super [illegible] [illegible] speculatores [illegible] [illegible] dei [illegible] speculum [illegible] [illegible] speculatores [illegible] dei [illegible]

[margin: exinanivit [illegible] accipiens [illegible]]

✝ [illegible] et [illegible] et potest [illegible] et [illegible] libera me de sanguinibus deus deus salutis meae [illegible] et [illegible] [illegible] non [illegible] [illegible]

i. racionem que nos sumus i. in quantum
creati sumus videamus utrumque illud
a quo facti sumus tamquam per
speculum. Quod vero subdit in
eandem ymaginem transformamur utique
quod ymaginem dei vult intelligi et
dicit quod dicit illud ymaginem vult
intelligi quam speculamur quia eadem
est ymago dei et gloria dei i. ymaginem
et gloriam dei hic accipit i. dei
gloriam sed in alio loco de ymagine
creata loquimur per eam accipit
ymaginem et gloriam de qua quod
ymago dei et gloria dei est transfor-
mamur autem dicit i. de forma
in formam mutamur et transimus
de obscura forma in lucidam
formam quia et ipsa obscura
dei ymago est et est ymago in qua
homines sunt creati quod ceteris animalibus
lucidior sunt quam creatura in rebus
creatis excellentissima ad aliam
creaturam aliquam pertinet transferetur
a deformi forma in formosam
mutetur forma erat eam com-
munem vero naturam habuit et oblitum ad
dicit de gloria in gloriam s. de gloria crea-
cionis vel de gloria fidei ubi filii dei
sumus in gloriam speciei ubi ei similes
erimus ad videbimus eum sicut est
et addit tamquam a domini spiritu. Per hoc autem
datus agnoscitur dei nobis conferri tam op-
tabilis transformacionis bonum
... hanc ymaginem quam futura
perfectione adquirimus consequendam non
credit ... d. Nos vero
revelata facie gloriam domini speculando

vero in intellectu gloriam quod i. dominum
gloriosum transformamur i. deformes in
formam transimus s. de obscura
in lucidam transimus in eandem
ymaginem quod est in gloria quod speculatur
quod personam ut dei ymago i.
dei sumus i. ut perfectius gloriam dei
simus in eternum sicut Iohannes ait Sa-
mus quod cum apparuerit similes ei
erimus. Nos ergo eadem de
gloria vel claritate creacionis in gloriam
vel claritatem iustificacionis
speciei in gloria speciei perfectionis vel gloriam
filii dei dicitur qui solum dominum
speculantur cum sancta scriptura dicunt
eandem videre dominum propter consideranda
primo quod per cum speculans accipit
esse ab obiecto cognito, et ipsum
esse cognitum et sic ut per hoc est
sensus et sensibile in actu est
licet eam esse non dicit esse ...
ut oculus et res ... quia ut
sicut illa ipsa simul sunt duo distincta
et tamen in actu hoc videtur et illud
visum sunt ... tollitur unum vel non
...tollitur videre abusive
ut ... ut videntur ut dicitur
non ... ipsum
... de ... obiectum cognitum ut
sunt ... vel ... sunt
... cum ... quod ... de
parte ... plus vero
de ... de ... omnes
non ... cum sumus ... vel
parit ... nobis natura sunt ...
... quod ... solum dominum cognoscit

vester est unus [illegible] eo modo per ymitacionem
vel ut salvator / [illegible] / ita dicit de
vita eterna ut cognoscant te verum
deum et quem misisti ihesum christum et hoc
est quod dicit nobis omnibus apostolus [illegible]
[illegible] verum [illegible] / Romanorum [illegible] amo-
[illegible] Romani [illegible] id est notitia dei
[illegible] quod ipse filius cognoscit
eternum eo hoc cognoscendo [illegible] acci-
pit [illegible] ut petere solo
[illegible] nesciat [illegible] dare
sibi sic esse [illegible] deum esse
[illegible] ut nec [illegible] ut quis
aliud sciat nisi deum [illegible] augustinus
[illegible] confessionibus [illegible] qui scit
alia omnia te autem nescit / beatus
autem qui te scit etiam si alia
nesciat / qui autem te et alia
novit non propter ista beatior sed propter
te solum beatus. Consequenter
etiam patet quod [illegible] titulis vel
uno modo [illegible] in [illegible] et
similiter [illegible] / primo
filii [illegible] propter quod [illegible]
[illegible] nobis non habere patrem
nisi deum apostolus [illegible] patrem cum
nolite vocare [illegible] super terram
unus est enim pater vester. Et apostolus
[illegible] enim spiritum [illegible]
[illegible] patrem [illegible] nec patrem
[illegible] deum amet [illegible] nisi
deum [illegible] deum habet
patrem [illegible] in hoc et [illegible]
[illegible] abiecto [illegible]
et accepit [illegible] esse [illegible]
eo modo quo dictum est [illegible]

talis [illegible] non esset per fidem et
verum filium dei [illegible]
[illegible] patet per [illegible] est sed
non esset filius dei [illegible] cum duobus
[illegible] hic patet [illegible] signat
[illegible] verum est [illegible]
non [illegible] Non enim potestas
dei [illegible] et [illegible] / et hoc
est quod dicitur [illegible] autem receperunt
eum [illegible] a bonis formam
[illegible] acceptam / dedit
eis potestatem filios dei fieri his qui
credunt in nomine eius. Augustinus
autem [illegible] dei qui est
post [illegible] et [illegible] dei
[illegible] cum [illegible] verum
qui credit in nomine eius id est [illegible]
[illegible] eius [illegible] esse
filios dei ut dictum est [illegible]
cum [illegible] nisi
[illegible] et [illegible] in [illegible]
capitulo 24. [illegible]
filii [illegible] in deum [illegible]
[illegible] dicit [illegible]
[illegible] Amant [illegible]
[illegible] esse
[illegible] dei. [illegible]
nichil [illegible] et [illegible]
[illegible] deum [illegible] et
[illegible] deum [illegible]
[illegible] sunt filii dei
Et hoc est quod dicitur [illegible]
receperunt eum dedit eis potestatem
filios dei fieri ut dictum est [illegible]
[illegible] nichil [illegible]
[illegible] ut esse ut [illegible]

Primo quantum ad primum modum nascendi necesse est scire, secundo quantum ad secundum necesse velle, tertio quantum ad tertium adimplere, sed quantum ad quartum adimplere. Non tamen agimus operantes sed potius agimur a deo. Iuxta illud Ro. viii: Qui spiritu dei aguntur, hii filii dei sunt. Sic autem in deum transformari est ex deo nasci, quod vocat deificari, sicut pulchre ait Bernardus in libro de diligendo deo: Oportet nos hanc affectionem ... et quod deus voluit omne ... sic nos quoque. Nec nos ... nec aliud aliquid fuisse vel esse velimus nisi quod ... ad solam ipsius voluntatem, quam in oratione cottidiana postulamus dicentes: Fiat voluntas tua sicut in celo et in terra. O amor sanctus et castus, o dulcis et suavis affectio, et certe purior et defecatior quo ad eandem de proprio nihil admixtum relinquitur, eo suavior et dulcior quo totum divinum est quod sentitur. Sic autem affici deificari est. Quomodo stilla aque modica multo infusa vino deficere a se tota videtur dum et saporem vini induit et colorem, et quomodo lux solis perfusus aer in eandem luminis claritatem transformatur, sic omnem tunc in sanctis humanam affectionem quodam ineffabili modo necesse erit a semetipsa liquescere atque in

dei penitus transfundi voluntatem. Alioquin quomodo deus omnia in omnibus erit, si in homine de homine quicquam supererit. Felix qui ad talem meruit pertingere, delectabile ... ut homo diligat semetipsum nisi propter deum, sed amore divino inebriatus omnino sui ipsius oblitus ... et sibi tamquam vas perditum totus pergat in deum atque adherens deo totus cum eo unus spiritus fiat, et dicere debeat: caro mea ... hec Bernardus.
Et iste modus nascendi tangit ... eum qui ... in ... ipsius ... nati sunt ... superna ... ex ... contemplationis ... voluntate dei sine voluntate ... qui per voluntatem carnis vel ... intelligitur ... et ... et tam ... filii dei ... qui ... filii dei et ... de ... in ... sol ... soli ... vivunt ... apud ... ergo ... et ... Ergo ... in caritate in deo manens ... eo ... et ... contemplationis ... ut di-

ipsius quia proprie sunt placet sapientie
[illegible] unde exclamabat sapiens
[illegible] pulcram eius castitatem
ad omnia. Et adiecit [illegible]
dicit aut [illegible] ex voluntate
carnis / et non dicit quod voluntate [illegible]
/ quia tunc carnalis generatione for-
tasse sine voluntate saltem aliquorum
[illegible] fieri non posset sed sine voluntate
fieri posset sicut in [illegible] alienatis [illegible]
[illegible] et fortasse dormientibus [illegible]
[illegible] possibile esset accidere huiusmodi
[illegible] contra voluntatem ad [illegible]
natis spiritualis. Secundum ipsum quod
nascitur filii dei non solum sine
voluntate carnis verum etiam sine
[illegible] voluntate aliquorum sed deo. Et
attendendum quod ipsum ibi dicit filios
dei renatos etiam sunt filii dei [illegible]
[illegible] filiorum dei. Et primo collige quod
dicit ex ubi [illegible]
prima est quod ubi dicit dei filios fieri
[illegible] sunt filii [illegible]
adoptivos. Secunda quia ubi sunt
[illegible] filii dei nos [illegible]
non [illegible] sumus filii dei [illegible]
[illegible] filii non [illegible]
Tertia quia [illegible] filios nos
[illegible] filii dei sumus [illegible]
[illegible] filii nos [illegible]
[illegible]
nichil aliud quod filii et nichil
quod non sit filius / in nullo [illegible]
aliquid quod [illegible] pertinet ad filiationem
[illegible] addit [illegible]
[illegible] quod [illegible] filii [illegible]

[illegible] nos [illegible] sumus filii [illegible]
[illegible] unde [illegible]
[illegible] nos [illegible]
[illegible] filii [illegible]
[illegible] nos [illegible]
[illegible]
[illegible] Et [illegible] dicit
dicit [illegible] 8 ~~[illegible]~~
~~[illegible]~~
[illegible] predestinavit
fieri conformes [illegible] filii eius
ut sit ipse primogenitus in multis
fratribus. Nam deus predesti-
navit [illegible]
ut [illegible]
quos [illegible] longe ante
[illegible]
[illegible] vocati [illegible]
deus fieri conformes [illegible]
[illegible] in [illegible]
conformes [illegible] filii [illegible] filii
[illegible]
[illegible] unde dicit [illegible]
[illegible] Et non
[illegible] predestinatio
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] predestinatione [illegible]
[illegible] predestinatione [illegible]
[illegible] sunt [illegible]

i. omnia mala que in te sunt quia
que de peccato sunt vel causam pene
sunt peccati secundum illud [illegible] eos
[illegible]. Non tamen peccatum dicit est secundum
[illegible] omnia per destinacionem dicitur quia
in bono [illegible] est ut [illegible] [illegible]
[illegible] non [illegible] per destinacionis effectum
[illegible] dicitur predestinant i. [illegible]
[illegible] apud se [illegible]
i. ad primam promissa eliget quos
prescivit fieri conformes ymaginis fi-
lii eius ut sit primogenitus ymago
ymaginis [illegible] i. [illegible] sic [illegible]
ymaginem [illegible] ade [illegible]
[illegible] [illegible] dona donat [illegible]
vel [illegible] se donaturum [illegible]
prescivit et [illegible] per [illegible] parant
[illegible] [illegible] preparant [illegible] et
[illegible] [illegible] [illegible] illos [illegible]
[illegible] quos [illegible] preparant [illegible]
de [illegible] [illegible] tamen preparant
[illegible] de peccato parant [illegible]
[illegible] quod [illegible] [illegible] [illegible]
non quia [illegible] [illegible] [illegible]
[illegible] Non [illegible] sic preparant [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] preparat [illegible] fuit
[illegible] [illegible] [illegible] [illegible] est
[illegible] [illegible] prescitos quia
non preparat vel predestinatos
[illegible] [illegible] preparavit sicut prescivit
sunt / et ita [illegible] ut sit
ipse primogenitus [illegible]
[illegible] i. [illegible] [illegible] [illegible] [illegible]
primogenitus sit i. [illegible] [illegible]
[illegible] prius obtinens [illegible]

dispensacionis primogenitura est
vel primogenitus dicitur qui ante
omnem creaturam non [illegible] sed
natus est / et [illegible] sine peccato
natus et [illegible] [illegible] resur-
gens in quo [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] est non [illegible] [illegible]
[illegible] [illegible] primogenitus est
[illegible] [illegible] [illegible] [illegible]
qui [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
non [illegible] filios habere [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] sine [illegible] [illegible] [illegible]
[illegible] [illegible] non [illegible] [illegible]
[illegible] filiorum non habere [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] se filios
dei quia [illegible] [illegible] abrahe
[illegible] [illegible] [illegible] Gal. 3 [illegible]
[illegible] qui ex fide sunt hii filii
abrahe sunt [illegible] [illegible] hoc [illegible]
[illegible] [illegible] [illegible] qui non ex
sanguinibus i. [illegible] [illegible]
maris et femine [illegible] carnis [illegible]
[illegible] [illegible] et [illegible] [illegible] [illegible]
sanguinibus [illegible] [illegible] [illegible]
[illegible] esse [illegible] maris et
femine [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] filii dei
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

[illegible] carnem [illegible]
[illegible] et demonstrat [illegible]
[illegible] est [illegible]
[illegible] sanguis [illegible] et
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] caro [illegible]
[illegible]
[illegible]
[illegible] et caro
[illegible]
[illegible]
[illegible]
caro [illegible] ille [illegible]
[illegible] ubi caro
[illegible]
[illegible] in domo ubi [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] est [illegible]
[illegible] carnis [illegible] et
[illegible]
[illegible] filius
dei [illegible]
[illegible] et [illegible]
[illegible] et impleta [illegible]
[illegible]
[illegible]
[illegible] precepta [illegible]
[illegible] qui audiunt
verba dei [illegible]

xiiii. Qui habet mandata mea et servat
ea, ille est qui diligit me. Et sic illa
implenda sunt precepta predicta
[illegible] x. Qui vos au-
dit me audit. Qui vos spernit me spernit.
2o [illegible] professio, quia sine fide
impossibile est placere deo. hebr. xi. Sed
fides sine operibus mortua est. 3o
[illegible] adhesionis sine sui
affectionis [illegible], qui non
[illegible] sanguinibus, talis enim affectio non
[illegible] in toto
mundo [illegible] quia totum mundum
[illegible] destruunt, quia [illegible] ut
[illegible] est
de suo sanguine vel de sua affec-
[illegible]
[illegible] affec-
tiones [illegible] sunt [illegible]
[illegible] quia qui diligit
eum [illegible]
[illegible]
[illegible] Caro
[illegible]
in sanguinibus [illegible]
[illegible] vel adhesionis [illegible]
[illegible]
[illegible] dampna-
tionis. Sed heu tales sunt [illegible]
[illegible] in sanguinibus ut dicit [illegible]
[illegible] petebat [illegible]
[illegible] deus [illegible]
tales qui sunt [illegible] non
[illegible]
Qui non odit patrem suum et matrem

+ [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

re scriptura non potest meus esse dicit
apostolus xij est carnalis i
fectionis remota nam ex vo
luntate carnis et ex appetitu
carnalis affectionis Ro 8
Qui in carne sunt deo placere
non possunt scriptura ibidem Si spiritu car
nis opera mortificaveritis vivetis Et inde
est quod hic sine labore magno non
potest fieri quia caro semper opponit se
virtutibus spiritus et spiritus adversus car
nem haec enim sibi adversantur Gal
v. Et magnus scriptura fructus
ad Ro viij Si spiritu facta carnis
mortificaveritis vivetis quia qui spiritu
dei aguntur hij filij dei et vite
eterne adoptionis Et bene dicit
facta carnis quia ad carnalem
refrenacionem spiritus refrenacio
carnalis operis [illegible] de la
cionis sine lesione cogitacionis
et nocive locucionis que sunt
tres actiones [illegible] in ore be
stie id est hominis bestialis [illegible]
apostolus A [illegible] quod sic [illegible]
et melius [illegible] quia [illegible]
luntatis sine affectionis subim
[illegible] Nam [illegible] voluntate [illegible]
[illegible] et dicit [illegible] [illegible]
[illegible] designat [illegible] affectus
sive voluntas que debet [illegible]
aut [illegible] religiosi et [illegible] discreti
non debent esse nisi [illegible] volunta
te in [illegible] non debent [illegible] volunta
te que dei [illegible] voluntate dei et
[illegible] ad [illegible] non [illegible]

si tua voluntas fiat hoc quod sa
[illegible] magis deo acceptum
quia in tali [illegible] non esset
deo [illegible] si tu [illegible]
[illegible] [illegible] vel [illegible]
[illegible] vel regularis [illegible]
in utroque enim [illegible] regnant
et [illegible] et [illegible]
[illegible] deo [illegible] sunt et in utroque
si [illegible] obtine
bit [illegible] dei / quia [illegible]
[illegible] vincat [illegible]
[illegible]. Et [illegible]
quia si filij dei [illegible] ad Ro
viij [illegible] [illegible] [illegible]
[illegible] dei [illegible]
[illegible] [illegible]
[illegible] vide post [illegible]

Utrum [illegible] vite [illegible]
[illegible] [illegible] dei potenti
liberum [illegible] / [illegible]
[illegible] [illegible] filius dei
[illegible]
[illegible] carnis [illegible]
sunt / [illegible]
[illegible] carnis
et [illegible]
[illegible]
[illegible] adhesit
[illegible]
dicit [illegible] [illegible] est
[illegible] quod [illegible]
[illegible] ab
[illegible] Et [illegible] dicit
[illegible] [illegible]
ab esse [illegible]
[illegible] dei [illegible]
[illegible] Et [illegible]

[illegible]
[illegible] [illegible]

nominabitur ut aliqua mendacia tua
Item quod quarto sit [illegible] [illegible] liberi
omnes [illegible] quod dum stat ista
vita non cessabunt Et ideo quia [illegible]
[illegible] capitula cessarent [illegible]
illud sed [illegible] [illegible] capi
tati sunt [illegible] sunt in [illegible]
[illegible] gladio mortui [illegible]
Et quia [illegible] illorum [illegible]
[illegible] [illegible] non est [illegible]
quod philosophus dicit ad hoc est [illegible]
[illegible] [illegible] corporis [illegible]
[illegible] quod [illegible] [illegible]
[illegible] [illegible] [illegible] quod
[illegible] [illegible] propter [illegible]
[illegible] [illegible] non [illegible]
[illegible] [illegible] [illegible]
quod [illegible] [illegible] ad [illegible]
corporis pertinet [illegible] unio [illegible]
[illegible] Ita quod hic [illegible] est corpori
[illegible] est accomodata [illegible]
Et primo [illegible] [illegible] ista
unio [illegible] [illegible] [illegible] dicit
[illegible] [illegible] [illegible] ad [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] multi
[illegible] ad [illegible] [illegible] ergo
[illegible] [illegible] [illegible] illas operaciones
[illegible] corpori [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
diversorum [illegible] [illegible]
[illegible] [illegible] [illegible] multiplices
[illegible] [illegible] [illegible] [illegible]
[illegible] Et post [illegible] [illegible]
[illegible] [illegible] Sic [illegible]
divisis [illegible] [illegible] [illegible]
[illegible]

ex omnibus partibus constructas [illegible]
habet [illegible] ingreditur [illegible]
[illegible] vadit ad coquinam aliquis ad
[illegible] iste ad domum alius ad
forum et [illegible] se dividit in [illegible]
[illegible] [illegible] Sic anima
[illegible] advenit [illegible] in divisis
implent [illegible] in omnia [illegible] ibi
[illegible] [illegible] sine [illegible]
[illegible] [illegible] dicit [illegible]
[illegible] sicut in celo [illegible] multi
[illegible] divisis operacionibus Et
[illegible] ad multas operaciones requirit
instrumenta diversa Sic corpus
humanum habet multa membra
[illegible] multiplices operaciones [illegible]
[illegible] accidit corpori [illegible]
[illegible] quia [illegible] corpus propter
[illegible] et propter [illegible]
[illegible] informans [illegible]
[illegible] [illegible] corporalis
[illegible] [illegible] [illegible]
[illegible] [illegible] propter [illegible]
[illegible] anima illa unius
[illegible] ad [illegible] [illegible]
[illegible] quod [illegible] in corpore
et alia [illegible] [illegible]
quia [illegible] [illegible] ad [illegible]
[illegible] est [illegible] ut [illegible]
[illegible] [illegible] venit [illegible]
[illegible] [illegible] quod unio [illegible]
et illam quod est nature et illa
quod est [illegible] [illegible]
primo [illegible] quod unio [illegible]
est quedam [illegible] [illegible]
[illegible] [illegible] [illegible]

dimisa et tam diuersa admirari
poterunt in tantum veniens soci
etatem plenum fuit miraculis
anima cum sit spiritus vita/ alio
hinc terra/ aliquin tamen hoc dic
tum referunt ad formacionem cor
poris primi hominis/ 2° ex unione
ista corpus anime est subiectum quia
ipsa vivificat .i./ ipsa est actus
eius/ ipsa est motor eius/ et
corpus habet se ut eius instrumentum
quia anima per illud habet exercere suas opera
ciones 3° corpus alio modo consi
[illegible] complet unionem
Nobilissimi corporis et anime admirare
quarum secundum peccatum philosophi debita
tus omnibus magnitudine sua exigens
anima habet condicionis nobilissimus
et corpus ignobilius etiam est quod
primus eius anima attestatur igno
bilitatem corporis quia et ossa iuxta
se posita magis elucescerent sed
ibi admirans admiratur intelligen
cie ad sensum perforabili tamen unio
est magna corporis nobilitate quia
magna est corporis huius armonia
eius anime tante conveniencie et
consimiliter aptitudo naturalis ad [illegible]
[illegible] ita per omnes partes [illegible]
corporis prima et sicut est decime
tamen tunc peccati demito [illegible]
habet hoc unio/ deinde sit hoc
[illegible] adhesit pauimen
to .i. corpori [illegible] anima mea et
sicut [illegible] est nobilis est
anima tamen non fuit [illegible]

corporis unire/ quasi sit spiritui per
comparabatur/ sicut sine condicionis qua
actibus similabatur sed propter peccatum
ille adhesit pauimento .i. miserabili
corrupcione in corpore spiritui unitur
impotencia .i. concupiscencia est in illa
veniens non corrade quia hoc 9° sit
una non per unionem quam habet spiritus/
Unde dicit Augustinus [illegible] spiritu sancto
carnem infirmitatem [illegible]
foderatur per amicicie [illegible] compatitur
minima Non sit quod caro agat
in animam per se loquendo Non
sit quod caro per se anima imprimat
aliquid miserabile/ sed quod ipsa anima
unitur carni corrupte virtute
[illegible] et accipit [illegible]
per peccatum adulterum primi
motum quod adam amisit in
statu originalem iusticiam [illegible]
[illegible]
[illegible] facit [illegible]
[illegible]
[illegible] non sit [illegible]
facit [illegible] sit [illegible]
[illegible] medicine
Sed contra [illegible]
[illegible] facit ut in
adulterii [illegible]
[illegible] facit [illegible] sit [illegible]
[illegible] apposito ad [illegible] Et
post [illegible]
[illegible]/ vinum sive colore sive
sapore inducit [illegible]
et non habet [illegible] ipse Sed

carne non dat culpam propter legem Dei
[illegible] anima quia antequam anima intrat
non est culpabilis caro sed tamen hoc quan-
dam in se virtutem animam inquie-
tandi infundendi non concepit sed
contraxit ante quam hoc meruit
[illegible] dicit philosophus adhesit pavimento
sed adhesit ad [illegible] quod non
corpus illud peccatum anima inquinat
[illegible] anima separatum illo inquinat sed
quia illa [illegible] veniunt ex illo
[illegible] demum [illegible] culpe. Et
sic hoc dicit exponit istam
[illegible] de [illegible] quam [illegible]
[illegible] prestant non inherendo sed
in corporalia [illegible] dissoluerit
[illegible] de [illegible] sublimi loco [illegible] de
[illegible] misericordia [illegible] adhesit pa-
vimento anima mea [illegible] alibi aut
[illegible] in [illegible] anima mea
[illegible] in [illegible]
[illegible] vox ista Ex
quo [illegible] pro [illegible] anima [illegible]
ad corpus amittit naturam sed
vigorem [illegible] quod [illegible]
debet corpori [illegible] multa
[illegible] corpori [illegible]
in corpore ut pavimento et ad
[illegible] ita quod se [illegible] vigore
naturali non [illegible] non potest assur-
gere ad alta [illegible] sibi debitum
anima dicit [illegible] dicitur [illegible]
[illegible] corpori [illegible]
[illegible] pavimento adhesit
[illegible] [illegible]

[illegible] quia hoc corpus [illegible]
est et [illegible] dicit [illegible]
[illegible] [illegible] dicit caro [illegible] ex
[illegible] corpus et [illegible] anima
[illegible] [illegible] [illegible]
hoc [illegible] caro [illegible]
adversus spiritum et spiritus adversus
carnem [illegible] apostolus [illegible]
[illegible] corpore [illegible] [illegible]
[illegible] [illegible] adhesit
pavimento anima mea [illegible]
[illegible] [illegible]
et [illegible] sunt [illegible]
[illegible] adhesisse [illegible]
[illegible] in [illegible]
et [illegible] in [illegible] anima
est et [illegible] sub [illegible]
[illegible] philosophus [illegible] quod corpus [illegible]
[illegible] anima corpo-
[illegible] [illegible] ad [illegible]
[illegible] in corpore [illegible]
[illegible] ac si [illegible]
anima ad corpus [illegible] anima [illegible]
[illegible] [illegible] a corpore
dissolui ut solutis vinculis
corporalibus [illegible] sine corpore
[illegible] quod [illegible]
[illegible] anima in corpore anima
ex corpore [illegible]
[illegible] in corpore [illegible]
[illegible] corpore [illegible]
a corpore separata [illegible]
[illegible] corpori [illegible]
[illegible] [illegible]
post [illegible] corpori [illegible]

[illegible]bus et adhibent eas quo
ad potius sit melius hic ut ipsa
petat istorum dissolucionem / corpus
exstunc erit indissolubilia
Et videtur tunc corpora non erunt
corruptibilia nec generabuntur amplius
et si quidem tunc non nos
corripient sed ipsa corpora nobis ad
herebunt et nobis deo propter id in
tantum adherere deo bonum est Sexto
quia clarificatum corpus anime erit opus
erit nobilissime et reviviscet
suo corpori Cum enim corpus illustra
bitur ut reformabitur et
configurabitur corpori claritatis sue
tunc anima omnino possidebit cor
pus et id non non erit animale
sed magis spirituale nec in aliquo
impediet spiritum sed obediens erit
omnino spiritui Corpus Et si anima
corporis unione sit vera persona
et deus hoc sciat tamen tunc ab
eo exigitur / Et deus hic
sciat non bo est / quia ex sua
sue iustitie hic corripit animam
et malamque sue subiciant
Sed quia in unione sit vera
hic dicit quod unum pharisee Et allegatur
de hoc in scriptura sacra / Nunquam ac
debet quod anima prius petat quod non
debet sed ipsa libera arbitria est
sit vera persona quod ipse non tamen
alio qui hoc demeruit ex
causa quod noluit subiici in
structura patri et aliis / Et quia
ad quod ut generaciones ipso ab

hoc peccato excusat / Et non
valet sit argui. Anima non potest
illud peccatum cavere / Nec potest id
providere quod non est vera illa persona
quia talis quia originalia et ipso
aspectu quod causat / Ad id enim
cedit de peccato actuali non de
originali / quia ut dicit Allegatur
ab Augustino quod plus peccatum consequitur
fuit omnem generacionem corporis
et plus ipso sibi ab illa quod
ab alio sit non est ex causa
quia illa persona sit originalis de
merito personam Adam in ista
quod primi peccati parentes in filios usque
in generacionem et generacionem Corpus
et si anima et corpus in unione
pollutum non tamen quod hic dicitur
agit alii inmiscentur Ita nulla
illorum alii ex sua actione quod
anima eadem corpus infundit
predicat / sed ex parte quia prius
anima polluit feditate corporis
et deinde corpus feditate sue
ne Non sic quod ibi esset prius
utriusque temporis alius et simul tempore
hic fuit sed solum quia adynamia
generacionem et expulsionem Secundo
patet primo quod ad feditatem anime
sequitur feditas carnis et
ita minus admodum Secundo
quia feditas anime est vera ca
rnis Non quod anima quod sequitur
carnis corporis quod caro
non tenuit ad alias
peccatum quod non hic sed anima cum
carni unitur recipit vicium culpe +

+ post xxv folia querimus ibi corrupcionem
ad [illegible]

hec xxv folia pendent de[...]
ay [...] p[er]m f vrz abilletanby
[...]

Nota dicit qui no[n] co[n]stringun[tur] bre[...]
Sanguis mvenit[ur] in malo [con]fessi
cate [...] [...]bernie et carnalis
Sanguis Majore et [...]
Semar vendelbaris
Sanguis carnalis [...] et pet[...]
[...] q[ui] ad [...] fig[...] maculat
et corrupit [...] delirmoso [...]
dici [...] de holoferne [...]
[...] Judith xiij [...]
[...] sine capite holofernis
in [...] sanguine voluntas

Nota q[uod] dicit [...] [...]
pt p[er] sanguinis [...] lex fo
mitis / et formes [...] q[uod] [...]
[...] et deus in [...]
[...] ad q[uod] in ordinato[...] [...]
de [...] est [...] q[uod] no[n] obedit
[...] [...] sue superiori [...]
[...] forme[...] [...] in [...]
pena est / [...] est pena [...]
s[...] fedi[...] passibilitas [...]
formes [...] pena [...] sic no[n] [...]
[...] quia acti[...] [...] defensio
q[uia] acti[...] [...] [...]
[...] ad [...] Sed [...]
[...] passi[...] [...] afflicti[...]
s[...] eo q[uod] affligit a[...] sic [...]
[...] [...] cum illud
bonum et [...] ad[...] [...]
[...] [...] cum illa [...]
[...] et ad bonum [...] [...]
[...] ad [...] [...]
cum q[uod] [...] [...] ita [...]
[...] et [...] [...] [...]

[...] [...] ad[...] [...]
formes [...] [...] pena [...] [...]
[...] ad[...] / est [...] ad[...]
[...] / lex [...] formes [...] [...] appel
[...] lex [...] [...] lex fedi[...]
[...] [...] ut affligere [...] hoc modo
appellat [...] [...] lege [...]
hoc modo [...] [...] [...]
lege / [...] [...] lex [...] [...]
[...] lex [...] affligit[ur] [...] et
[...] ad[...] hoc [...] modo [...]
[...] [...] [...] Sed [...]
q[uod] lex formes [...] lex [...] [...]
appellat[ur] [...] lex [...] / et [...]
lex illa no[n] [...] [...] [...] [...]
[...] / quia lex illa [...]
[...] [...] ad [...] [...] q[uod]
no[n] [...] in [...] [...] [...]
[...] bonum [...] q[uod] [...] con
[...] [...] maculat[ur] [...] / [...] [...]
mala hic modo quadruplici [...]
[...] q[uia] facit [...] Sed[...] q[uia] in
[...] [...] Tertio q[uia] [...] [...]
carnali [...] [...]
[...] / q[uar]to q[uia] ad [...] [...]
[...] ad [...] Nam formes ad
[...] [...] [...] [...] facit / [...]
s[...] [...] maculare et [...] facere et
[...] [...] [...] [...] [...]
maculare [...] de formes [...] sine
[...] di[...] [...] [...] facit [...] obli
[...] [...] ad [...] [...] [...]
facit [...] s[...] formes Et [...] lex
formes [...] [...] vel di[...] [...] [...]
formes [...] q[uia] facit [...] [...]

fomes post bap. duo mala facit

Sli aut dr reatus quia facit eam
dignum pena Alia aut duo facit
post baptism Nam fomes post
baptism duplex sz debilis est
s. difficultate ad bonum et pronitate
ad malum / primo dr mala quia implicat
hominem et astringit ad concupiscentiam
carnalem Secundo dr mala s. pronitate
tatis ad malum quia ad eam dyab
ut consuetum accedit vel post hec dr
sli ut hominem suggestionibus malis
decipiat ne faciat ho q lex precipit
dictum aut ad primum tercium aut tercium
q est maculare dr in
sli cum concretio aut maculare
spiritum ad sensus q est contra faci
dr mala et sic sli a supra
dicta leg. q dr lex peti in
hr q prius fuit / lex quatuor
modis lex fomitis est lex pcti di
citur ordinatur et mala super
et sic melius aliqua eia
ordinatur s. propositi
pec. abrepta spiritum eum adhuc
dr sli predicta q tenet robur dicere
sed s. in hc q affligit quondam
peti / quod adhuc eam dr lex
fomitis legittima quia legittime fere
est ut dicit sli alia ut q non
obedivit suo superiori ei non fiunt
sua inferiores / Et hec in obediencia
membris et rebellio vim inforcat ad

superandum peti rum venit ex
in obediencia ade adam q ipse
rectitudinem recepit
transfudit in nos in sanguinibus
illam obligatione q mens eius in
fide maculat et obli
quatur / regenerati non
sunt filii dei illa obligatione
et culpabiles sunt
filii ire q obligatione per baptism
tollitur non spiritum ad spiritum
ad culpam non est culpabilis
nisi peccat in actu re
/ vel dicitur supra
illa libera me de san
guinibus q ibi plurale sit
corpus dr sic
in multis sanguinibus tamen
in origine carnis peti multa
peta volunt / Cum
lingua dr q sit
plurale de sanguinibus
in sanguinis
aut multas q
tus et carnis et
sanguinis / libera me de san
guinibus hoc est munda me ab
iniquitatibus libera me ab corpore
eum qui
dicit libera me de sanguinibus
quia caro et sanguis regnum
dei non possidebunt libera me
de sanguinibus deus deus

mee cuidet necesse est quod hic dicat
qui eum fuit solutus per ista in isto
corpore corruptio non erit quando
legitur carnis et sanguinis nostre ipsa
enim perfecta sanitas corporis in hac
sola sanitas non est. Verum quo
sanus est quod laditur quod indiget
quod hec peritura conditione egritudinis
sanitas hec tamen non erit quando erit
vita et verus christus deus ac
homo et hoc desinet esse
sed totum corpus perfecta gloria absorp
ta morte in victoria nulla
remanente corpore nulla sunt
precedente defectus nullis incita
mentibus nullo labore lassata
ut cibo solatium et aliqua
esca reficiat. Quod vero eiusmodi
sine esca et potu ipse deus erit
in cibus et in eo refectio solus
enim ille cibus reficit nec de
ficit dulcis namque est [illegible]
libera me de sanguinibus deus deus
salutis mee [illegible] ipsa
salute [illegible] sumus dicit apostolus
spe enim salvi facti sumus hec
augustinus. Et quia in isto versu
sanguinis [illegible] descendit [illegible]
sine christi passione mundatio [illegible]
tas veniens qui sanguis est tam
preciosus quod una gutta sufficeret

ad omnem redemptionem ad hominum salvationem
ad paradisi restitutionem et ad omnium viciorum
expulsionem. Et ideo apostolus petrus ait
prima petri primo quod non corruptibilibus
auro vel argento redempti sumus sed precio
so sanguine agni. Iste sanguis effusus
in cruce [illegible] videre est comparatum
[illegible] sanguis avium [illegible]
[illegible]
sic de sanguine extracto de subala
dextera yrundinis vel columbe legitur
quod abstergit maculas oculorum si ibi
calidus instilletur. Sic vere christi sanguis
qui fuit columba [illegible] fuit
yrundo [illegible] ad [illegible]
[illegible] qui de subala
[illegible]
[illegible] est [illegible]
de oculis cordis humani si ibi
per devotionem instillatur maculas
peccatorum abstergit [illegible] resti
tuit [illegible] videt ad [illegible]
pena in sanguine mundatur et sine
sanguinis effusione non fit remissio
et vere in isto [illegible] videtur [illegible]
[illegible]
[illegible] sanguinis fuit [illegible]
[illegible] et [illegible] sanguinis christi
compassionis [illegible] tollitur
[illegible] pungitur [illegible]
et hec a morte [illegible] periculo liberatur
Unde deus volens filios israel
liberare tempore de egypto et

et comparat primogenitos trucidare
quod fuit signum liberationis nostre a servi
tute dyaboli / precepit agnum vel
edum occidi et de sanguine utramque
postem hostii domus aspergi et sic
factum est cum angelus exterminans
domos signatas sanguine non fuit ausus
tangere sed ymmo pertransiens alias quas
percussit fecit eas totaliter miserie
Sic vero deus mediante sanguine
edi capre seu agni scilicet ihesu christi
populum suum de egypto id est de peccato
liberavit ymmo et de pharaone id est de
dyabolo domino eripuit et liberavit
/ quia peccato ille domus id est ille
conscientia que sparsa sanguine christi passionis
devotam memoriam intrinsecus
adimplente angelo non leditur
sed propter sanguinis illesa sane et
libere dimittitur unde Exodo xii Cum
viderit sanguinem in superliminari et
in utroque poste transcendet hostium
domus et non sinet angelum per
cutientem ingredi domos vestras Et
breviter in tota lege antiqua per san
guinem et per sanguinis ymolacionem
peccata dimittebantur leprosi et immundi
purificabantur / exemplo leprosi qui pro
sua emundacione ante placavit
per sanguinem agni vel alterius avis
occisi sibi primitus offerendo / quasi
deus per ista designando quod nunc
peccato non ante fuit placatus nec
homini reconciliatus quam sanguis christi

sibi in cruce exhibitus probatus
est / Ut sanguis est efficiens
causa placationis dominice offense
et reconciliationis humane Jux
illud coll. i Omnia pacificans
per sanguinem crucis que in terris
sunt que in celis Unde de effu
sione istius sanguinis prius dat
ur levitice / sanguinem fun
dent super altare filii aaron
Sacerdotes unde sacerdotum qui fuerunt
filii aaron fuerit cum effu
sione istius sanguinis vindicati
Iste quoque sanguis est expia
tivus omnis iniquitatis Unde Ebreorum ix
Si enim sanguis thaurorum
aut vitulorum et cinis vitule
aspersus inquinatos sanctificat ad
emundacionem carnis quanto magis
sanguis christi emundabit conscien
ciam ab operibus mortuis
sanguis itaque christi qui sicut
effusus septies in scriptura
contra septem maculas mortalium
peccatorum / Ideo enim erant macu
lis in genitalibus peccatum
corporis primus in sanguine
preciditur / Secundo in carne
pro nostra lascivia / Superius in capite
pro superbia / Quarto in manibus
pro avaricia / Infirmus pedibus
pro accidia / Sed peccato contra istas
septem maculas christus septies

sanguinem suum distillavit Primo
circumcisionalibus in circumcisione contra
peccatum luxurie licet in se Secundo
oracione orando contra peccatum ire licet
ipsum quia sua nimia angustia fecit
sudare Et deinde ut legitur luce xxii
quod factus est sudor eius sicut gutte
sanguinis decurrentis in terram
Tercio in carnis flagellacione
contra peccatum gule apud ipsum
gula cum nimiis delectabatur
tunc carnem Quarto in capite
in spinarum coronacione contra
peccatum superbie apud ipsum
Quinto in manibus in clavorum
infixione contra peccatum avari-
cie ibidem tunc cum fuerint
manus perforate et aperte Sexto
in pedibus in eorum conclavacione
contra peccatum accidie ibidem Tamen
cum fuerint pedes puniti pro
quod ambulandi sunt nimis tardi
Septimo in corde in lateris apercione
contra peccatum invidie Ergo ipse
Deus quod in melius proficiamus per singula
qui nos ab omnibus peccatis libera-
ret de peccatis sicut nos a peccatis
nostris purgati sumus Ecce quo
nos compurgati sumus Redemit
quoque sanguine suo. Et apostolus
quod addidimus pro eo abluendum
in nobis in sanguine tuo dicto
et non cessamus nos flere

dicit aerugimus quod compungit illud ergo
quo omnes appellati sumus Primum nati-
vitas est nobis secunda vita est crudelis
Nativitas hominis et miserabilis
tediosa Job v. homo nascitur ad la-
borem et avis ad volatum Nam
sicut videmus quod sol ab ortu usque ad
occasum non cessat currere / flumen de fonte
ex quo nascitur usque quo absorbeatur
a mari non cessat fluere / arbor
ex quo de terra nascitur ventis et im-
bribus solet exponi flatibus frigo-
ribus et caloribus agitari quousque
de terra tollatur non cessat aeris
passionibus subiacere Sic et homo
ex quo oritur et nascitur usque quo de terra
tollitur et usque ad terminum vite sue
ducitur quousque morte absorbeatur
non cessat penis et laboribus fatigaci-
onibus et turbacionibus agitari
et molestari / quod bene premonstrat puer
cum nascitur qui si nascitur cum luctu
et lamentacione ut facit [illegible] tunc pre-
mencionatis calamitatibus et laboribus
miserie et angustie ad quas intrat
Et hoc lamentabiliter dicit Job xiv
Homo natus de muliere brevi vi-
vens tempore repletur multis miseriis
Et ostendit nacionis hic inter cetera
propter carnis debilitatem / homo natus de mu-
liere / vite labilitatem brevi vivens
tempore / sortis flebilitatem repletur multis
miseriis / mortis necessitatem qui quasi
flos egreditur Nascitur homo

2º nacionis

1 natus

ad carnis debilitatem et fragilitatem
quod ostenditur cum dicitur homo natus de muliere
homo enim dicitur ab humo vel ab humore
mulier vero dicitur quasi mollis aer. Adde
nomen quod omnis homo qui de muliere nascitur
est fragilis sicut mulier, vilis sicut
humus, debilis sicut humor. Iohannis iii quod
enim natum est de carne caro est. Item
sicut Iob xxv. difficile quod mundus
appareat natus de muliere. Plumbum
enim secundum astrologos de argento vivo et de
grosso et immundo sulfure generatur et
ideo grossum et impurum est metallum
ita quod eius immunditia numquam ex toto
tergitur vel lavatur. Sic vero quia
homo debilis natura et fragilis a muliere
sumit originem necesse est quod fragilitatem
et debilitatem contrahat. Unde nullus quamdiu
diu vixerit ipsum lavat. Homo
enim nascitur non solum cum fragi-
litate et fragilitate naturae primo
carnis, cum vilitate culpae et ignominie
culpe originalis conformiter carnis
que mulieri ab homine traditur
vel aufertur. Unde Hiero. xx Quidem
que nata est non est persona unde
latitans ex ambulatione carnalis
delectationis vel originalis infectionis
designat quod sicut semen viris lapi-
dem in lumbis et feminis in umbi-
lico nascitur. Unde homo ad carnis fra-
gilitatem debilitatem. Secundo dico
quod homo nascitur ad vite labilitatem
et momentaneitatem brevem, ut in mensis ipse

homo enim est sicut piscis qui dicitur
effimera qui eodem die quo nascitur
moritur et finitur, quia per vel de-
bet illa tali die qua nos in
mundo nascimur veniemus morte
naturam incipimus et continue morte
tamen appropinquamus. Teste enim
Gregorio vita presens nichil aliud est
quam prolixitas quaedam mortis unde
dicit Seneca quod continue morimur
et continue deficimus. Aliquid pars vite
nostre aufertur quod crescimus vita
nostra decrescit. Seneca ostendit
quod nos ut nati sumus continue
desinimus esse. Et ecclesiastes xlviii
dicitur de nobis quod primum quod in
fine et nati sumus quasi non
nati brevem ergo vite tempore
sic dicitur ecclesiastes xlviii x. Unde
poeta breviis vita nasci-
tur homo ad vite labilitatem et momenta-
neum. Tercio nascitur homo ad
mundi penalitatem et flebilitatem
replete namque multis miseriis. Et
recte homo nascitur ad miseriam
ut quia cum homo natus
fuerit numquam post dies aliquos postea
sine comparatione contingat multis
laboribus et miseriis desolari.
Teste enim Seneca. Cum oportet
homini quod tribulationibus ca-
reat optat ipsum non esse homini.
quia si ipse desiderat bono
semper cum ut homo sit tribula-

et tribulationes non parcunt. Multe
sunt miserie sicut quidam dicit versus Inter
dolores mors grandium in tenebris con
ferentur in doloribus pereuntium Vi
ante conceptum miseras orientum
In conceptu matris ut vepre lace
ramus post conceptum statim miseriam
miseriam deploramus unde dicitur
et quasi flos egreditur et conteritur
et fugit velut umbra / flos
enim in suo principio nullo est pul
chritudinis in fine tamen suo efficitur et
odoratus Sic ergo patet quod nativitas
hominis includit mortis mortalitatem
mundi penalitatem carnis debi
litatem patet ergo quod nativitas nostra
que est miserabilis et valde detesta
bilis quia est naturaliter corruptibilis
fetida Caro enim hominis habet
in se velud infectam corruptam
quia sicut lima velut est et continue
devorat ita quod inficit et ma
culat quicquid tangit Sic caro
nostra est velut quasi amaram sibi
iunctam corrumpit inficit fedat
et appetitum perturbat et maculat
Ephesios 2 Eramus enim natura filii
ire Ita quod peccata nostra [illegible]
vicia sunt nobis naturalia vir
tutes vero innaturales Ex natura sic
vidimus quod vespes solet naturaliter
clamitare porcus solet se

in luto naturaliter volutare / leo solet be
stias et [illegible] naturaliter devorare
aranea solet ad muscas capien
das naturaliter intendere Sic
videmus nostra corrupta [illegible] ubi
[illegible] [illegible] [illegible] importunita
tem / hominum [illegible] [illegible]
cupiditatem ut sic [illegible] illud
quod dicitur [illegible] [illegible] erat cor malum
naturaliter Item alia est nativitas

spiritualis que est commendabilis et
virtuosa Et sic homo dicitur nasci
quando acquirit aliquem bonum statum sive
statum gratie [illegible] sive statum
[illegible] religionis / sive statum ec
clesie [illegible] [illegible] [illegible]
enim et habe [illegible] nascuntur
[illegible] [illegible] ac [illegible] / [illegible]
ex boni seminis [illegible] [illegible] [illegible]
ligenti plantacione et bona [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] et insercione Sic
homines nascuntur spiritualiter multipliciter
in [illegible] [illegible] [illegible] infusionem
Isti sunt illi qui in baptismo [illegible]
[illegible] et ideo baptismus dicitur renovatio
regeneracio / quia hic qui prius natus
[illegible] naturaliter / ibi [illegible] et [illegible]
spiritualiter unde [illegible] dicitur [illegible]
[illegible] [illegible] [illegible] [illegible] non potest
intrare in regnum celorum Item alii
[illegible] nascuntur ex boni seminis [illegible]
et isti sunt illi qui per semen [illegible]

2 nativitas spiritualis

ad statum gratie quibus virtus in primo
annichilabitur. Unde [illegible] vetula
[illegible] qui nascetur quem fecit deus.
Item homo in gratia nascitur per di-
ligentem supplantationem et
est quando per crimina gravia defendit
vel depositum tollitur et in religione
vel statum gratie collocatur. Unde de
Enoch qui fuit translatus vel
supplantatus in paradisum Ecclesiastici
cap. xliiii Nemo natus est in ter-
ra qualis Enoch, nam et ipse [illegible]
[illegible] est [illegible]. Item alii nascuntur
in gratia per [illegible] [illegible] [illegible]
et isti sunt illi qui per societatem
[illegible] bonorum et bonis effi-
ciuntur [illegible] in ps. [illegible]
[illegible] nati sunt tibi filii q. d.
bona societas bonorum parit.
Et [illegible] de illis qui [illegible] spiritua-
liter nascuntur [illegible] [illegible] vel
[illegible] Qui non ex sanguinibus neque
ex voluntate carnis sed ex deo
nati sunt. Et bene dicit non ex
sanguinibus quia [illegible] quidam
est in ventre [illegible] sanguinibus
matris [illegible] sed [illegible] natus. Cum vero
a ventre matris egreditur frigi-
do aeri exponitur / pelle [illegible]
[illegible] / lacte nutritur et
tunc [illegible] dicitur natus. Sic vero illi
qui in sanguinibus carnalis af-
fectionis nutriuntur et ipsi in
utero matris sue id est in amore
matris sue mundi vel carnis

detinentur nati spiritualiter non dicuntur
[illegible] [illegible] videtur illud dictum
infra [illegible]. Quia hoc [illegible] nasci
[illegible] sit [illegible] [illegible] [illegible] ab
utero [illegible] amoris [illegible]
[illegible] contemptum et abhominationem
[illegible] [illegible] carnalis [illegible]
[illegible] [illegible] [illegible] [illegible]
quasi frigido aeri id est [illegible]
et [illegible] exponitur [illegible] in
[illegible] [illegible] lacte
[illegible] nutritur [illegible] [illegible]
[illegible] spiritualis nascitur et apud
[illegible] [illegible] ut [illegible] dicitur
illud [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible] nati [illegible]
[illegible] [illegible] / [illegible] [illegible]
[illegible] / [illegible] dilectionis [illegible]
[illegible] [illegible] [illegible]
di. 1 Ioh. 2 [illegible] [illegible]
ex deo natus est / [illegible] [illegible]
di. 1 Ioh. 3 Omnis natus ex deo non
peccat [illegible] dilectionibus di.
1 Ioh. 4 Omnis qui diligit fratrem
suum ex deo natus est [illegible]
[illegible] di. 1 Ioh. 5 Omne
quod natum est ex deo vincit mundum
[illegible] [illegible] [illegible] spirituales
et e converso / Et ista nativitas [illegible]
est quia [illegible] hereditatem [illegible]
[illegible] [illegible] ad illam [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] ad [illegible] et
non ad [illegible]

[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] folia

ex parte c adp[ri]m[u]m mett[er]e in p[ri]mo
homine q[ui]a carens iustic[i]a ani-
[ma]li[bu]s sz ex carencia iustic[i]e illius
[con]ferit · a[nim]a[e] nde p[re]d[i]cta e[t] q[uod]
an[im]e caro tradu[ci]t[ur] [com]plem
Sc[dm] sic in gn[er]acione vnio ca
ulti[m]a p[er]fic[it] p[ro]p[ri]o sic eciam
et in corp[ore] a[nim]e vniro p[er]
medio difficil[e] sic in c[on]cepcione
h[uma]na caro p[er] semen sic eciam
a[nim]a p[ri]mo pl[ur]ib[us] in corp[ore]
a[n]i[m]e p[ri]mi p[ar]entis q[ui]a sic erat
in a[nim]a gradus sic eciam est
in a[nim]a geniti / s[ed] c[on]tra eciam a[nim]a
nde fuit culp[abi]l[is] / p[ro]p[ter]ea sc[ilicet]
c[on]tra penam / sic et hic sz hic
c[on]tra difficultas q[ui]a q[uod] semen
tradu[ci]t carne[m] corr[um]p[er]e ad
legem infect[i]o[n]is hoc c[on]tra pene
Ita q[uod] pena originalis pec[cat]i
p[ro]cedit culp[a]m originale[m]
p[ri]mo / pena eciam pec[cat]i est talis
c[on]cret[io] pec[cat]i / s[ed] l[ice]t pec[catu]m ori-
ginale sequit[ur] pene p[ro] solis
eciam corporee nat[ur]e p[ro]p[ri]o aut
p[ar]te nulla p[ro]p[ri]e p[ro]cessit culp[a] a[nim]e / et
ita pena p[ro]p[ter] c[on]t[ra] h[uma]ne / Sc[dm]
deus in hoc no[n] agit iniuste p[ate]t
q[ui]a no[n] agit in hoc iniuste s[ed] gn[er]a-
lem i[n]iusticia[m] no[n] s[ed] sp[eci]alem g[ra]cia[m]
Non s[ed] g[ene]ralem in h[oc] c[on]tra q[uod] cor-
p[or]i mulier organizato a[nim]am sp[irit]ua-
lem r[aci]onalem et c[re]atam ad sui
ymagine[m] c[on]fudit agit iuste q[ui]a
reddit vnicuiq[ue] c[on]p[ar]tem sui

p[ro]fect[um] ut non dictu[m] est Nec
s[ed] sp[eci]alem i[n]iusticiam d[ic]it c[on]tra q[uo]d
p[ar]tit h[uma]num n[isi] sic meruit / s[ed] tamen
suspend[it] no[n] d[e]l[inquen]t in p[ri]mo p[ar]ente
et p[ar]tita est in p[ro]p[ri]o c[on]tra s[ed] in po-
sitare et hoc valde iuste q[ui]a
d[ic]it Jh[er]o[nimu]s p[re]cep[tu]m est s[u]p[er]bis ·
demones a p[ri]mos p[ar]entes in s[uperbi]e s[u]b[iec]cio[n]i
s[ub]iecit corp[or]is culpa[m] et deinde
q[ui]a c[on]tra h[uman]a valde sc[ilicet] q[ui]a d[icitu]r corporee
et sic p[ate]t q[uo]m[odo] a[nim]a adhesit
pauimento · i · corp[or]i alio modo
sic p[ro]p[ter] malign[a] adhesit pauimento
· i · p[ro]p[ter] rebus corporalib[us] t[ra]nsitori[i]s
et caducis a[nim]a mea Nam
pec[cat]o originale p[ro]p[ri]e i[n]firmi[ta]tes
c[on]sunt q[ui]a culp[a] g[ene]ralis inflicte
sunt / p[ri]ma c[on]tra difficultas ad
i[n]sistendu[m] malo Sc[dm]a difficul-
tas ad p[er]ueniend[um] malu[m] T[er]cia diffi-
cultas ad fugiendu[m] bo[nu]m Q[uar]ta diffi-
cultas ad c[on]tinuandu[m] in bono s[ed]
illud multiplicate sunt infir-
mitates ex 4 / Ex quib[us] infirmi-
tatib[us] p[ro]cedit corp[or]i p[ro]hibito[rum]
et fug[a] d[e]lect[a]c[i]o[n]is corp[or]is ext[er]ior[um] p[ro]ut
d[icit] ap[osto]l[u]s petru[m] p[re]medicu[m] q[ui]a tamen
est c[on]tra omne[m] corp[or]um s[e]c[un]d[u]m
vbi gl[os]a d[icit] Ex p[ro]hibicio[n]e legis
aucta c[on]tra corp[or]is talis eciam est
q[ui]a carnalitas ut adeo q[ui]a de-
ceret p[ro]hibita quib[us] no[n] incurat
m[ate]r[i]a q[ui]a s[ub]s[cri]pta Ex quib[us] p[ro]p[ri]o
q[ua]m a[nim]a s[e]m[pe]r pau[i]mento inh[er]et
quia ab ip[s]is carnalib[us] · i · q[uod] c[on]tra
carne[m] venena[t] infirm[ita]tib[us]
c[on]stinet magnus [con]intellect[us]
q[ui]a eciam c[on]tra c[on]trario no[n] c[on]s[ist]it magis

difficultatem in resistendo peccatis [illegible]
[illegible] ex quo ut dicit glosa ubi supra [illegible]
corporea commendato [illegible] quando
accepit occasionem nos impugnandi [illegible]
tandi / unde cum lege [illegible]
in anima [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] et
magis instat ut lege contra illa
in [illegible] [illegible] [illegible] [illegible]
possibiles nos temptavit / apostolus
[illegible] erat paulo stimulus carne
ne [illegible] et ter dominum rogabat
ut eum ab illa auferret quod non fecit
si non haberet difficultatem in re-
sistendo Secundo patet per racionem [illegible]
[illegible] carnalis corporea [illegible] [illegible]
dicit [illegible] adhesit pavimento [illegible]
/ [illegible] [illegible] quod in corpore [illegible]
[illegible] carnalitatis soluta [illegible]
non [illegible] [illegible] glosa super [illegible] [illegible]
[illegible] [illegible] arma
[illegible] peccato [illegible] dicit [illegible]
in primo motu non est in primo [illegible]
[illegible] surgunt et subito [illegible]
[illegible] [illegible] [illegible] [illegible]
est [illegible] bella [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
ut [illegible] [illegible] [illegible] arma
[illegible] [illegible] [illegible] accepta
[illegible] [illegible] [illegible]
[illegible] [illegible] et tandem
mortificat Tercio patet [illegible]
[illegible] [illegible] [illegible]
[illegible] originale [illegible] corporea [illegible]
dicit glosa ubi supra [illegible] et non
fomitis / [illegible] et non actus
[illegible] qui [illegible] surgit [illegible]

[illegible] cum nobis nolentibus / et
[illegible] [illegible] est per [illegible]
[illegible] mala veniunt / dicit glosa super
[illegible] respondendo [illegible]
[illegible] / adhesit pavimento
anima mea [illegible] quod non solum ab
[illegible] [illegible] / non solum [illegible] [illegible]
non posse [illegible] cum hic carna-
litatis [illegible] in corpore / hic [illegible]
[illegible] [illegible] [illegible] cum
paulus [illegible] dicit [illegible]
legem in membris meis [illegible]
legi mentis mee [illegible] [illegible]
hic [illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] Non obstantibus
[illegible] remediis [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible] temptatur a
corporea sua abstractus et allectus
[illegible] cum [illegible] [illegible] [illegible] bona
[illegible] [illegible] abstrahitur
[illegible] [illegible] allicitur [illegible]
[illegible] quo [illegible] adheret deo [illegible]
lege [illegible] qui adheret carna-
libus [illegible] lege carnalia / [illegible]
qui adheret deo [illegible] [illegible]
[illegible] [illegible] qui adheret [illegible]
[illegible] [illegible] corpus [illegible] [illegible]
subito [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] carnalia [illegible]
[illegible] [illegible] [illegible]

lateat virtus .i. peccatum et pena peccati
Exemplum patet primo quod [illegible] ista [illegible]
corporis acceptatur ad nunc subiiciens
dicit eum dictis notabile corporum
[illegible] aut quidam [illegible] olim
dicitur [illegible] [illegible]
gestu sua tenebris [illegible]
delicte et [illegible] illud [illegible]
[illegible] [illegible] aliud et
[illegible] dicit de forma
speciosa apparet de corpore [illegible]
[illegible] [illegible] latet [illegible]
[illegible] [illegible] [illegible] virtus
[illegible] [illegible] specie [illegible] [illegible]
[illegible] Exemplum [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] alias formas Secundo
quod [illegible] peccatum [illegible] sunt
[illegible] sic quod peccatum aliqua forma
[illegible] [illegible] alia [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
forma [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] sic quod [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] / [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] et
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] non [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] quo
[illegible] / et ita dicitur [illegible]
alias formas [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]

esse [illegible] dicit [illegible] malorum
[illegible] devenit [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
.i. [illegible] infirmis [illegible] non [illegible] [illegible]
[illegible] [illegible] corporum [illegible]
[illegible] quod [illegible] lege divina
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] .i. [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] dei [illegible] [illegible]
corporum et [illegible] [illegible] .i.
[illegible] se [illegible] et [illegible]
[illegible] .i. [illegible] legis [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] xxiiij [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] / [illegible] [illegible] [illegible]
[illegible] [illegible] et ad [illegible] et ad [illegible]
et ad [illegible] / [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] / [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] ~~[illegible]~~ [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] ad [illegible] / [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] ad [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] Secundo [illegible] [illegible] ad
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] / [illegible] [illegible] [illegible]
ad [illegible] [illegible] [illegible] [illegible]

et anima incitat homines cunctorum
ad suavitates istorum inferiorum ob
missa bonitate divina, quam adulte-
rat adeo ut ... [illegible] per
suas blanditias / Item super alle-
gatione quod ... [illegible] ubi dicitur
... [illegible] agere corpus sua ab
stractis ... [illegible] corpus ... gravat
... [illegible] fuit ... mor-
te. Et ... ad
deum obediendo divine maiestati
corpus autem morem ... [illegible]
maiestatis divine ... [illegible]
... [illegible] diversis
... [illegible] / ... filii ...
... [illegible]
... [illegible] totius ...
... [illegible]
... [illegible] ... autem
... [illegible] quod non
obstante divina ... bonitate et
maiestate adeo ... [illegible]
... [illegible] admittitur
... [illegible]
... [illegible] fortuna ...
... corpus ... [illegible] ad ...
... [illegible] possess-
sionem et ad ... [illegible] ...
... [illegible] ad hec
... [illegible] obstantibus ...
... [illegible] ... tempt
... [illegible] ... per le-
... [illegible]
... [illegible]
... [illegible]

mut / Et modo nunc quod ...
... [illegible] ... ordi-
natum est in scriptura quod caro su-
biciatur spiritui / sensualitas rationi
... [illegible] bone voluntati
Corpus autem totum ... quod
... [illegible] carni ... rationem
sensualitate infatuat / et malis
ardoribus inflammat voluntatem / sic
quod est ... [illegible] ...
... [illegible] ... [illegible]
... [illegible] petit iste
/ orat eum ut aut ... [illegible]
... [illegible] aut ... [illegible]
... [illegible]
... [illegible] ut
obediat ... [illegible] ut ...
fiat liberius ... [illegible] / et ...
... [illegible]
... [illegible] ... [illegible]
... [illegible]
... [illegible]
... [illegible] esset
... [illegible]
... [illegible]
... [illegible] ... [illegible]
... [illegible] ... [illegible]
... [illegible] ... [illegible]
... [illegible]
... [illegible] originale ... [illegible]
... [illegible]
... [illegible]
... [illegible]
... [illegible] ... [illegible]
esse liber ... [illegible] corpus
... [illegible] ut non
... [illegible]
... [illegible]
... [illegible] ... [illegible]

motu quia non est in nostra potestate
qui [illegible] secundum eam dicit glossa cum
peccare possimus nec usque ad de-
lectationem perveniat / Alias enim con-
cupiscentia esset fortior quam gratia
quod est contra Augustinum qui dicit / quod nulla
est fortior gratia nisi qui dicit quod
[illegible] tercio sic hic concupiscit homo
[illegible] aliud vivificat me .i. dat
facultatem vivendi secundum precepta
[illegible] quod non est nisi [illegible] deo
cum concupiscentia carnis [illegible]
tem [illegible] ad [illegible]
preceptorum. Sed glossa dicit
tunc autem quod peccatum homo amittit
voluntatem vivendi secundum legem dei
Sed cum dicit vitam eternam .i. precep-
torum impletionem facit pervenire in
vitam eternam. Quarto et si
concupiscentia omnino tolli non potest in
hoc statu tamen gracie potest minui
Nam sicut concupiscentia nutritur et
non resistitur augetur et dum tanto
magis augetur tanto magis
homo ad bonum inhabilitatur et
ad malum fit pronior. Sic con-
quando glossa [illegible] refrenatur
concupiscentia / et dum tanto magis
augetur / concupiscentia plus minuitur
et dicit Augustinus Si non acquiescitur
[illegible] / non ad omnia ut [illegible]
per mortem solvitur / Sicut enim
cupiditas quando concupiscit adversus spiritum
magis et magis minuitur / et
concupiscentia spiritus magis augetur

donec illa consumetur / et illa
consumitur in nobis Quinto patet quod
[illegible] concupiscentia non
derogat perfectioni / dicit enim
Augustinus [illegible] hec perfectio [illegible]
[illegible] caritas [illegible]
affectum / Sexto patet quod nulla
perfectio excludit timorem [illegible]
[illegible] cum amoris [illegible] est
quia quanto plus amat tanto
plus cavet ne offendat / Illud
enim caritas perfecta foras mittit
timorem / [illegible] similiter accipitur
et [illegible] concupiscit [illegible]
me [illegible] ne
precedimur [illegible]. Septimo patet quod
concupiscentia post baptismum non manet
sub ratione peccati sed ad peccatum
hoc patet ex [illegible] et dicit
glossa [illegible] in hoc simul [illegible]
[illegible] Romanorum vi / post baptismum
[illegible] homo [illegible] concupiscentia [illegible]
ad quod pugnet et cum desuper
[illegible] non in vanum gratiam baptismi
suscepit. Si [illegible]
[illegible] hic [illegible] in baptismo ut
concupiscentia que est in membris omnino ex-
tinguatur nisi forte ex speciali
miraculo [illegible] Sed omnibus aliis
in baptismo abolevit concupiscentia manens
in [illegible] quo nostrum corpus casti-
gemus et subiciamus [illegible]
[illegible] / et secundum hoc apostolus [illegible]
[illegible] mea .i. corporis quod
[illegible] membris [illegible]
et sensibus [illegible]
Juxta id Castigo corpus meum

et in s[er]vitute redigo / vn̄ illi q[ui]
g[e]nuit ex illa mat[er]ie q[ue] e[st] co[n]scia
s[er]vilib[us] req[ui]mi dom p[ro] illa q[ui] ei
p[re]mit[ur] q[uo] illa mat[er]ia q[ue] est co
dei / et ideo p[ro]hi[be]t s[e]i lud[i] h[oc]
v[er]b[u]m tu[m] p[ro]mi[s]s[i]on[e] me. i. h[oc] dub[i]o
i. di v[er]b[u]m q[uod] erat sua inspir[ati]o[n]e
mi[ra]b[i]l[ite]r b[e]n[e]dixit q[uo]d a te venit ab
dicat.

## Et v[er]bum caro factu[m] est et h[ab]itavit in nobis

Posita n[ati]vitate adve[n]tus v[er]bi
in carne / et vtilitate q[ue] h[oc]
homi[ni]b[us] co[n]secuta q[uon]i[am] au[tem] ra[tio]
mo[do]
du[m] veniendi manifestat dicens
et v[er]bu[m] caro factu[m] est / hoc [enim]
modo co[n]tinuat[ur] ad hoc q[uod] dixe
rat p[ro]pria venit q[uasi] d[icere]t dixi q[uod]
v[er]bu[m] di[vinum] in p[ro]pria venit s[ed] n[on] o[mn]i[n]o
d[icere]t q[uo]m[odo] venisse l[ic]et m[u]ltu[m] mutatu[m]
ondit modu[m] q[uo] venit h[oc] s[cilicet]
modo q[uia] v[er]b[u]m caro f[ac]tu[m] est eo
e[ni]m modo venit quo missus est
s[ed] ap[osto]lo a q[u]o missus est v[er]bu[m]
caro f[ac]tu[m] est Gal. iiii misit
deus filiu[m] suu[m] f[ac]tu[m] ex muliere
vbi dicit Aug[ustinus] eo missu[m] quo
f[ac]tu[m] Sed[m] Cris[ostomus] aut[em] co[n]tinua[tur]
ad hoc q[uod] dixit / dedit eis p[otes]tate[m]
filios dei fi[eri] q[uasi] d[icere]t Et si q[ui]s posset
q[uere]r[e] v[n]d[e] h[ab]eant h[an]c p[otes]tatem
ideo q[uon]i[am] ca[usa]m sub[iunge]ns ondit
q[uon]i[am] v[er]bu[m] caro factu[m] est

q[uasi] d[icere]t hoc p[ro]p[ter] q[uod] v[er]bu[m] caro f[ac]tu[m]
est dedit nobis p[otes]t[atem] possemus fi[eri]
filij di[vini] Gal. iiii misit deus filiu[m]
suu[m] ut adopcion[em] filio[rum] re
ciperem[us] Sed[m] Aug[ustinus] vero co[n]ti
nuat[ur] ad hoc q[uod] dixerat s[ed]
ex deo nati sunt Qu[on]i[a]m e[ni]m d[icere]t
videbat[ur] ut ho[m]i[n]es ex deo nasce
rent[ur] i[de]o q[uasi] in argu[men]tu[m] h[uius]
ut s[cilicet] v[er]u[m] esse credat[ur] sub[iun]g[i]t
a[liu]d ma[ius] illud d[e] q[u]o minus videt[ur]
s[cilicet] q[uod] v[er]bu[m] caro factu[m] est q[uasi] d[icere]t
Ne mireris q[uod] ho[m]i[n]es ex deo nati
sunt / q[uon]i[am] v[er]bu[m] caro factu[m] est
i. deus factus est homo / q[ui]a
no[n] mir[um] si ho[m]i[n]es nascunt[ur] ex
deo cu[m] deus nascat[ur] ab
ho[m]i[n]e sicut q[ue]libet vu[n]de dicit
Glo[ssa] in h[oc] sup[er] capitu[lo] misericordia q[ui]
me[n]s sanat[ur] m[e]d[icin]a infirmitas
ut possimus d[icer]e et filij di[vini] fi[eri]
Qu[on]i[a]m no[n] q[uod] s[e]mp[er] erat infer[iu]s
descendit / q[ui]a mir[um] si q[uod] inferi[u]s
erat i. d. q[uod] s[e]mp[er] est ascendat
No[t]andu[m] aut[em] q[uod] h[oc] s[cilicet] v[er]bu[m]
caro factu[m] est q[ui]da[m] male
intelligentes sumpseru[n]t ex hoc
occasionem erroris Qu[i]da[m]
n[am]q[ue] posuerunt v[er]bu[m] ita car
nem facta esse ac si p[ro]p[ter]
ea aliq[ui]s [con]v[er]sus sit in carne[m]
q[uas]i sic cu[m] farina fit pa
nis et aer ignis Et h[ic]

fuit error eorum qui posuerunt commix-
tionem naturarum in Christo dicentes quod eo quod ea-
dem fuisset divina et humana natura. Sed
huius opinionis falsitas manife-
ste apparet quia sicut est dictum supra
verbum erat deus / deus autem im-
mutabilis est ut dicitur Malachie
Ego deus et non mutor. Unde
nullo modo potest esse quod aliqua
natura mutatur vel convertatur. Ergo
dicendum quod cum dicitur
verbum caro factum est id est verbum car-
nem assumpsit. Non quod ipsum
verbum sit ipsa caro sicut si dicamus
homo factus est albus. Non quod ipse
sit ipsa albedo sed quod albedinem
assumpsit / Fuerunt autem alii qui
licet crederent verbum non in car-
nem mutatum sed quod eam assumpsit
tamen dixerunt eam assumpsisse
carnem sine anima. Nam si
carnem animatam assumpsisset
dixisset evangelista verbum caro cum
anima factum est. Et hic fuit
error Arrii qui dixit quod in
Christo non erat anima sed verbum dei
erat ibi loco anime. Et huius
positionis falsitas apparet / tum
quia repugnat sacre scripture que in
pluribus locis mentionem facit de
anima Christi sicut est illud Matthei xxvi Tri-
stis est anima mea usque ad
mortem etc. Tum etiam

quia quedam passiones anime inveniuntur
in Christo que in verbo dei nullo modo
possunt esse nec etiam in carne
sola / sicut illud Matthei xxvii Cepit
tedere et mestus esse. Tum
etiam quia deus non potest esse
forma alicuius corporis. Nec
etiam angelus unire corpori potest
per modum forme eo quod secundum naturam
sit a corpore separatus. Anima autem
unitur corpori ut forma. Non
igitur verbum dei corporis forma esse
potest. Preterea constat quod caro non
sortitur speciem carnis nisi per
animam. Quod patet quia recedente anima
a corpore hominis seu bovis / caro
hominis vel bovis non dicitur caro
nisi equivoce. Si ergo verbum non
assumpsit carnem animatam / manifestum
est quod non assumpsit carnem.
Sed verbum caro factum est. Ergo
carnem animatam assumpsit. Fuerunt
autem alii qui consequenter moti dixe-
runt verbum quidem animatam carnem
assumpsisse / sed animam sensitivam
tantum non autem intellectivam loco
enim in corpore Christi dixerunt verbum
esse / Et hic fuit error Appol-
linaris. Qui quamquam quandam animam
sensitivam tandem posuit, tamen
predictis rationibus fuit ponere
aliquam animam in Christo que posset
harum passionum esse subiectum

Ita tamen quod verum et intellectu caret
Sed loco horum verbum esset in homine
Christo. Sed hoc manifeste apparet esse
falsum quia repugnant auctoritates sacre
scripture. In qua quidem dicuntur de
Christo que ut in divinitate [illegible] anima
spirituali ut in carne ut esurire
pati etc. Et illud quod admirandum est
ut dicitur quod verum admiratus aut
quod passio anime volentis et intellec-
tive / cum sit desiderium cognoscendi
causam occultam. Essencia
vere ... cognoscere
Christo ponere potentiam aut sensitivam
quod ... Ita admiratus cognoscit
ponere in ipsa potentia aut intellectivam
Item certum apparet primum sed cum
non est caro sine anima ita non
est vera caro humana sine anima huma-
na que est tamen intellectiva. Ergo
verbum assumpsit carnem animatam
anima spirituali tamen et non volenti non
assumpsit carnem humanam et ita
non potest dici Deus factus esse homo
Contra adhuc verum assumpsit huma-
nam ut eam repararet ergo illud re-
paravit quod assumpsit. Ergo non
assumpsit animam volentem non repara-
vit et sic nullus fructus prove-
nerit nobis ... incarnacionis
... est / verbum ergo caro
factum est i. carnem animatam
anima ... assumpsit. Sed forte
dicetis Si verbum assumpsisset animam
[illegible]

assumpsit / patet etiam contra ...
... mencionem non fecit sed dicen-
me solum dicens verbum caro factum
est. ... dicens propter ...
... hoc auctoritas ... primo
ad assumendum ... materia
... Manichei qui dice-
bant verbum non assumpsisse veram
carnem sed fantasticam cum
non esset conveniens ut boni
Dei verbum assumeret carnem quam
ipsi dicebant diaboli creaturam
Et ideo ut auctoritas hec ... excluderet
fecit de carne specialem men-
cionem ... et ...
... est
... cum esse ...
dicens ... carne ...
... ad demonstrandum
dignacionis magnitudinem
benignitatis ... quia
anima ... conformis
est Deo quam caro et quasi magis
... sacratum fuisset si verbum
assumpsisset animam humanam ut
potentia ... magis conformem.
Sed assumere carnem ...
... assumpsisse ... dignitatis
nature fuit multo amplius
... inestimabilius ...
... dicit apostolus ... in
magnum ... sacramentum quod ma-
nifestatum est in carne etc. Et ideo
ut hoc audiret ... solum de

carne [illegible] / ubi glo[ssa]
super illo magnum pietatis sacramentum
in celum [illegible] sacramentum id est quod
dicitur occultus sacramentum
enim dicitur res occulta id est mysterium
sacramentum ergo appellatur verbum
patris quod in [illegible] spiritu est
[illegible] [illegible] et hoc
sacramentum est [illegible] pietatis id est totius
sancte religionis et [illegible] cultus
et ideo [illegible] [illegible] est
[illegible] et hoc sacrum est magnum
quia magnitudinis eius non
est finis et manifeste magnum
quia apparuit [illegible] et simul
[illegible] quod sacrum [illegible]
[illegible] / est manifestatum
[illegible] Nam [illegible] ei [illegible]
[illegible] fecit manifestatum est
deo in carne assumpta Sa-
[illegible] quod est in carne dicitur
manifestatum Natus enim homo
filius dei qui in secreto erat
apud deum operibus [illegible] deitatem
declaravit se [illegible] / Et est
[illegible] manifestatum est in carne
id est operibus [illegible] in carne [illegible]
[illegible] esset qui erat
in carne [illegible] est in
spiritu id est sanctus [illegible] ostensus
est [illegible] [illegible] [illegible]
quod [illegible] apparuit angelis
qui [illegible] [illegible] quod hic

factum est Non enim in deitate tantum
[illegible] angelis quod absconditum
est [illegible] [illegible] eis
apparuit ad [illegible]
[illegible] appar[uisse] angelis hoc
[illegible] Non enim in forma humilis
[illegible] [illegible] [illegible] humilis
[illegible] [illegible] [illegible]
[illegible] majestate apparuit qui
natus est ut homo non erat tantum
homo ut [illegible] angeli in
[illegible] quod [illegible] [illegible] [illegible]
in carne [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] / [illegible] ad
[illegible] [illegible] et sin-
gularis unionis [illegible] Alius
enim [illegible] [illegible]
[illegible] ad [illegible] solus
[illegible] [illegible] [illegible]
[illegible] se [illegible] [illegible]
dei [illegible] [illegible]
verbum dei unitur carni hoc
est singulare [illegible]
[illegible] singularis sum ego
donec [illegible] [illegible]
Non [illegible] ei [illegible]
[illegible] [illegible]
[illegible] singularitate unionis in [illegible]
[illegible] [illegible] [illegible]
solummodo [illegible] de carne dicat [illegible]
caro factum est [illegible] ad
[illegible] [illegible] [illegible]

reparacois homo eid ptarnem
infirmabat / et ideo eum volens
adiuctum ubi congruum ce
me rpacioni medicos de carne
spalit fecit / ut ondet q caro
infirma ptarnis ubi rpata fuit
Et hoc e qd aplus dicit ad
Ro viij Nam q impole erat legi
in quo infirmabat ptarnis deus
filium suum mittens in silitudinem
carnis pcti / Glo Caro in xpo
facta sit liberacio hic apponit q
bn dico in xpo ihu nos libatos
Nam deus e in xpo filio suo cuta
pcta pt si libacio mea q non po
tuit si plozem / et hoc est Nam
deus pr misit i. fecit visibilem
fecit filium suum i. sibi costalem
non misit ubi no erat qui ubiqz
est / venit in virginem que ante
virgine erat q erant elegit
p elegit eum attulit virgini
fecunditatem non abstulit inte
gritatem / venies in utero igit
Sz sit enim ibi erat quo venit
qua ibi alio actu cepit esse
q ante erat / fuit enim ibi
p unionem nature qualis ante
non erat Ita eciam in mundo
erat et in mundum venisse dicit
qua visibilis mundo apparuit mi
sit dico in silitudinem carnis
pcti Non i carne pctrice
sz in ea plenam passibilitate
z mortalitatem et alios

defectus / cetera vo ois hominu
caro pcti est Sola illa no
est caro pcti / qua eius
no mater concepit sz grua eo
cepit / hz tn silitudinem car
nis pcti / qua esuriit sitiuit
dormiuit ezgi / licet go ea
dem caro sit q nra Non
tn ita fca in utero est sic
nra est enim sanctificata in utero
et nata sine pcto et nec
ipe in illa unqz pctauit In
vera est go plus me non
mgltate pcti / venit go ad
corpus immaculata natura
ipsa corpus hunt / pollutum
tn pcto q nonquam apud nota rep
ta est Omo no hunt / dico
go erat caro pcti qua no
ocarnali delectacione nata
erat sz tn erat plus qua mor
talis In hac silitudine misit
deus filium ut sic dampnaret
pctm vel subdit de pcto
q misit filium z mittens i. sibi con
fnaris cur consubstalem et visibi
lem dampnavit pctm i. de
struxit dnj alo de pcto facto
carne x i. illo qd fecit
in carne x plc eni amisit
dominium deitatis aiaz vel
dampnavit i. debilitavit
pctm i. fomite pcti p xxxx
de pcto ade dampnavit deus

in carne [illegible] cum opera [illegible] [illegible] [illegible]
[illegible] est vel [illegible] [illegible]
petrus i. [illegible] [illegible] [illegible]
[illegible] in carne [illegible] de petro i.
per [illegible] factus est hostia [illegible]
[illegible] cum peccato [illegible] in cor
pore suo super lignum [illegible] delevit
[illegible] hec dicit sic [illegible]
peccatum dicebatur [illegible] [illegible]
[illegible] peccatum [illegible] petrus [illegible]
[illegible] legis i. [illegible]
lex moysi [illegible] [illegible]
[illegible] in nobis lex [illegible]
moysi [illegible] [illegible] lex [illegible]
[illegible] [illegible] [illegible]
qui non ambulamus [illegible]
secundum carnem [illegible] [illegible]
[illegible] ambulat secundum carnem
[illegible] non agit opera carnis [illegible]
[illegible] ambulat qui [illegible]
[illegible] ne [illegible] [illegible]
est [illegible] [illegible] [illegible]
[illegible] petrus [illegible] et
[illegible] [illegible] [illegible] [illegible]
[illegible] lege [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] petrus [illegible]
[illegible] petrus [illegible] legem [illegible]
[illegible] vel scripte [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] lex [illegible]
[illegible] [illegible] potentia
[illegible] vel [illegible] i.
[illegible] petri [illegible]

[illegible] et audita lege
amplius [illegible] et sic
[illegible] lex [illegible]
et ideo erat [illegible] [illegible]
[illegible] a lege peccati et mortis [illegible]
[illegible] Sed dicas Si verbum
caro factum est [illegible] carnem
assumpsit [illegible] non dicat [illegible]
[illegible] carnem assumpsit [illegible] verbum
caro factum est [illegible] est
[illegible] hoc [illegible] ut [illegible]
[illegible] errorem Nestorii qui dicit
in Christo [illegible] duas personas
et duos filios [illegible] et alius
est filius dei in Christo et alius
filius virginis [illegible]
[illegible] ergo [illegible] esset filius
dei Sed [illegible] filius esset [illegible]
[illegible] dicit [illegible] deus factus est
homo [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] de
alio [illegible] alia [illegible] persona seu
suppositum ubi et aliud suppositum
seu persona hominis in Christo non
erit verum [illegible] verbum caro
factum est [illegible] [illegible]
[illegible] Sed [illegible] verbum non
esset homo non posset dici [illegible]
verbum sit homo et ideo [illegible]
dicat [illegible] est et non dicat as
sumpsit [illegible] verbum sibi
ad carnem non [illegible] qualis
est [illegible] [illegible]
[illegible] in unionem suppositi

sed ad actum prohibendum. Secundum est talis
quod hominem fecit deum et deum hominem
id est quod deus esset homo / Sicut et
alii qui non intelligentes modum incar-
nationis posuerunt quendam modum assump-
tionis per dictam accidentalem personae unitatem
esse constitutam in christo unam personam
dei et hominis Sed tamen deum in christo fuisse
duas personas vel duo supposita
unum humanae naturae creatum et reliquum
aliud divinae naturae increatum et etiam
et talis est prima opinio quae ponitur
in textu sententiarum distinctione vi. Et si verum
admittatur, si homo non proprie solum
hoc quod dicitur / deus factus est homo / et
homo factus est deus / et ideo dicta
opinio sit tamquam opinio dicta dicitur
tamquam haeretica damnata est
in quinto concilio ubi dicitur Si
quis id est dicens christum unum esse unam
personam supra duas personas amitatur
sit et ultra cum dicitur ut confitetur
omnium assumptionem quod advenit per
non naturam vel hac non factum est
Secundo quaeritur quare verbum est
homo dicitur quod eo modo sicut humana
humanitatem naturam Non quod verbum
sit ipsa humana ut Nestorius quod
factum est homo relationem post
compte ubi sed compte creaturae
assumpte demonio importare
personae / dicitur cum verbum creatum factum
tamen propter unionem Primo autem
ideo quia est / Relationes autem

demonio dicto dolo in ista ad
creaturas non importat relationem
compte dei sed compte creaturae ad
deum novo modo se habentis
Sed dicitur quare magis dicitur verbum
quod homo cum descendit sit unum
et subiectum et subiectum habens
dicitur quod homo est genus talibus proprie
nomen autem ubi quod proprie filio
qui solus est incarnatus Et
hic ultimo est quod quare non dicitur
filius ideo quod magis dicitur
verbum quod filius propter tales rationes
/ primo quia apud homines cum
usus sunt nomine ubi et non
nomine filii Secundo ut quo sempli
dicit intellectum carnalem et
manifestat spiritualem / filius
enim in creaturis est carnalis
generatio sed verbum hic generationem spiritua-
lem et intellectualem Tertio
quia verbum solus homo est
propter spiritum intellectualem in ista
plura sunt prima / et quia incar-
natio dicitur ad salutem hominis et
advenit ideo magis proprie
debet nomen verbi quam nomen filii
Quarto quia verbum assimilatur cum
verbum verbum apud graecos dicitur
logos id est verbum / homo autem per
spiritum sortitur sed quod volens est
quare quarto dicitur nomen verbi vim
bonis nomine verbi proprie

Tertia causa verbum habuit quia dicitur
verbum affinitatis ad hominem
et omnem creaturam per quam generatur
verbum cordis creaturarum ideo
ipse deus creature [illegible] rationali
humane unitur sicut conformiter
verbum. Septima causa sub
nomine verbi magis exprimitur
modus unionis dei et hominis quam
sub nomine filii [illegible] deus
sic verbum mentis vocem assumendo
quodammodo fit vox in quantum mani-
festatur sensibus hominum sic
verbum dei caro factum est, ac
si modo carnem in quantum manife-
statur sensibilibus. Item sic
verbum induit vocem et non transit
in vocem, sic verbum dei transit
in carnem non tamen mutatur. Item
sicut verbum incorporale et invisibile [illegible]
[illegible] sic verbum dei intel-
ligibile incontractabile invisibile
de carne factum est visibile
et palpabile. Alia ratio [illegible]
libus verbum dicitur caro factum est
quia [illegible] [illegible] totum
est [illegible] [illegible] quia est specie
verbum. Contra hoc quod dicitur
caro factum, aut conversione factum
caro, factum est ut sit
caro. Nec [illegible] [illegible]
quia videtur inconveniens dicendum

immutatum in carnem aut factum est caro

Adhuc dicendum quod hoc confirmo
[illegible] [illegible] est accepit
pro facto verbum caro accepit. Et
sic pro toto homine dicitur sicut dicitur
omnis [illegible] est caro, id est homo sic
et ad Romanos 3: Ex operibus legis
non iustificabitur omnis caro, id est
omnis homo [illegible] pro [illegible]
in scriptura verbum [illegible] id est [illegible]
omnis aut [illegible] sit de [illegible]
more Iacob lxx. Sed tamen
sicut quia non dicitur homo ut
totum sit spiritus et non [illegible]
[illegible] [illegible] [illegible]
[illegible] ad potuit [illegible]
[illegible] [illegible] tamen audivit
dicit sicut voluit totum [illegible]
[illegible] quia non [illegible]
[illegible] quam nobilior est carne
sicut verbum autem factum est. Responsio
[illegible] quod [illegible] voluit [illegible]
re totum [illegible] ut [illegible] dicit
[illegible] unionis
ubi ad hominem [illegible] est ut
non solum verbum sit homo. Et hoc verbum
sed etiam separatis partibus hominis
scilicet carne et anima, verbum unitum
permansit. Et ideo quando verbum [illegible]
[illegible] morte Christi separata
fuit anima a corpore, verbum remansit
inseparabile ab utroque. Itaque
verbum erat caro et caro erat
verbum. Sicut et [illegible] erat verbum

et unum erit anima. Ad secundum quod
anima non dicit dicatur prius
quam de carne. Respondetur quod licet anima sit
perfectior carne, non tamen tantum carne
magis quam anima, quia in assumptione
carnis praeintelligitur assumptio animae
et non econverso. Nam verbum assumpsit
carnem mediante anima, ut
ait Iohannes Damascenus. Tertio caro subtilius
et simplicius est, dum efferat
ut corpus ultimo tunc formato
[illegible] non [illegible] nisi
mediante anima [illegible]. Secunda ratio est quia
omnis factura denominanda est ab
ultimo quod fit, et quod ultimum omnino
fuit verbi adunatio quod mediante anima
suscepit, ut dictum est, ideo dicitur [illegible]
caro factum. Tertia ratio est quia
ipsa unio fuit admiranda
[illegible] et admirabilis. [illegible]
dicere animam fuit quia [illegible] et
[illegible] quod [illegible], et quod caro [illegible]
partem [illegible] et maxime [illegible]
[illegible]. Quarta ratio est quod
quamvis non [illegible] unitus est
[illegible]. Caro vero [illegible] de
carne homo. Carnes [illegible]
[illegible] anima, quia verbum non
semper sit quamvis [illegible] animalibus
sed solum quantum homini. Ideo dixit
[illegible] verbum caro factum est [illegible]
ut [illegible] magis [illegible]
[illegible] indigentiam [illegible] dicitur
magis dubium esse poterat quod
verbum [illegible] assumpserit, ac per
hoc maiorem unionem significavit

quod [illegible] non [illegible] adunati [illegible]
adunata [illegible] quia vera
una est [illegible] ut [illegible]
[illegible] si dixisset [illegible]
verbum animam assumpsisse, aliquis
dicere posset [illegible]
[illegible] unitate [illegible]
[illegible] Apollinaris [illegible]
[illegible] malum [illegible]
[illegible] caro [illegible]
[illegible] beneficiis
[illegible] partem in
[illegible] [illegible]
[illegible] multorum [illegible]
[illegible] sua [illegible]
aliquem tendentem statum [illegible]
[illegible] et
[illegible]
esse [illegible] talis [illegible]
vel [illegible] vel [illegible] vel
aliquid huiusmodi. [illegible]
[illegible]
qui [illegible] posset pro eius
[illegible] esset [illegible]
[illegible] quod [illegible]
esset pro eius. Deinde [illegible]
hoc verum [illegible] dubitatur
[illegible] dicit [illegible]
[illegible] verbum sit [illegible]
[illegible] quod magis dicit
factum [illegible] quia [illegible]
[illegible] Gal. 4 factum
[illegible]
[illegible] factum esse solum
[illegible]
[illegible]
verbum [illegible] assumpsit [illegible]

Nemo non dicit natum ut qui
creator semper exstiterat nisi crea-
tura esset / dixit etiam factum
quia propter multas hereses Non
enim desierunt heretici qui dixe-
runt corpus fantasticum assumpsis-
se ut manichei et sicut valentinus qui
dicebat verbum non misse corpus
in terris sed per corpus celeste que
sibi univit in unitate et ni-
chil traxisse de virgine Alii
etiam dixerunt quod verbum mox ut
ingressum est in virginem statim
exiverit et nichil de ea traxe-
rit Contra hos omnes est hoc
quod dicitur hoc factum, quod eciam factura
sicud est non dicitur semper silet
quod per potestatem non dicitur precedens un-
de sic idem verbum apostolus ad galatas
4 misit deus filium suum uni-
genitum factum ex muliere dicit
Non sicut audivi quia di-
cunt scriptum filium dei natum ex
muliere non factum Alioquin
verus filius hominis non esset
nisi corporaliter carnem traxisset
et glossa ibi dicit plenitudo
enim temporis est completum tempus quod
prefinitum fuerat a deo patre
quo mitteret filium vel plenitudo
temporis dicitur tempus gratie Ideo quia
in eo plene dantur dona
spiritus sancti et quia de prophetis predicta
fuerant implentur ubi magis ergo
tempus venit misit deus filium
suum .i. visibilem fecit hodie
deitate quod ait ubi venit
plenitudo temporis misit deus
filium suum enim filius est illud
quod Iohannes 3 ait et nemo
misit in illud manus quia non dum
venit hora eius hoc est quando
volebat Non enim deus sub
fato natus est / hoc dicit Non
credendum est ne deus de illo pre-
fatus est Non est enim
hora eius vel unum nisi volun-
tas eius Non ergo hominum dicunt
qua cogeretur mori sed quod dignetur
orandi tempus enim expectabat quo
moreretur quia tempus conspecta-
bat quo nasceretur Ideo multi
dicunt clamare non ante venit
post crimbus videndum est
quia non deus veniat plenitudo
temporis videndum illo per quem fa-
ctum ipsa debebat eum qui
venire debebat vel eam
patri recta fuit Ante eum
longam seriem factorum penitus
decet Non enim aliquis
primus victimus erit / dum
fuerit predicendus semper tenendus
Christo maior inde venibat
tanto per eum seriem longiorem
precedere debebat Ideo ait
ut venit plenitudo temporis misit
deus pater filium suum factum
ex muliere Nota quod eciam

qui erat incarnatus factum dicat
fecit ergo eum pater ex muliere
sub lege Cum ergo dicit Misit deus
filium suum factum ex muliere
Patris ordinem eo ipso missum filium
quo factus est ex muliere Cuius
est enim nativitas filii dei de virgine
maria etiam assumptio forme
servi Nam quando aliud nisi
filio qui accepit formam servi
in eius utero hoc autem fecit pater
fecit et filius / filius quidem non pater
natus est de virgine maria / sed
nativitatem filii de maria et
pater et filius operatus est Deinde
non est passus pater sed filius
/ passionem tamen filii et pater et
filius operatus est Tradidit
enim pater filium et tradidit
filius seipsum / passio hec uni facta
est sed ab utroque facta est Sicut
ergo nativitatem ita passionem
nec pater fecit sine filio nec
filius sine patre Judas autem
quid fecit nisi peccatum Veniamus
ad resurrectionem Nec resurrexit
pater sed filius / resurrectionem tamen operatus
filii est pater et filius Ecce quid
est missum esse filium secundum
vide cui quo missus est filius
ergo missus apud eum erat et venit
in hunc mundum hoc est mitti
/ De illo tamen evangelista dicit in

mundo erat et mundus per ipsum fa-
ctus est et mundus eum non
cognovit / Deinde dixit in
propria venit Illuc autem missus
est quo venit Et si in hunc
mundum missus est quia exivit
apud nescio in hunc mundum
et in hoc mundo erat Illuc
ergo missus est ubi erat Unde
et illud Jeremia dicit celum
et terram ego impleo Cum de
patre dictum accipiatur / ubi
potest esse sine verbo suo sine
sapientia sua que pertingit a fine
usque ad finem fortiter et disponit
omnia suaviter Sed nec sine spiritu
suo usquam esse potest Itaque
si ubique est deus ubique etiam
et spiritus eius Illuc ergo et
spiritus sanctus missus est ubi erat
Cum igitur ergo diligenter quo
intelligere iste missio sive
filii sive spiritus sancti [illegible]
nostra [illegible] [illegible]
[illegible] dei filio
dictum sit [illegible]
missum [illegible] deum quod
[illegible]
secreto maiestatis sue [illegible]
[illegible] mortalibus
nisi dei verbum non solum eum
[illegible] sed etiam eum [illegible]
[illegible] in nobis sic scriptum est in
[illegible] in illis Solebat enim
[illegible] in more [illegible] est

filius quia missus est constat autem
non minorem eo esse quam mis-
sus est Consideravit cum quamdiu
Christus in terra apud suos dixit se
esse missum Nunc quod sit minor
est filius quam ipse missus est
habes enim scriptum quod filius apud
ipsum eum dixit se esse missum
vides quod simpliciter sensus
non invenit sit missio consequitur
quod dicitur filius sive frater vel
mulierem / forte hic movet
contrarium ... mulierem non aut quod
ignem sed non moveat utrum
cum describatur dicitur et quod
ignem et mulierem et ignem
ubi tamen ignem comparetur vel quod
mulierem autem ut hic quod non est
contra ... eius ... possint more ... hebre-
orum ... hebrei ... 
mulieres dicit non ignem ... 
feminas sed in genesi legitur
dicta quod ... facta est / for-
mavit eam in mulierem ... ad
hunc ... erit ... [illegible]
... ostenditur quod ... 
fratrem ... / fra-
trem ... 
... semper fratrem est fra-
trem ... sit ... aliquis
alium sit sic dicitur ... 
in fratre ... 
... quia ... frater est ... 
autem ... frater est ut esset

ut quod ... semper erat ... 
esset ... frater
est hoc ut fieret quod non erat ut
pareret quod non erat / frater quod
... semper ... 
et addit apostolus frater sub
lege positus ... dicebat
sub legem ut ... apparuit
quod filius abrahe ... 
erat ... 
missus fuerat in quo impleta
fuerat ... et ideo ... 
... credidit ... 
... filius in quo
... 
fratrem ... quod in
lege ... / frater quod sub
... legalibus ... 
... 
ipsa sustinuit ... illa legis
eos qui eis similiter tenebantur
... morte suscepit ut
... alios liberaret / frater
quod sub lege ... sub ... legis
... 
... ut alios libe-
raret sic ... 
... ut eos qui sub lege
erant ... et ... redimeret ... 
... apostolus ... Et
non ... apostolus ... 
... fratrem ... frater sub
lege ... 
... 
frater sub lege ... 

ut eos qui sub lege erant re-
dimeret / ad illud autem quod dixit
factum ex muliere hoc aliud
restat ut adoptionem q. ideo fac-
tus est ex muliere ut adoptionem
filiorum reciperemus i. bona que
per gratiam dantur per que sumus filii dei
vel reciperemus adoptionem filiorum
i. proprie essemus divine glorie
Sic enim participat una natura
ita ad suam inducendo nos
adoptat. hinc cum adoptionem
recipimus quod ille unicus dei filius
non dedignatus est participationem
nature nostre factus ex muliere ut
non solum unigenitus esset ubi
fratres non habet sed etiam primogeni-
tus ut in nostra fieret adoptione
ait enim ut [illegible] intelligant
unicum dei filium. Nos enim
[illegible] dignatione filii dei sumus
ille natura est filius qui hoc est
hoc quod pater unicum eum filium
[illegible] quem genuit de substan-
tia. Nos autem non de substantia
sua genuit [illegible] eadem
quos non genuit sed fecit. Ideo
ut fratres [illegible] unicus suos
adoptavit [illegible] et
ad [illegible] dicit alia
glossa ad [illegible] / super illo. Cum
factus est ex semine david
secundum carnem / cum factus est secundum car-
nem ex [illegible] i. de virgine
natus ubi erant [illegible]

hereret qui ob ipso corde hec
expressius intelligentes christum vero
hominem acceperunt / divinitate vero e-
ius non intelligunt / addendo enim
secundum carnem subtrahunt divinitati substantiam
[illegible] que i. e. quia christus secundum illud quod dei
est per quem facta sunt omnia. Nonne enim
factus est secundum quod verbum dei est
unde cum per ipsum facta sunt ne
si eum omnibus posset per quem facta
sunt omnia. Nec [illegible] factus
est ut per eum fieret unde [illegible]
apostolus eum [illegible] dicit christus [illegible]
secundum carnem ut secundum illud quod est filius
dei non factus aliquis secundum natura esse
intelligeret / factus autem est secundum [illegible]
[illegible] quod per [illegible] non erat secundum car-
nem [illegible] erat [illegible]
et non erat quod non erat / [illegible]
[illegible] et ita [illegible]
deus qui et in assumptione car-
nis deus esse non desiit in
[illegible] assumpto
[illegible]
[illegible]
[illegible]
[illegible] factus est [illegible]
[illegible] erat factus est / secundum quod cum
est / et ideo erat filius
dei erat / filius hominis factus est
deus erat / hic factus est homo
filius natus est secundum veritatem nature
[illegible] dei filius et secundum veritatem
nature [illegible] filius
ut non adoptione vel appel-

liceat sed vere in utraque natura
filii nomen recipiendo habet et esse
verus deus et verus homo / unus
filius patris eundem deus semel
de sua natura genuit deum filium
sibi equalem et eiusdem secum
naturaliter eternum est deum be-
[illegible] sed eundem deus filius
eius sit deus eternus et verus
pro nobis et homo factus verus
et plenus. Sic eo verus quia
nichil habet ille humane nature / sic eo
plenus quia carnem suscepit
humanam et animam [illegible]
[illegible] in virgine deus solus
natus dicitur semel ex patre semel
ex matre. Natus eciam de patre
deus verbum / natus de matre
verbum caro factum est / primum
quo autem idem est dei filius
natus ante secula et natus
in seculo. Item deus virginitatis
dum corpori virtute carnis
accepit ex virgine / et eam
inscientem integritate virginitatis
in matre servavit. Constat ergo ea
est qua deus factus est
filius virginis et virgo facta est
mater virginitatis dei ut quem
pater genuit coeternum sibi
virgo conceptum pareret in tempore
dei quo filius ut carne homo
autem quia induerat suscepit

ratione carnis anime nostre
nobilis incarnatus est pri-
ma scripto per nuncium servi
formam servi accipiens
Non enim sic accepit formam
servi ut amitteret formam dei
in qua equalis patri ut in forma dei
et in forma servi eadem ipse sit
unigenitus dei filius est quod dei
filius deo patri non equalis
habitu inventus in forma enim
servi quam accepit minor est
patre in forma dei verbum
qua erat antequam hanc acci-
peret equalis est patri in forma
dei verbum in forma servi ~~[illegible]~~ factus est
[illegible] in forma dei hoc
fecit in forma servi factus
est homo. Ergo in qua forma
dei accepit formam servi
id est utrumque utroque deus
utroque homo / Christus igitur deus
est eternus et verus et [illegible]
ante secula conceptus et natus
ex virgine [illegible] servi na-
ture filio quem verum nature
filii dei patris qui omnium creaturarum
creator est et dominus / [illegible]
virgineo [illegible] ex virgine hec
enim deus humane nature in
unitatem persone suscepit qui se
humilians primam in corpore
[illegible] [illegible] nostre
[illegible] [illegible] formam servi.

i. naturam servi in suam accepit
deus ille personam Non enim
accepit personam hominis sed naturam
cuius tota trinitas operata est
susceptionem hominis formacionem / quamvis
inseparabilia sint opera trinitatis
solus tamen filius accepit hominem
i. formam servi in singularita-
te vel in unitate persone non
in unitate sed in singularitate
divine nature   Si autem ad
hoc queritur ipsa incarnacio
quomodo facta sit ipsum verbum dei
dico verbum carnem factum et hoc
factum non tamen in hoc quod factum
est conversum atque mutatum sed car-
ne in [illegible] quo eciam appa-
ret indutum Item sane factum
ut ibi sit non tamen verbum dei et
hominis caro sed eciam rationalis
hominis anima atque totum hoc et
deus dicatur propter deum et homo
propter hominem   Agnoscamus ge-
minam christi substanciam divinam scilicet qua
equalis est patri et humanam qua
minor est patre / utrumque autem
simul non duo sed unus est christus
ne sit quaternitas non trinitas
deus / ac [illegible] christus est deus
anima rationalis et caro [illegible]
cum unus utriusque nature ut
totus dicatur deus totus homo
et verissimus deus homo et homo
deus   Et si difficile intelligitur
mens fide purgetur / magis

magisque a peccatis abstinendo et
bona operando difficilia sint
hec / ut tamen breviter dicam in
alia sunt illa de summa christi
incarnacione nisi forme servilis i.
nature humane / utraque [illegible] est
in christo forma / quia utraque vera
et plena est in christo sed in
confuse et inseparabiliter unite
sunt ad invicem nature / Neque
divina discedit a sua simplici-
tate / neque humana aut conversa
in deitatem neque aut in non
existenciam divisa Neque de dua-
bus una facta est composita
est natura / christus ergo unius persone
est gemine substancie Nec tamen deus
vel homo per se tamen persone dei
est   Alioquin filius dei antequam
formam servi susciperet non erat
totus et crevit cum homo di-
vinitati eius accessit   Sed in-
tamen quod non semper fuerunt esse
ad invicem [illegible]   Sic ille
deus refugium factus est nobis
Et item factus est nobis in salutem
Non utique [illegible] difficile
vel [illegible] hic dicitur sed nobis
in refugium vel in salutem esse
dicitur quod prius non erat   Sed queri-
tur cum nos peccatores natura
peccatorum cur apostolus factum eum
dicat ex semine david cum aliud
sit [illegible] aliud nasci quam eum
alio loco [illegible] factum [illegible]

aliqui quod sic senserunt / hoc dicto
quia cum non hominis semine con-
ceptus [illegible] caro dei in utero
virginis et corpus effectum sed effectum
et virtute spiritus sancti [illegible] dicit apostolus
dicit factum non natum [illegible] aliud est
enim semine ad uxore et san-
guine coagulo generare / aliud
non generatione sed virtute [illegible]
re / sicut homines generare filios
sed homines non facere [illegible] non
[illegible] semen [illegible] in concep-
tione [illegible] quia [illegible]
carnem christi formatum est
[illegible] quod semine [illegible]
quod semine [illegible]
[illegible] debeat creatura [illegible]
creata dei [illegible]
sic hoc contra differentem [illegible]
[illegible] caro factum
est [illegible]
[illegible] est in [illegible]
et omnia per ipsum facta sunt
[illegible] dicit omnia [illegible] sunt
facta et omnem creaturam [illegible]
[illegible] non esse per
facta sunt omnia / et si factum
non est / creatura non est / si autem
non est creatura [illegible]
[illegible] est / [illegible] est [illegible]
non est / creatura est / et [illegible] creatura
est deus non est [illegible] filius
non [illegible] est [illegible]
quod facta [illegible] est / et si [illegible]

[illegible] est non omnia per ipsum facta
sunt / at omnia per ipsum facta
sunt / [illegible] non est creatura
sunt aut apostolus / factus est ei
ad honorem patris [illegible]
[illegible] deus / factus
[illegible] quod semine [illegible]
quia maria fuit [illegible]
[illegible] semine formata
est caro [illegible]
in utero [illegible] attendens
[illegible]
[illegible] est [illegible]
hec [illegible] apostolus vo-
lens [illegible] malunt
dicere [illegible] sunt
non [illegible] ipsi
sunt et non [illegible] nati
dicere potest / et [illegible]
[illegible]
[illegible] dedere [illegible]
[illegible] natum [illegible]
[illegible] Notandum [illegible]
quod [illegible] heretici fuerunt
qui plures alii [illegible]
ubi [illegible] eliminaverunt
et credit [illegible] verbum
caro factum est [illegible]
[illegible]
in christo solam [illegible] fuisse
[illegible] non fuisse nisi
[illegible]
[illegible]
[illegible] quod est quod dicitur
verbum caro factum est [illegible]
[illegible] opinionem dicens non esse

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factus caro / sed homo carnalis factus
esset deus / ac sic ) ubique
non deberet dicere verbum caro
factum est / sed magis quasi caro
non facta fuisset. Similiter non
conveniret de filio hominis
eo aut descensio sed magis homo
glorificatus et ascensio eius
non verum esset quod apostolus et
philosophus in eodem cum in forma
dei esset hominem sumpserit
formam servi accepit / sed sola
qualitas habitus in divinis [illegible]
dum post modum [illegible]
[illegible] [illegible] [illegible] [illegible]
esset quod deus autem descendit de
celo sed solum quod autem ascendit
apparentiam / Sed tota scrip
tura utrumque [illegible] de christo
in eodem descendit ipse est
qui ascendit super omnes celos
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] vite [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] non verum corpus sed fan
tasticum assumpsisse quod non
verum homo esse potuit sed
apparens [illegible] [illegible] [illegible]
[illegible] sic [illegible] et [illegible]
dit bibit et comedit pas
sus est et sepultus [illegible]

fuisse sed in apparentia simulacra
et sic patet quod totum misterium
nostre [illegible] ad quod dicitur factum
[illegible] / sed autem [illegible]
[illegible] [illegible] scriptura [illegible]
[illegible] Cum enim carnis
[illegible] caro non sit / nec
[illegible] ambulatoris ambu
latio / et in celo [illegible]
[illegible] scriptura dicens verbum
caro factum est / sed solum fan
tasticam carnem [illegible] ascendisse
[illegible] christum verum ambu
lasse comedisse mortuum
fuisse et sepultum / sed hoc in
apparentia fantastica [illegible]
[illegible] [illegible] in [illegible]
scripture derogaret in
nichil [illegible] in fide nostra esse
[illegible] [illegible] [illegible]
[illegible] [illegible] scriptura [illegible]
[illegible] / debent [illegible]
[illegible] fantastici corporis [illegible]
[illegible] discipulos [illegible] dicens
[illegible] / [illegible]
quod discipuli [illegible] et [illegible]
estimabant se spiritum videre [illegible]
se videre christum [illegible]
[illegible] [illegible] [illegible]
[illegible] in [illegible] videte
manus meas [illegible] quia ego
ipse sum palpate et videte quia
spiritus carnem et ossa non habet sicut me
videtis habere / frustra enim se
palpandum prebuit si non [illegible]

corpus fantasticum habuisset. Item
apostoli seipsos ydoneos christi te-
stes ostendunt dicente canonica petri
act. x. hunc s. ihesum deus
suscitavit tercia die et dedit
eum manifestum fieri non omni populo
sed testibus preordinatis a deo nobis
qui manducavimus et bibimus cum
illo postquam resurrexit a mortuis
Et ideo apostolus in prima cor.
xv dicit [illegible]
q[illegible] et inanis [illegible]
[illegible] hinc et te-
[illegible] quod [illegible]
[illegible]
non [illegible]
apparuit [illegible]
[illegible] fuit fantasticum et
non vere manducaverunt [illegible]
[illegible] est [illegible]
[illegible]
non essent ydonei testes apostoli
[illegible] Et si [illegible]
[illegible]
[illegible]
corpus non [illegible]
[illegible] est [illegible]
Sunt et apostoli falsi testes [illegible]
[illegible]
[illegible] invenimur
autem et falsi testes dei quoniam te-
stimonium diximus adversus deum
quod suscitaverit christum quem non suscita-
vit. Ista falsitas non est
[illegible]

cap. xxiiii [illegible]
[illegible]
[illegible]
fuit dicente canonica ipse Joh. [illegible]
[illegible] et
[illegible]
[illegible] fuit [illegible]
aut si [illegible]
[illegible] fuisset [illegible]
est [illegible]
[illegible]
fuit [illegible]
[illegible] Et [illegible]
v. Redemisti nos deo [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

De errore valentini qui dixit
quod christus non verum corpus ha-
buerit sed de celo [illegible] et
quod nichil de virgine matre accepit
[illegible]
et [illegible] erroris [illegible]
[illegible]
[illegible] dicente canonica Joh. iii. Nemo
ascendit in celum nisi qui descendit
de celo filius hominis qui est in celo
[illegible] de celo [illegible] est et
[illegible] descendit [illegible]
[illegible]
[illegible] i. cor. xv. [illegible]
[illegible] de celo [illegible]
[illegible]

valtius

xpc de celo cum suo corpore de
scendisset / procedit autem contra
valentinum postea quia mani
chei et primi [illegible] corpus fictum
videre quia credebat quod hec om
nia terrena a dyabolo sunt creata [illegible]
cum filius dei in hoc apparuit
ut dissolvat opera dyaboli sicut
dicit Johannes Non ei competebat
ut creaturam dyaboli corpus assu
meret Cum etiam paulus dicat
[illegible] vj Que societas lucis
ad tenebras / et que conventio
christi ad belial Et quia
ab eadem radice procedunt [illegible]
[illegible] in suo [illegible]
[illegible] postea cum predicta
¶ ca (Omnis autem que scripta sunt destructa
essentialiter primum quia deus et
formam eius constituit [illegible]
in hiis que sunt [illegible] forma
[illegible] / Quia sicut caro humana
et os et nervi sunt vera [illegible] hominis
[illegible] aer [illegible] terra [illegible]
[illegible] sunt [illegible]
[illegible]
corpus [illegible] non fuit terrenum non
fuit in ipso vera caro et nervi
[illegible] apparentia [illegible] et ita
[illegible] non fuit [illegible] verus [illegible] appa
[illegible] ut dictum est [illegible] dicit
[illegible]
[illegible]
[illegible] corpus
celeste [illegible] est in
palpabile et [illegible]

sunt ubi [illegible] Non [illegible]
dicunt quod dei filius [illegible] dignitati non
assumpsit aliquid de terra sed [illegible]
quod eam [illegible] Non [illegible]
corpus celeste [illegible]
[illegible] terrenum corpus
[illegible]
[illegible] Et ideo apostolus
dicit [illegible] de celo [illegible]
[illegible]
[illegible]
[illegible] et corpus [illegible]
[illegible]
[illegible] Jacob
[illegible]
[illegible]
[illegible] Non [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
esse creatum Non enim [illegible]
descendit de celo sed corpus autem
[illegible] et hoc
[illegible]
Cum enim dicit Johannes Nemo
ascendit in celum nisi qui descendit
de celo / [illegible]
[illegible]
[illegible] descendisse de celo [illegible]
esse non descendit / Hec autem
[illegible] dicunt est [illegible]
[illegible]
[illegible]

Non ergo filius dei in quantum deus est descendit de celo per motum localem. Nam quod localiter movetur esse [illegible] loco accedit et ab alio recedit. Dicitur ergo filius dei descendisse per hoc quod terrenam substantiam sibi copulavit. Sed et apostolus cum exinanitum dicat in quantum formam servi accepit, ita tamen quod divinam naturam non perderet [illegible] quod predicta sunt erroris [illegible] Non enim corporalia [illegible] facta sunt [illegible] propterea factus sit.

De errore Appollinaris circa corpus Christi. In erroribus errant Appollinariste circa incarnationis misterium. Sic enim cum predictis concordant quod corpus Christi non fuit de virgine assumptum, sed quod est [illegible] aliquid verbi dicit in carnem esse conversum. Occasionem erroris sumentes ex eo quod dicitur Iohannis i. Verbum caro factum est; existimantes [illegible] verbum sit conversum in carnem, sicut intelligitur in eo quod dicitur Iohannis ii ut gustavit architriclinus de aqua vinum factum, quod ea [illegible] dicitur quod aqua conversa est in vinum. Sed hic erroris facile

est impossibile ostendere. A [illegible] deus est omnino immutabilis [illegible] ostendimus supra. Omne autem quod in aliud convertitur mutatum est. Cum ergo verbum dei sit verus deus impossibile est quod verbum dei fuerit in carnem mutatum. Item verbum dei cum sit deus simplex est. [illegible] cum nulla [illegible] esse [illegible] ad illud quod sit conversum in carnem, oportet totum verbum conversum esse [illegible] aliud [illegible] desinit esse [illegible] fuit sicut aqua conversa in vinum [illegible] est aqua [illegible] secundum [illegible] verbum dei [illegible] non erit [illegible] impossibile, quia verbum dei est [illegible] per ipsum creata sunt [illegible] [illegible] impossibile [illegible] [illegible] [illegible] non [illegible] [illegible] [illegible] est [illegible] Non sit intelligendum esse quod verbum sit conversum in carnem, sed quod carnem assumpsit ut [illegible] [illegible] conversantur et [illegible] apparet [illegible] [illegible] [illegible] [illegible] est [illegible] conversum est

De errore Arii et Apollinaris

circa animam Christi. Non solum autem circa
corpus Christi sed etiam circa eius animam
aliqui male sensisse inveniuntur.
Posuit enim Arius quod in Christo non
fuit anima sed quod solum carnem as-
sumpsit cui divinitas loco anime fuit
et ad hoc ponendum necessitate quadam
videtur fuisse inductus. Cum enim vellet
asserere quod filius dei sit creatura et minor
patre, ad hoc probandum illas scripture
assumpsit testimonia que infirmitatem [illegible]
ostendunt in Christo [illegible] / et ne posset
ratione cuius aliquis refellere dicta
scripture testimonia Christo non se-
cundum divinitatem sed secundum humanam naturam convenire
naturam [illegible] ut eum [illegible]
corpori humano convenire non pot-
est quod miratus est quod timuit quod orav-
it [illegible] fuit humanum in ipso filio dei
minorationem importare. Assumpsit autem
sibi [illegible] assertorem [illegible] ideo
Iohannes dicit verbum caro factum est
[illegible] carne [illegible] quod solum
carnem verbum assumpsit. Non autem
[illegible] hac positione contra Apol-
linarem eo [illegible] est [illegible]
[illegible]. Non [illegible] fuit anima
esse non potest [illegible] verbum dei sit
[illegible] quod [illegible] aliquid
animale fuit esse [illegible]
[illegible] esse potest *verbum* autem est
[illegible] Apollinaris quod verbum dei
corpus esse [illegible] / et [illegible]

hoc [illegible] negaret [illegible] quod
[illegible] non [illegible] / quod non
solum [illegible] forma corporis
sed etiam aliquis supercelestium spi-
rituum in corpore [illegible] filius dei
[illegible] ponebant. Nisi forte si
[illegible] possent [illegible]
[illegible] et [illegible] ad
supercelestibus [illegible] esse / quod opi-
nio [illegible] falsa [illegible] subtracto
eo quod est [illegible] homo verus
homo non potest esse [illegible] est autem
[illegible] homo per [illegible] hic
[illegible] sit eius forma. [illegible] autem
non habet verus homo non fuit
[illegible] apostolus asserat eum homi-
nem [illegible] / [illegible] verus [illegible] media-
tor dei et hominum homo Christus
[illegible] quod [illegible] aliquo modo
[illegible] non [illegible]
[illegible] procedat. Non enim [illegible]
dei [illegible] ex quo [illegible]
[illegible] Christus non habuit non fuit
[illegible] ad [illegible]
quod [illegible] dicit [illegible]
[illegible] esse non [illegible]. Non [illegible]
[illegible] quod Christus sit [illegible]
[illegible] / aut quod illa [illegible]
[illegible] / quod [illegible]
[illegible] in [illegible]
dicitur quod [illegible] habuit [illegible]
[illegible] est [illegible]
[illegible] et [illegible]
[illegible] non [illegible]
est [illegible] dicitur quod [illegible]

anime fuit filii dei / Similiter dicendum est de
corpore dei [illegible] christi [illegible] hominis
ponendo animam intellectivam [illegible]
ubi [illegible] ibi esse aliquid quod
anima in christo quam humana [illegible] pre
[illegible] anima non eadem anima [illegible]
[illegible] humana [illegible] ut unitur
filio dei vel separetur ab eo
ad hoc omnem [illegible] natura
[illegible] Ergo in christo [illegible]
aliud fuisse animam et
aliud divinitatem filii dei cum [illegible]
[illegible] albumen

De errore appollinaris dicen-
dum animam vero non fuisse [illegible]
et errore [illegible] dicentis animam
[illegible] animam [illegible] fuisse [illegible]
[illegible] testimonium [illegible] eius
appollinaris [illegible] confessus
est in christo animam sensitivam
fuisse [illegible] sine mente et [illegible]
[illegible] filio dei fuit [illegible]
[illegible] intelligentie et mentis Sed
nec hoc sufficit ad [illegible]
[illegible] hominem cum
speciem sortiatur humanam ex [illegible]
[illegible] humanam [illegible]
Si ergo christus hoc non habuit verus
homo non fuit nec eiusdem speciei
nobiscum [illegible] animam [illegible]
[illegible] speciem [illegible]
anima [illegible] est [illegible]
[illegible] in [illegible] in diffini-
[illegible] quod [illegible]
[illegible] addita vel sub

tracta variant speciem sicut in
numeris unitas posita aut [illegible]
speciem Si igitur in christo fuit
anima sensitiva sine [illegible] non fuit
eiusdem speciei cum anima [illegible]
est [illegible] Item ergo [illegible]
[illegible] fuit eiusdem speciei nobiscum
adhuc [illegible] anima [illegible]
[illegible] diversitas [illegible] speciem
existit [illegible] ex [illegible]
[illegible] speciei [illegible]
[illegible] speciem
[illegible] Si ergo anima [illegible]
[illegible] est [illegible] subse-
[illegible] species [illegible]
anima est [illegible] quod non
sit in aliqua eius specie Si er-
go anima christi fuit [illegible] ani-
[illegible] caruit / [illegible]
[illegible] speciem eius ut [illegible]
quod fuit in specie anime leonis vel
[illegible] aut alicuius alterius [illegible]
quod est omnino absurdum [illegible]
[illegible] appollinaris [illegible]
[illegible] deus ei [illegible]
[illegible] non [illegible] Nam [illegible]
[illegible] omnem [illegible]
[illegible] ad [illegible]
anime [illegible] sed ad
[illegible] non [illegible]
de [illegible] corpus in christo autem
[illegible] fuit [illegible]
[illegible] dicit [illegible]
[illegible] verba [illegible]
[illegible] est [illegible]
[illegible] in [illegible]
[illegible] [illegible]

ei competere posset per incarnationem
Marcum est quod Christus dictus quia
in Christo vere corpus humanum et
vera anima humana fuit. Sed
quod Johannes dicat verbum caro factum
est non sic intelligitur quod verbum
sit in carnem conversum neque propter
quod verbum solam carnem assumpserit
sed cum anima rationali sine [illegible]
sed per modum consuetum scripture
ponitur pars pro toto ut sit dictum
sit verbum caro factum est ac si di-
ceretur verbum homo factum est. Nam
caro [illegible] ponitur pro homine in scrip-
tura dicitur enim [illegible] videbit
omnis caro [illegible] sic de formi
[illegible] / videlicet [illegible]
pro toto homine ponitur / [illegible]
[illegible] videlicet omnis caro
pariter quia os domini locutum est. Sed
[illegible] caro pro toto homine
ponitur ad ostendendum humane
nature infirmitatem quam verbum dei
assumpsit. Sed cum post humanam
carnem [illegible] naturam humanam in
[illegible] est [illegible] et anima
Christi non fuisse ante corpus [illegible]
[illegible]. Nam anima humana
corporibus [illegible] ut [illegible]
[illegible]. Nam [illegible]
in eodem corpore [illegible]
quem [illegible] dictum [illegible] esse
[illegible] alium [illegible]
Christi anima corporalis [illegible]
cum [illegible] aliis spiritualibus [illegible]
[illegible] et anima dei

assumptam et deinde cum sancta
sola [illegible] plurima homo in carne [illegible]
esse [illegible]

De errore Theodori Mopsuesteni
et Nestorii circa unionem verbi divini
ad hominem. Theodorus autem Mop-
suestenus et Nestorius eius sectator
talem sententiam de predicta uni-
one protulit. Dixit enim quod
anima humana et corpus humanum
naturali unione conveniunt ut
ad constituendum unum hominem eiusdem
speciei et nature cum aliis hominibus
et quod in hoc homine deus habitavit
sicut in templo suo scilicet per gratiam sicut et
in aliis hominibus sanctis. Unde Johannis
2 [illegible] dixit Solvite
templum hoc et in tribus diebus
excitabo illud. Et postea evangelista
exponens illud subdit Ille
autem dicebat de templo cor-
poris sui. Et apostolus dicit
Eo quod in ipso complacuit habitare
omnem plenitudinem divinitatis
et exinde ulterius [illegible] est
quedam affectualis unio inter
hominem illum et deum / Dum homo
ille bona sua voluntate deo
adhesit et deus sua voluntate
illum acceptavit secundum illud Johannis
Qui me misit mecum est et
non reliquit me solum quia que placita
sunt ei facio semper. Ut sic intelliga-
tur talis unio esse hominis illius

addi(tur) gl(os)a q(uod) s(ecundu)m Apollinaristas unio de-
bet a(?) ap(osto)l(u)s d(icit) I Cor vj Qui
adheret deo unus sp(iritu)s e(st) cum eo et
s(ecundu)m ex hac unione nat(ur)a(rum) (con)sti(tuitur)
de(us) fuit cu(m) homine differ(en)t(er)
ut dicu(n)t(ur) Nestoriani et d(ic)unt
et sic n(on) s(ed) p(er) diuinam le(ctionem) sci-
ture p(er)sonaliter et n(on) diuina h(uman)a
ille (con)uenit et tu(n)c di(cunt) inhabita-
tionem ... assu(m)p(tu)s dicit(ur) et
de(us) ... ut ... (con)iu(n)ct(us)
et hoc ... ille homo
mi(ra) plenitudo gr(ati)e fuit
q(ua)m nullus hominu(m) s(an)c(t)o(rum) fuit par-
ticeps repl(et)o deo et ar(...) deo
s(upra) assu(m)p(tu)m in(...) et singulari gr(ati)a
p(ri)uilegiata diuina (pro)p(ri)a(...)
et s(upra) o(mn)em exellencia(m) gr(ati)e con-
stitu(tu)s et ... diuine
dig(nitat)is et honoris ut s(ecundu)m euadat
et si ... aliqua p(er)sona
p(er)sona ubi de(us) et alia p(er)sona
ille homo qui ubi de(us) euadat
et sic dicit(ur) una p(er)so(na) u(er)u(m)q(ue)
hoc e(st) (secundu)m unio(n)em ...
le(m) p(re)dictam ut sic dicat(ur)
ho(mo) ille et de(us) ... una p(er)so(na)
sic d(icitu)r deus et mulier q(uod)
ui(r) n(on) sunt due s(ed) una caro
et ... n(on) fuit
s(ed) q(uod) de(us) d(icitu)r de alio d(icitu)r
posset Non e(ni)m (con)uenit
u(er)o ... dicunt(ur) a(d) (con)-

... in unione ... et illu(m) hom(in)em
hoc obs(er)uat(ur) p(ro)p(ter) q(uod) ea (quae)
sunt s(upr)a ill(u)m ho(min)em ad(...)
(con)fer(un)t p(ro)pri(e) ... di(cit) aut(em)
debet ... d(icitu)r n(on) p(ro)p(ri)e s(ed)
ho(mo) ille q(uod) (con)sist(it) nat(us) de u(ir)gi(n)e
et passus mortuu(s) et sepultu(s)
et hoc ... aff(...) de
u(e)l ... n(on) de(...)
... q(ui)a ... ꝙ s(upr)a
de(us) p(ro)p(ter) ... ho(min)em
ho(mi)n(i)s ... sic ...
... et ... et
de(us) ... s(upr)a eos ...
p(re)dictu(m) ... ...
... s(upr)a eos q(uod) ... u(e)l
... u(e)l ...
de(us) ... nat(us) de u(ir)gi(n)e pass(us)
mortuus sepultus ... et ...
... u(e)l di-
... (con)...
<u>Sed s(an)c(t)issime doct(ri)n(e)</u> ... p(re)dicta
p(...) ... (con)-
clud(it) Non e(ni)m s(ecundu)m p(re)dicta ... de
di(cunt) fuit ho(mo) ille ... n(on)
inhabitacio ... (con)s(...)
... uoluntate ... uni(...) ...
ub(i) de(us) in ho(min)e n(on) ...
de(us) ... / ...
ub(i) de(us) ... hominis
s(e)c(un)d(u)m ... ...
ap(osto)li ... ...
de(us) ... sic d(icitu)r ...
... / ... ...

incarnatio dici non potest alio
quam ab initio mundi deus incar-
natus fuisset Nec hoc etiam
ad incarnacionis nomen sufficit
si verbum dei aut deus plenam
gratiam habitavit in illo homine quem
magis et in diverso differenter secundum
unionis Cum ergo tota religio
in fide incarnacionis fundetur
evidenter apparet quod predicta positio
fundamentum tocius religionis tol-
lit / Tercia quod ipso modo lo-
quendi scripture falsitas
predicte positionis apparet / in hebreorum
enim ubi dicitur in scriptura homines
consueverunt sacram scripturam huius-
modi significare / licet enim est deus
adiuvisset / dicat deus adiuvi-
sse / secundum verbum domini ad Ieremiam
aut aliquem alium prophetam / secundum
est verbum domini in manu aggei
prophete Nunquam autem legitur quod
verbum domini factum sit vel moy-
si vel Ieremie vel alicui
aliorum / hoc autem modo singu-
lari unionem dei verbi ad car-
nem designat euangelista dicens
verbum caro factum est / Tamen
est igitur quod non solum per modum
inhabitacionis verbum dei in homine
Christo fuit / In veritate sacre
scripture etiam consequenter
patet quod ipse corpus quod de celo
descendit in errore valenti-
ni aut in errore origenis
[illegible] resistit quod ad verbum dei per-

tinet quod dicitur descendisse non modo
localiter sed racione unionis ad incarnacio-
nem / Sed ille homo Christus ex persona sua
loquens dicat se descendisse de
celo Iohannis vi Ego sum panis vi-
vus qui de celo descendi Necesse est
ergo personam hypostasim illius hominis
esse personam verbi dei / Item nemo
ascendit in celum nisi qui descendit / Christo homini
convenit quod in ascensionem in celum
elevatus / Et ut dicitur actuum i / descende-
re autem de celo verbo dei convenit
secundum [illegible] in [illegible]
descendit ipse est qui ascendit
Ipsa ergo eadem persona et hypostasis
illius hominis que est persona et hypo-
stasis verbi dei / Item apostolus ad
hebreos i dicebat eum per quem fecit secula
et per quem omnia quem multos filios
in gloriam adduxerat auctorem salutis
eorum per passionem consummare / Ergo
habetur quod ille per quem facta sunt omnia et
quem homines in gloriam adducit et
qui est auctor salutis humane pas-
sus est et mortuus est / Sed
hec que [illegible] singulariter sunt dei et
nulli alii attribuuntur dicuntur eius per quem
[illegible] persona [illegible] apud
deum / Et Iohannis i / de verbo dei
dicitur Omnia per ipsum facta sunt
et [illegible] et in gloria [illegible]
deus / Et alibi salutis auctor
deus / Tamen est ergo verbum dei
[illegible] dicitur verbum esse passum
et mortuum / Item apostolus ad [illegible]

x Octavo est apparebit quod carnem
quam assumpsit cum deus videtur in
se ipso Non enim est appetibilis
nisi mediante igne / deus ergo
quam assumpsit cum est comparatur igni quod
carnem / igitur ergo [illegible] dei quod
carnem Adhuc apparet quod dicit philosophus
in [illegible] Et etiam in forma
dei esse conveniunt semper
ferrum sicut accipitur in se ipso ho-
mines ubi enim est sicut quod re-
[illegible] domini [illegible] duos
s. in hominem illud quod est filius
adoptivus et in filium dei naturalem
quod est verbum dei / quod non potest ve-
lari de homine illo [illegible] cum
homo si [illegible] sit non [illegible]
fuit in forma dei ut per modum
in similitudinem hominum factus / sed
magis [illegible] dimisit
[illegible] factus est propterea non
fuit conveniens sed [illegible]
Contra ergo quod intelligitur de verbo
dei quod primo prius fuit [illegible]
in forma dei i. vera dei et
per modum conveniunt semper
in similitudine [illegible] in forma Non
potest autem intelligi ista conve-
nientia per solam inhabitationem
ubi dei in homine christo [illegible]
verbum dei in [illegible] solo [illegible]
[illegible] habitavit [illegible]
[illegible] dei convenientia / quia [illegible]
sic sine bonitate creatura

convenit quod nihil est subli-
mius quam magis [illegible]
[illegible] quam cum sublimitas
[illegible] creaturis apparet / et
tanto amplius [illegible] creaturae
fuerint meliores [illegible] si verbum
dei plenius habitat in homine [illegible]
quam in aliis sanctis [illegible]
in aliis [illegible] convenientia ubi
[illegible] est ergo quod [illegible] ubi
[illegible] non [illegible] intelligenda
quod sola inhabitatione ubi dei in
homine illo ut Nestorius dice-
bat quod [illegible] verbum dei ve-
stitum [illegible] homo Sic enim solum
habebit [illegible] convenientia ut
sic diceretur verbum dei [illegible]
i. [illegible] non amissione
sue magnitudinis quod assumptam
[illegible] hominem Sic si [illegible] quod
[illegible] corpus et diceretur [illegible]
sibi corporeum quod est [illegible] non
[illegible] sue nature quod assumpta
corporea [illegible]
est [illegible] in homine [illegible] habita-
vit dicitur cum [illegible] plenius
[illegible] a Jordane
[illegible] ubi [illegible] solum
intelligenda est quod verbum dei in homine
illo plenissime habitavit Nota etiam
dicit quod [illegible] erit in-
carnatus quod est [illegible]
ad actum fidei Adhuc si
quod [illegible] Nestorium [illegible] separantur
[illegible] differentiam
i. in verbo dei [illegible] illa [illegible] est

quod verum dei christus dicatur / quod prout
ex medio locorum dei scripture quod
magis autem in[illegible] deum autem
dei verum vocat christum / tamen etiam
ex prima nostra ratione / dicitur enim christus
quasi unctus / christus igitur unctus intelligitur
oleo exultacionis id est spiritu sancto ut
petrus exposuit actuum x vocat
potest dici quod verbum dei sit unctum
spiritu sancto quamvis sit spiritus sanctus esset
minor filio ut sacerdos sacerdo-
te oportebit igitur quod hoc
nomen christus solum pro homine illo pos-
sit intelligi. Contra secundo dicit apostolus
ad philippenses 2 hoc sentite in vobis
quod et in christo ihesu ad hominem il-
lum referendum est. Videlicet autem
cum esset in forma dei esset
non rapinam arbitratus est se esse
equalem deo / verum est igitur dicere
quod homo ille est in forma
id est natura dei et equalis deo / li-
cet autem homines dicantur dii vel
filii dei propter habitacionem dei in mentibus
eorum dicitur quod sunt equales deo / prout
secundo quod hoc christi non proprie inha-
bitacionem dicitur dei. Contra licet
in deo adscribatur homines transferant
tamen inhabitacionem quia magis eorum
opera que sunt similia sicut circa
celum terram vel aliquid huiusmodi de
aliquo scriptum dicatur. Tamen in
humanitate christi dei christo autem hominis
attribuuntur omnia opera / dicitur

enim hebreorum in consideracione apostolus
[illegible] magnam confessionis
nostre ipsum christum qui fidelis est
ei qui fecit illum sicut et moy-
ses in omni domo illius quod ampliori
gloria iste et non [illegible] verbo
intelligi. Tamen quod [illegible]
quod super [illegible] verbum dei [illegible]
dici non potest. Tamen quod verbum dei
non est factum sed genitum. Adhuc
autem apostolus ampliorem gloriam illi
promisit dignus habitus est / sicut
ampliorem honorem habet domus
qui fabricavit illam / hic igitur
christus fabricavit domum dei [illegible]
comparando apostolus probat sub deus
omnis namque domus fabricatur
ab aliquo qui autem creavit omnia
deus est. Hec secundo apostolus probat
quod hic christus fabricatorem domum
dei [illegible] quod deus creavit omnia
quod probacio nulla esset nisi christus
esset deus creans omnia. Hec secundo
homini illi attribuitur creatio universi
quod est [illegible] opus dei. Est secundo
homo christus est deus [illegible]
et non racione inhabitacionis
tamen [illegible] est quod homo
[illegible] dese multa divina
dicit et spiritualia ut est [illegible]
Johannes in [illegible] illum
[illegible] die. Et Johannes [illegible]
[illegible] eterna deo [illegible]
esset [illegible] sicut homo illi
loquens non esset [illegible]

quod deus sit solum homo dicitur in
ydiomatum / hoc autem homini per se
non competit quod de se dicit Matthei xj
discite a me quia mitis sum et
humilis corde. Est ergo eadem persona
hominis illius et dei. Preterea secundum hec
inscriptionis quod habetur [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] illo. Ita hec quod
deus sit [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] dei [illegible] illo
[illegible] [illegible] ut quod sit deus qui
suscitet mortuos et alia huiusmodi
Ita [illegible] [illegible] dei [illegible] et quod sit
natus de virgine passus mortuus
et sepultus [illegible] [illegible] relativa
[illegible] [illegible] [illegible] [illegible] [illegible] re
ferunt / dicit autem apostolus [illegible]
[illegible] de filio dei [illegible] ipso [illegible]
[illegible] [illegible] [illegible] [illegible] et [illegible]
[illegible] visibilia et invisibilia
et postea subdit et ipse est
caput ecclesie qui est principium primo
genitus ex mortuis. Manifestum est
autem quod hic quod dicitur in ipso [illegible]
[illegible] [illegible] [illegible] [illegible] dei [illegible]
[illegible] quod autem dicitur primogenitus
ex mortuis homini [illegible] competit
[illegible] igitur dei [illegible] [illegible] [illegible]
sunt una [illegible] et [illegible]
una persona. Et [illegible] [illegible] [illegible]
dicuntur de homine illo dicuntur
de verbo dei [illegible]. Item apostolus

dicit in [illegible] [illegible] [illegible] [illegible]
deus [illegible] [illegible] [illegible] [illegible] [illegible]
est autem quod [illegible] [illegible] [illegible] [illegible]
/ [illegible] [illegible] / [illegible] verbi dei / [illegible]
[illegible] verbum dei et homo ille sunt unus
[illegible] [illegible] [illegible] [illegible] Nec duo
filii ut Nestorius dicebat. Et
ex hoc ulterius [illegible] quod verbi dei
et hominis sunt una persona. [illegible]
[illegible] autem [illegible] [illegible] [illegible]
Nestorium [illegible] [illegible] [illegible]
[illegible] [illegible] per 4 [illegible] ab
opinione Fotini [illegible] [illegible]
[illegible] illud [illegible] dei [illegible]
solum per inhabitationem [illegible] [illegible]
formiter [illegible] quod ille homo
[illegible] [illegible] et gloriam per assensum
et bona opera meruerit. Nestorius
autem confessus est quod [illegible] [illegible]
[illegible] [illegible] [illegible] et gloriam ha
buit [illegible] plenissimam inha
bitationem dei in ipso [illegible] [illegible]
autem [illegible] ubi multa [illegible]
[illegible] Nam Nestorius [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible]

Contra errorem Eutichetis [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] quod verbi dei et
hominis sit una eadem [illegible] persona
relinquitur [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] difficultas. Nam
[illegible] [illegible] [illegible] est ut sine
personalitas [illegible] [illegible]

aut videtur et de humana natura. Nam omne quod subsistit intellectualis vel rationalis naturae habet rationem personae. Unde non videtur possibile quod sit una persona et sint duae naturae divina et humana. Ad hanc autem difficultatem solvendam diversi diversas positiones attulerunt. Eutyches enim ut unitatem personae contra Nestorium servaret in persona, dixit in Christo esse tantum unam naturam, ita quod quamvis ante unionem essent duae naturae distinctae divina et humana, in unione tamen convenerunt in unam naturam. Et sic dicebat Christi personam ex duabus naturis esse, non autem in duabus naturis subsistere. Propter quod in Calcedonensi synodo est condemnatus. Huius autem positionis falsitas multipliciter apparet. Ostensum est enim supra quod et in Christo fuit corpus et anima rationalis et divinitas. Et manifestum est quod corpus Christi etiam post unionem non fuit ipsa deitas. Nam corpus Christi etiam post unionem palpabile fuit et corporeis oculis visibile et lineamentis membrorum distinctum, quae omnia aliena sunt a deitate. Similiter etiam anima Christi post unionem aliud fuit a deitate, quia anima Christi etiam post unionem passionibus tristitiae et doloris et irae affecta fuit, quae etiam deitati nullo modo convenire possunt. Anima autem humana et corpus constituunt humanam naturam. Sic ergo etiam post unionem humana natura in Christo fuit aliud a deitate, quae est natura divina. Sunt ergo etiam post unionem duae naturae distinctae in Christo. Item natura est secundum quam aliqua res dicitur esse naturalis. Dicitur autem res naturalis ex hoc quod formam habet, sicut et res artificialis. Non enim dicitur domus antequam habeat formam artis, et similiter non dicitur equus antequam habeat formam naturae suae. Forma igitur rei naturalis eius est natura. Oportet autem dicere quod in Christo sint duae formae etiam post unionem. Dicit enim apostolus ad Phil. ii de Christo: Qui cum in forma dei esset, formam servi accepit. Non autem potest dici quod sit eadem forma dei et forma servi. Nihil enim accipit quod iam habet. Et sic si idem esset forma dei et forma servi, cum iam formam dei habuisset, non accepisset formam servi. Neque etiam potest dici quod forma dei in Christo per unionem sit corrupta, quia sic Christus post unionem non esset deus. Neque etiam potest dici quod forma servi sit corrupta in unione, quia sic non accepisset formam servi. Sed nec

pt dic q fo͛ sui sit ꝓpria
forme di / qr q ꝑmisceꝛ non
manet integra ſꝫ ꝑtim vtꝛq cor-
ruptꝛ vn̄ nõ dicit q accepisset
formam sui ſꝫ aliꝫ eius esse
oppꝫ dic ſ vba apli q in xo
ceciderunt vnum fuerint due
forme go due nature / Ffela
ᵱt go dictis Euthicis ꝓ
posuit q ħm̄ nō tenuit fuerit
due an vnum ſꝫ operem in vni
one ꝯfluta ē vna nā / cu
felix tenet ī xo esse duas nās
est cum verum dei et tunc ho
ihūs xp̄us ut dictum ē

De errore machari anthi
ocheni ponentis vnā tm̄ volunta
tem ī xo / Sexto autem in eodem
concilio videtur et Macharium an
thiocenum posuisse dicens in xpo
tm̄ esse vnā opacoem et volunta
tem Ensiꝫ eius natura est ali
qua opacō ꝓpria Nam forma est
opacionis principium ſꝫ quam vna
queqꝫ natura habꝫ ꝓpriam spem
vn̄ oppꝫ q sicut diuise et ꝓ nature
sunt diuise forme ita sunt et
diuise acciones Si go in xpo sit
tm̄ vna accio sequitur q in eo
sit vna tm̄ natura q est
Euthicianie heresis Relinquitur
go falsum esse q in xpo tm̄ sit
vna opacio Item ī xpo ē
tm̄ vna natura ꝑfecta ꝑ

ꝯsubstantialis est patri et humana
natura ꝑfecta ſ quorum est vni
specie nobiscum ſꝫ de ꝑfectione
diuine nature est voluntas
sicut dicitur ī depserat humane
nature est q habeat voluntatem
ꝑꝑ ꝯ ho liberum arbitrium / oꝫ
go in xo esse duas volunta
tes Amplius si in xo fuit tm̄
vna volūtas / oꝫ q in eo fuit
sola voluntas diuina Non enim
vlla voluntatem diuinam qua
ab eterno habuit ante potuit
ad voluntatem aut diuinam non
pertinet meri quia meritum est
alicuius tendentis in ꝑfectionem Sed
go xpus nichil meruit sibi nec
nobis sua passione meruisset
cum quod docet aplus phil
ii dicens factus ē obediens
patri vsqꝫ ad mortem ꝓpter
quod et exaltauit illum Item
ꝯtrarie scripture videtur addere
in xpo duas voluntates fuisse
dicit eum ipse ioh in descendi
de celo non ut faciam volunta
tem meam ſꝫ voluntatem eius qui misit me
et luc xxii Non mea volun
tas ſꝫ tua fiat Ex quibus patꝫ q
in xpo fuit quedam voluntas
ꝓpria eius ꝑter voluntatem patris
aparuit ē autem q in eo fuit
quedam voluntas ꝯmunis sibi et
patri / patris enim et filii sicut
est vna natura ita eciam est

Contra [illegible] Nestorius [illegible] posuerit [illegible]

una voluntas. Sunt ergo in
Christo due voluntates. Idem
autem de operationibus patet. Sunt
enim in Christo una operatio sibi
et patri communis, de qua dicit Joh.
v. Quecumque pater facit hec
similiter et filius. Est autem in eo et
alia operatio que non est patri, ut
dormire, esurire, comedere et
alia huiusmodi que Christus humanitus fecit
vel passus est, ut euvangelista tra-
didit. Non ergo fuit in Christo
una tantum operatio. Videtur autem
hec positio ortum habuisse ex hoc
quod eius auctores nescierunt
distinguere inter id quod est simpliciter
unum et ordine unum. Volebant
enim voluntatem humanam in Christo
omnino sub voluntate divina ordina-
tam fuisse, ita quod nichil vo-
luntate humana Christus voluit
nisi quod eum velle voluntas divina
disposuit. Similiter etiam nichil
Christus secundum humanam naturam operatus est
vel agendo vel patiendo nisi
quod voluntas divina disposuit, secundum
illud Joh. viii: Que placita
sunt ei facio semper. Humana
etiam operatio Christi quandam
efficaciam divinam ex unione
deitatis consequebatur, sicut actio
secundarii agentis consequitur effi-
caciam quandam ex principali agen-
te. Et ex hoc contingit quod singula
eius actio vel passio fuit
salubris. Propter quod Dyonisius humanam

Christi operationem vocat theandricam,
id est deivirilem, et eam quam est Dei
et hominis. Videtur quod humanam vo-
luntatem et operationem Christi sub divina
ordinatam infallibili ordine
intuentes in Christo esse tantum
voluntatem et operationem unam, quamvis
non sit idem, ut dictum est, ordine
unum et simpliciter unum.

Contra eos qui dixerunt
ex anima et corpore non esse unum
constitutum in Christo. Ex premissis ergo
manifestum est quod in Christo est tantum una
persona secundum fidei assertionem et
due nature, quamvis hoc aliquando
videatur ab hiis [illegible]
[illegible]. Sicut quidam posteriores
talem deviationem positionum
assentientes, quia ex unione anime
et corporis constituitur homo, quod
suppositum et personam designat,
veriti sunt certare ne cogerentur
in Christo ponere aliud suppositum vel
personam, ubi dixerunt quod anima
et corpus non fuissent unita in Christo
ut ex eis aliqua substantia facta est.
Et per hoc Nestorii heresim vi-
tare volentes [illegible]. Quia
hoc impossibile videtur quod aliqua
substantia [illegible] et non
sit denatura [illegible]
habent aliquid naturale [illegible]
[illegible] ut omnino immutabile
est, ne cogerentur ponere animam

et corpus assumpta pertinet ad
naturam. Ubi quia huiusmodi abstractio
posset quod verbum assumpsit animam
et corpus eodem modo accidentaliter sicut homo
assumit indumentum, patet error
eutychetis concludentis [illegible] Sed
hec positio omnino directe fidei
repugnat. Anima enim et corpus
sua unione hominem constitu-
unt. Forma enim et materia ad
invicem speciem constituunt. Si ergo
anima et corpus non fuerunt unita
in Christo, Christus non fuit homo, quod
est contra apostolum dicentem 1 Timo-
thei 2: mediator dei et hominum
homo Christus Ihesus. Item unum quodque
[illegible] ea ratione homo dicitur qua est
[illegible] constitutum. Si ergo
[illegible] non ea ratione dicitur homo, sed
[illegible] animam et corpus licet non
unita sive non [illegible]
ne dicitur homo, et non erit [illegible]
[illegible] quod apostolus dicit
[illegible] debuit per omnia fratribus
assimilari. Ad hec non omne
corpus pertinet ad humanam naturam
sed solum corpus humanum. Non est
autem corpus humanum nisi quod est
primo anima rationali vivifica-
tum. Nam neque oculus aut ma-
nus aut pes vel caro et os
anima separata dicuntur nisi equivoce.
Non ergo potest dici quod verbum
assumpsit naturam humanam si corpus
anime unitum non assumpsit.

Preterea si verbum unitum est anime
et corpori accidentaliter sicut indumento,
natura humana non fuit unita verbo.
Ergo post unionem non fuit sub-
sistens in duabus naturis. Sed
magis homo indutus dicitur in duabus
naturis consistere, quod quia [illegible]
[illegible] dixit [illegible] in [illegible]
[illegible] condempnatus. Item
indumentum persone non est [illegible] ad
indutum. Non enim homo dicitur persona
[illegible] Nam [illegible]
vestimento [illegible] Si ergo verbum
assumpsit animam et corpus sicut
homo indumentum, non poterit di-
ci [illegible] naturam aut passiones
[illegible] corpus assumptum. Ad hec
si verbum assumpsit humanam naturam
solum ut indumentum, quo posset
hominum oculis apparere, frustra
animam assumpsisset, que per suam naturam
invisibilis est. Amplius per hoc
non aliud assumpsisset filius [illegible]
nem humanam [illegible]
[illegible] in qua apparet
quod [illegible] Neque [illegible]
non dicitur [illegible]
[illegible] sicut filius dei [illegible]
homo et [illegible]
[illegible] Item si quis diligenter con-
sideret ad hec positionem [illegible]
[illegible] sequitur. Ephe[illegible]
enim quod dicit filius dei anime
et carni accidentaliter [illegible] unitum
sicut [illegible] vestitum [illegible]
[illegible] Nestorium [illegible]

R°

di ubi in homine unionem ac
factam asserunt / Non enim
dicimus esse unitum per intelligere
tractum corporeum sed solum
per gratiam inhabitantem Eph[illegible]
cum quod dixit accidentem unionem
ubi ad animam carnis spiritu
sentire quod post unionem Verbum
non fuit subsistens in duabus
naturis quod Eutiches dixit
Nichil enim subsistit in eo quod
sibi accidentaliter unitur / [illegible]
Ex eo videtur quod dicit Augustinus et
Damascenus non unitur ad aliquid
constitutum conveniunt plurimi
quod ad divino et appollinari
qui posuerunt corpus Christi non animatum
anima rationali / et plurimi ad ma[illegible]
[illegible] qui posuit Christum non veram
humanitatem sed fantasticam suscepisse
Si enim anima non est unita
carni ad aliquod constituendum
fantasticum erat quod videbatur
Christus simul aliis hominibus ex
unione anime et corporis constituens
Supposita autem hac positione occurrit
omnem expositionem Apostoli dicentis
philippenses 2 habitu inventus ut
homo Non enim metaphorice
hic sed metaphoricam dici
[illegible] non oportet sed simpliciter
[illegible] / sed [illegible] humana assump-
ta quedam indumenta simpliciter
[illegible] verbum [illegible] [illegible]

bilem videbatur sicut homo videtur
per indumentum / Non autem secundum ad
hoc quod unio verbi ad humanam
naturam in Christo fuit modo accidentali
Contra eos qui ponunt duo supposita
vel duas hypostases in una
persona Christi et hec similiter potest
[illegible] in loco [illegible] [illegible]
[illegible] c [illegible] [illegible] Have
[illegible] positionem predicta
[illegible] aliqui quidam [illegible]
posuerunt quod anima humana in
domino Jhesu Christo una facta est
[illegible] sed humanitatem
eius dicunt [illegible] aliis hominibus quia
quod unitur dicitur verbo dei non
[illegible] sed in persona / ut sic
sit una persona verbi et illius
hominis / sed quia homo ille quidam
individua substantia est / quod est esse
hypostasim et suppositum / dicunt quod
in Christo alia esse hypostasim
et suppositum illius hominis et verbi
dei sed una persona utriusque / ratione
cuius unitatis dicunt verbum dei
de homine illo predicari et hominem
illum de dei verbo ut sit sensus
verbum dei est homo i. persona verbi
est persona hominis et econverso Et
hec ratione [illegible] dicitur de [illegible] predi-
catur dicunt de homine illo [illegible]
predicari [illegible] / et quidam
[illegible] [illegible] ut [illegible] de [illegible]
est passus sicut [illegible] homo [illegible] est
[illegible] [illegible] unius persone est

[illegible] / et hic [illegible]
i. e. [illegible] est hic. Sed quia propter
[illegible] in errorem Nestorius
delabitur. Scilicet cum dicit personam et
hypostasis [illegible]
esse non aliud ab hypostasi [illegible]
[illegible] Michael [illegible] aliud
est persona quam hypostasis talis
nature scilicet rationalis [illegible]
Boethius dicit [illegible] persona est rationalis
nature individua substantia [illegible]
[illegible] licet non omnis hypostasis sit
persona, omnis tamen hypostasis rationalis
nature persona est. Dico ergo quod [illegible]
unione [illegible]
est [illegible] substantia [illegible]
quod est hypostasis [illegible]
[illegible] unione sit [illegible]
[illegible] in Christo [illegible]
due persone [illegible]
[illegible] et alia [illegible]
[illegible] Nestoriane
[illegible] Cyrillus [illegible]
ad Nestorium [illegible] est [illegible]
[illegible] synodo [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] in [illegible]
[illegible] error Nestorii
[illegible]
[illegible] hypostases [illegible]

[illegible] dicit [illegible]
[illegible] esse [illegible]
[illegible]
ut dicit [illegible] Nestorius [illegible]
[illegible] hypostasim [illegible]
[illegible] Nestorium
[illegible] unam personam et duas
hypostases. Item hypostasis [illegible]
[illegible]
[illegible] est hypostasis
[illegible] et [illegible]
[illegible] et [illegible]
[illegible] non
sunt due hypostases [illegible]
[illegible]
[illegible]
[illegible] non
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

propria si homo ille suppositum ali-
ud est a dei verbo non pertinet ad
personam verbi nisi per as-
sumptionem quia assumptus est a verbo
sed hoc est alienum a catholico sensu
/ dicitur enim in ephesina
synodo exhibens felicis pape
et martiris credimus in
dominum nostrum ihesum de virgine
maria natum quia ipse est
dei sempiternus filius et verbum
et non homo a deo assumptus
ut alius sit preter illum. Neque enim
hominem assumpsit dei filius ut sit
alius preter ipsum sed deus existens per-
fectus simul et homo perfectus incar-
natus de virgine

C xxxix li. quarti

Quod fides katholica sen-
ciat de christi incarnatione

Ex predictis autem manifestum est quod
secundum katholicam fidei traditionem
oportet dicere quod in christo sit natura
divina perfecta / et humana natura perfecta
ex anima scilicet rationali et humana carne
constituta et quod hee due na-
ture unite sunt in christo non per so-
lam inhabitationem neque accidenta-
li modo ut homo unitur vesti-
mento neque in sola personali ha-
bitudine et proprietate sed secundum unam hy-
postasim et suppositum unum / hoc enim
solo modo salvari possunt ea que
in scripturis circa incarnationem
traduntur. Cum enim sacra scrip-
tura indistincte que sunt dei /
homini illi attribuat / et que sunt homi-
nis illius deo ut ex premissis patet / oportet
unum et eundem esse de quo
utraque dicantur / Sed quia opposita de
eodem secundum idem dici non possunt divina
autem et humana que de christo dicun-
tur opposita sunt ut passibile et im-
passibile / mortuum et immorta-
le et alia huiusmodi / Necesse est quod secundum
aliud et aliud divina et humana
predicentur de christo. Sic igitur quantum ad
id de quo utraque predicantur non
est distinctio facienda sed unitas
invenitur. Quantum autem ad id secundum quod predicantur
distinctio est facienda / Naturales autem
proprietates predicantur de unoquoque se-
cundum naturam suam sicut de hoc lapide fer-
ri deorsum secundum naturam gravitatis. Cum igitur
aliud et aliud sit secundum quod divina
et humana predicantur de christo. Necesse est
dicere in christo esse duas naturas
inconfusas et inpermixtas. Id autem
de quo predicantur proprietates naturales se-
cundum propriam naturam ad genus relatum proprie
est hypostasis et suppositum illius
nature / Cum igitur indistinctum est
et unum de quo humana et divina
predicantur in christo / necesse est dicere
christum esse unam hypostasim et
unum suppositum humane et divine na-
ture. Sic enim vere et proprie de homi-
ne illo predicantur divina secundum quod
homo ille importat suppositum non solum

humana natura secundum divine et ergo de
ebe dei predicatur humana natura est
suppositum humane nature Ergo eciam
patet quod licet filius sit incarnatus
non tamen oportet naturam propter [illegible]
esse incarnatam Licet incarnare
non sit nisi secundum unionem cum natura et
creatura persone divine conveniat
secundum se proprietatem et suppositum sicut tres
persone distinguit sed sicut sunt in
trinitate plures persone sub
sistentes in una natura Ita et
in mysterio incarnationis est una
persona subsistens in pluribus na
turis

c xx questio generalis

Quo oportet teneat intelligere incarna
cionem filii dei Videtur ut ad
hoc solucionem considerandum paulo
altius inchoandum est Cum enim
Eutices unionem dei et hominis factam
esse posuit in natura Nestorius ac
nec in natura nec in persona [illegible] ac
[illegible] hoc tenuit quod sit facta
in persona non in natura Natura vide
batur quod sit unio in natura et
quod sit unio in persona Natura
enim licet multipliciter dicatur
Nam [illegible] generationem in
generatione et motum a natura
[illegible] nature dicitur Sed aliquando
natura dicitur quod est rei quiddi
tas ea quod ad speciem pertinet et
integrationem Sic enim dicimus

naturam humanam communem esse
omnibus hominibus et similiter in
ceteris [illegible] non variatur
in natura ex quibus constituitur
integritas speciei aliorum sicut
anima et corpus humanum vari
atur adiectione speciem addens
et [illegible] sunt partes speciei
est autem impossibile quod aliorum
speciei in sua integritate iam
constitute aliquid [illegible] uniatur
in unitate nature nisi species
solvatur Cum enim species sint
sicut numeri in quibus quelibet uni
tas addita vel subtracta
variat speciem [illegible] adiectione
unam personam additur Non
est iam alia speciem esse [illegible]
si sibi animatum addatur
sensibile erit aliud Nam
[illegible]
Contingit tamen quod non [illegible]
de integritate speciei in aliquo
individuo [illegible]
[illegible] et [illegible]
in parte vel plus [illegible]
[illegible] hic unde
[illegible] et alia unie
in [illegible] quod non uniatur
in una integritate speciei [illegible]
[illegible]
[illegible] et hic [illegible]
esse unum [illegible] et [illegible]
[illegible] posset

In rebus autem volubilibus dicatur etiam
persona quia omnia hec dicuntur
unius hypostasim vel etiam
persone. Ex hoc ergo patet quod
nihil prohibet aliqua non
unita esse secundum naturam unum autem
secundum hypostasim vel personam. Ex
dictis autem hereticorum in Christo
unionem dei et hominis esse fac-
tam contrariis viis incesserunt [?]
ad hoc ex paucis premisso
tramite veritatis. Aliqui enim
hanc unionem estimaverunt
ad modum eorum que uniuntur
in unam naturam sicut Arrius
et Apollinaris ponentes
quod verbum esset corpori Christi pro anima
sive pro mente [?]. Et sic Eu-
tyches qui posuit ante incar-
nationem esse duas naturas
dei et hominis, post incarnationem
vero unam. Sed omnium dictorum
animo impossibilitas continet. Manifestum
est enim naturam verbi aliter non
sua eternitate perfectissimam
esse, ut omnino corrumpi aut
mutari posse. Unde impossibile
est aliquid coniungendi [?] cum
divina ut potentie naturam humanam
vel aliquam partem eius in uni-
tate nature ei advenire.
Alii vero huius positionis
impossibilitatem videntes in via
contrariam diverterunt. Ea enim

que homini aliqua natura adveniunt
neque tamen pertinent ad integritatem
nature illius, vel accidentia esse vi-
dentur, ut albedo et musica, vel
accidentaliter se habent ad ipsum, sicut
anulus vestimentum domus et
similia. Consideraverunt autem quod
cum humana natura verbo dei adve-
niat nec ad eius nature integritatem
pertineat, natura esse putaverunt [?]
quod humana natura accidentaliter unita
sit verbo, et quia manifestum est
quod non potest esse verbo ut accidens,
tum quia deus non est susceptivus
accidentis, tum quia humana
natura est de genere substantie
nullius accidens esse potest. Unde
relinqui videbatur quod humana
natura adveniret verbo non
sicut accidens sed sicut accidentaliter se
habens ad ipsum. Posuit ergo Ne-
storius quod humana natura Christi
se habebat ad verbum sicut
templum quoddam ita quod per solam
inhabitationem esset intelligenda
unio verbi ad humanam naturam
et quia templum seorsum habet suam
individuationem ab eo qui inhabi-
tat templum, individuatio autem
humane nature erat personali-
tas, relinquitur quod alia esset
personalitas humane nature et alia
verbi, et sic verbum et ille homo erant

due persone

due persone ... quod si per alium
vitare voletis etiam humanam
naturam talem dispositionem
introduxerit ut ei personali-
tas proprie conveniens possit di-
ceres anima corpus membris
integratus humane nature consistit
dubio sic esse assumpta ut
corpus anima non esset unita ad
aliquam sibi constituendam ne con-
gruit illa sibi sic constituta
cum persone h... unionem ...
... adveniam et corpus posuerit
sic adeo quod accidentaliter se
haberet puta vestimenti ad indumen-
tum ... quidam Nestorum
imitatores hoc ergo ... per
suppradicta ... est ponere
talem esse unionem ibi ...
ut natura ... una natura
constituta sit ... ubi ad humanam
naturam talis fuit unio sicut
est alicuius ... puta homini ad
vestimenta quod accidentaliter se habet
ad ipsum ut domum et ... 
Sed ... in humana natura ... sicut
in ... persona ... per se
ponitur ut corpus ... 
sic corpus ibi ... anima
et ... hominis ... Et ...
... ... homo non va-
leat applicari ... medio ...
facultatem ... aliqui ...

... ad destruccionem fidei
ut ... hoc mysterium fidei contra
... ab infidelibus defendatur
... vel rebus ... ni-
chil ... huic unioni
... sibi unio ad ... cor-
pus et maior esset ... 
ut ... Aug. dicit ... filius
... si esset unigenitus ...
... ut ... posset
... esset ... unionem
... modo ...
... unitur ut ...
utrumque fuit una persona sic
ponimus ibidem ... humane
nature ... persona una ...
Unde ... similitudinem
utriusque unionis Athanasius
dicit in symbolo ... sicut anima
rationalis et caro unus est homo
ita deus et homo unus est christus
Sed ... anima rationalis unitur corpori
et sic materie et sic ...
non potest esse ... ad
... modum unionis ... cum
... et homo fit una na-
tura ... natura constituit
... ut attendit
... unitur corpori
... Ad ... dicta
doctorum antiquorum ... 
quod humanam naturam in christo organum
... posuerunt ...
... corpus organum ...

aliud enim est eius organum corporis
et eius partes et aliud exteriora
instrumenta / sicut enim dolabra
non est proprium instrumentum sicut
manus / per dolabram enim multi
possunt operari sed manus ad propriam
animae huius operationem deputatur
Propter quod manus est organum unitum
et proprium / dolabra autem instrumentum
extrinsecum et commune. Sic ergo et in
unione dei et hominis considerari
potest / Omnes enim homines comparantur
ad deum ut quaedam instrumenta
quibus operatur / ipse enim est qui
operatur in nobis velle et perficere pro bona
voluntate secundum apostolum Philippensium 2 Sed alii
homines comparantur ad deum sicut ~~quaedam~~
instrumenta ~~quibus operatur~~ ex-
trinseca et separata moventur
enim a deo non ad operationes proprias
sibi tantum sed ad operationes communes
omni rationali naturae ut est intelligere
veritatem diligere bonum et operari
iusta Sed humana natura in Christo
assumpta est ut instrumentaliter
operetur ea quae sunt operationes propriae
solius dei sicut ~~mundare~~ mundare
peccata / illuminare mentes per gratiam
et introducere in perfectionem vitae
aeternae Comparatur ergo humana natura
Christi ad deum sicut instrumentum
proprium et coniunctum ut manus ad
animam Nec discrepat

a rerum naturalium consuetudine quod
aliquid sit naturaliter proprium instrumentum
alicuius quod tamen non est forma
illius Nam lingua prout est
instrumentum locutionis est proprium
organum intellectus qui tamen ut philosophus
probat nullius partis corporis
actus est Similiter etiam invenitur
aliquod instrumentum quod ad naturam
speciei non pertinet / et tamen competit
materiae huic individuo
ut sextus digitus vel aliquid
huiusmodi Nihil ergo prohibet hoc modo
ponere unionem humanae naturae
ad verbum quod humana natura sit
quasi verbi instrumentum non separatum
sed coniunctum Nec tamen humana natura
ad naturam verbi pertinet / nec verbum
est eius forma / pertinet tamen ad
eius personam / Praedicta tamen exempla
plena non sunt posita sunt ut considerata
similitudo in his sit requirenda
Intelligendum est enim verbum dei multo
sublimius et intimius humanae naturae
posse uniri quam anima quocumque
proprio instrumento / praesertim cum toti
humanae naturae mediante intellectu
coniunctum dicatur / Et licet verbum
dei sua virtute penetret omnia
utpote omnia conservans et portans
creaturis tamen intellectualibus quae
proprie verbo perfrui possunt et eius
participes esse ex quadam similitudine

assumibile et eminenter et possibilis sit unio.

Quod humana natura assumpta a verbo non praeextitit assumptioni sed in ipsa conceptione fuit assumpta.

Cum autem verbum humanam naturam assumpserit in unitate personae ut praedictum est, patet quod oportuit humanam naturam non praeextitisse antequam verbo uniretur. Si enim praeextitisset, cum natura praeexistens non possit nisi in individuo, oportuisset esse aliquod individuum illius naturae praeexistens ante unionem. Individuum autem humanae naturae est hypostasis sive persona. Erit ergo dicere quod humana natura assumenda a verbo in aliqua hypostasi vel persona praeextitisset. Si igitur natura illa assumpta fuisset manente priori hypostasi vel persona, remansissent post unionem duae hypostases vel personae, una verbi et alia hominis, et sic non esset facta unio in hypostasi vel persona, quod est contra fidem. Si vero hypostasis vel persona illa non remaneret in qua natura illa assumenda a verbo praeextitisset, hoc sine corruptione accidere non posset. Nullum enim singulare desinit esse hoc quod est nisi per corruptionem. Sic ergo oportuisset illum hominem corrumpi qui unioni praeextitisset et per consequens humanam naturam in eo existentem. Impossibile ergo fuit quod verbum assumeret in unitate personae aliquem hominem praeexistentem. Similiter autem et derogaret perfectioni incarnationis verbi dei si aliquid eorum quae naturalia sunt homini ei deesset. Est autem naturale homini ut nascatur nativitate humana, hoc autem deo verbo non competeret si hominem praeexistentem assumpsisset. Nam ille homo in sua nativitate purus homo extitisset, unde eius nativitas verbo non posset attribui. Nec beata virgo mater dei verbi posset dici. Fides autem catholica sine peccato per omnia similem eum nobis in naturalibus confitetur, dicens filium dei per apostolum factum ex muliere et natum, conceptum ex matre dei. Non igitur hoc decuit ut praeexistentem hominem assumeret. Sic etiam apparet quod ab ipso conceptionis principio naturam humanam sibi univit. Sicut enim humana nativitas verbo dei attribuitur ex hoc quod verbum dei sit natum nativitate humana, ad hoc quod sit verus homo et naturalis per omnia in naturalibus nobis conformis, ita requirit quod verbum sit conceptum conceptione humana. Non enim secundum naturae ordinem homo nascitur

nisi prius conciperetur. Si autem natura
humana assumenda prius in singu-
lari constituta fuisset quam verbo uni-
retur, illa conceptio verbo dei attri-
bui non posset ut diceretur con-
ceptus conceptione humana. Oportet
igitur ergo quod a principio conceptionis
principio verbum dei humane nature
uniretur. Rursus in generatione
humana virtus activa agit
ad complementum humane nature
in aliquo determinato individuo.
Si autem verbum dei a principio
conceptionis naturam humanam
non assumpsisset virtus activa
in generatione naturam ad proprium
finem actionem ordinasset scilicet
aliquod individuum humane nature
quod est hypostasis vel persona
humana. Post unionem autem
apparuit esset ordinata ad genera-
tionem alterius hypostasis vel
persone scilicet dei verbi quod nasce-
batur in humana natura. Sic
ergo non fuisset una numero ge-
neratio ut potest ad duas
personas ordinata, sic fuisset
uniformis secundum totum quod a naturali
ordine est alienum. Non ergo
fuit conveniens quod verbum dei
post conceptionem humanam naturam
assumeret sed in ipsa conceptione.
Item hic videtur generationis
ordo humane nature requi-
rere, ut qui concipitur ipse
idem nascatur et non alius ut
conceptio ad nativitatem ordinetur.
Unde si filius dei natus est nativitate
humana, oportet eum etiam fuisse con-
ceptione humana conceptum et
non prius homo. c. xl.

Quomodo natura humana assumpta
a verbo in ipsa conceptione fuit
perfecta quantum ad animam et corpus.

Ulterius autem ex hiis manifestum est quod
in ipso conceptionis principio
anima rationalis corpori fuit unita.
Verbum enim dei mediante anima
rationali corpus assumpsit. Corpus
enim hominis non magis assumptibi-
le est a deo quam alia corpora
nisi propter animam rationalem. Non
ergo verbum dei assumpsisset corpus
absque anima rationali. Si ergo assump-
sit corpus a principio conceptionis
principio anima rationalis corpori uni-
retur. Item posito eo quod est
posterius in generatione necesse est
et id quod est prius secundum generationis
ordinem poni. Posterius autem in
generatione est id quod est perfec-
tissimum. Perfectissimum autem est ip-
sum individuum generatum quod in generatione
humana est hypostasis vel persona
ad cuius constitutionem ordinatur
et anima et corpus. Posita igitur
personalitate hominis generati necesse
est ipsa componi, et corpus et
animam rationalem. Personalitas autem
hominis Christi non est aliud quam persona

bitus dei verbi / verbum autem dei in
ipsa conceptione univit sibi
corpus humanum / fuit ergo ipse ho-
mo illa hora / Item apparet quod
et anima rationalis adesset si nisi
autem fuisset, ut verbum quod est forma
et exemplar omnium perfectum et formam
alicui rei informi et non
dum perfectum nature humane uniretur
Corpus autem sic conceptum ante
animationem est informe et non
dum perfectum nature humane Non
ergo fuit congruum ut verbum dei uni-
retur corpori nondum animato / et
sic a principio conceptionis oportuit
animam illam corpori uniri Ex his
etiam apparet quod corpus illud
assumptum a principio conceptionis
fuit formatum, si nihil infor-
me deus verbum assumere debuit
Sicut autem anima requirit propriam
materiam, sic et quaelibet alia forma
naturalis Est autem propria materia anime
corpus organizatum / Est enim
anima endelechia corporis orga-
nici physici potentia vitam haben-
tis Si ergo anima a principio conceptionis
corpori fuit unita ut ostensum est
necessarium fuit ut corpus a principio concep-
tionis organizatum et formatum
esset / et cum organizatio cor-
poris ordine generationis precedit
anime rationalis introductionem unde

potest posterior natura fuit et
prior tempore / cum animatio autem
conceptionis usque ad debitam
mensuram nihil prohibet
sequi corporis augmentum Sic
ergo circa conceptionem hominis as-
sumpti sciendum est quod in ipso
conceptionis principio fuit corpus
organizatum et formatum sed
nondum debitam quantitatem habebat

Unde et propter hoc dicitur nasci
de virgine / Patet autem per hoc quod
Non fuit homo ille singularis
matre nasci absque maris se-
mine Semen enim viri re-
quiritur in generatione humana tamquam
principium activum propter virtutem activam
que in ipso est Sed virtus generativa
activa in generatione corporis Christi
non potuit esse naturalis secundum ordinem
quia virtus naturalis non subito
perficit totum corpus formatum
sed ad hoc indiget tempore / Corpus
autem Christi in principio sue conceptionis
fuit formatum et organizatum
ut ostensum est relinquitur ergo quod
generatio Christi humana fuit absque
naturali semine Nec tamen hec generatio
aliquid indecens videtur humanitati
Christi derogat licet alio quam alii
homines generetur sic nullum est ad
ad virtutem divinam infinitam sit et
per eam omnes cause virtutes producendi
effectus sortiuntur quoniam effectus

Rex utrumque tamen producatur potest per
diuinam absque illius cause ani
malis producere eius speciei et
nature Sic igitur virtus anima
lis que est in humano semine
producit hominem verum specie
et natura humanam habentem
Ita virtus diuina que talem vir
tutem semini dedit absque huiusmodi virtute
potest effectum illius virtutis producere
constituendo verum hominem specie
et natura humanam habentem
Si vero aliquis dicat quod cum
homo naturaliter generatus habeat
corpus naturaliter constitutum ex
semine maris et eo quod femina
subministrat quidquid sit illud
corpus Christi non fuit eiusdem nature
cum nostro quia non est ex maris
semine generatum Ad hoc dicendum
est secundum Aristotelis positionem dicendum
quod semen maris non intrat ma
terialiter in constitutionem concepti
sed est solum actiuum principium materia
vero corporis tota ministratur a
matre Unde quantum ad materiam
corporis Christi non differt a corpore
nostro Nam etiam corpora nostra
materialiter constituta sunt ex
eo quod sumptum est a matre
Si vero aliquis predicte posi
tioni Aristotelis repugnet
adhuc predicta obiectio
efficaciam non habet Similitudo enim
aliquorum aut dissimilitudo in ma
teria non attenditur secundum statum materie in
preparate prout est in termino generationis
~~sed secundum principium materie~~ Non enim
differt secundum materiam aer genitus
vel ex aqua generatus quamuis licet
aqua terra in principio genera
tionis diuersa sint tamen per actionem
generantis ad vnam dispositionem
reducuntur Sic ergo diuina virtute
materia que solum a femina ministratur
potest reduci in termino generationis
ad eandem dispositionem quam
habet materia quando simul concurrit semen
maris et femine Unde non erit aliqua
dissimilitudo propter diuersitatem materie
inter corpus Christi quod diuina virtute
formatum est ex materia a sola
matre assumpta et corpora nostra
que virtute nature formantur Et
si ab vtroque parente assumantur
Manifestum est enim quod plus
distat a materia que ex viro et muliere
simul assumitur limus terre de quo
deus primum hominem formauit quem
vtique constat esse verum hominem et
nobis per omnia similem quam materia
sumpta solum a femina ex qua corpus
Christi formatum est Unde naturalis
Christi origini nichil derogat
veritati humane nature in ipso ut plenius
dictum est adductis licet enim
virtus naturalis requirat determinatam
materiam ad determinatum effectum

ex ea producendo [illegible] tertio de
na quod sit ex [illegible] certa
producere in agendo ad materiam
deputatam non certam debet
eam [illegible] alia deperit
dignitas matris christi quod virgo concepit
et peperit qui vera et naturalis
mater filii dei dicitur / tertio
enim divina fecunditate matris [illegible]
ad generationem christi corporis ministra
vit quod solum [illegible] matris
requiritur [illegible] quod in aliis
matribus ad corporum [illegible]
fuerunt non admittitur ad id
quod matris est sed solum ad id
quod patris est ut semen maris
ad locum generationis perveniat

Quod christus natus est de spiritu
sancto Quintus autem omnia di
vina opera quae aliquo in crea
turis agitur sunt toti trinitati
communia / formatio tamen cor
poris christi quod divina virtute perfecta est
generatione spiritui sancto attribuitur licet
sit toti trinitati communis hoc
enim congruere videtur [illegible]
ubi de verbo sit id verbum [illegible]
in mente conceptum [illegible] /
ternus autem [illegible]
fit [illegible] verbum dei de generatione
eternam in corde patris [illegible]
bile constitit / [illegible]
autem nobis sensibile factum
verum ubi dei [illegible] est
sit vocalis ubi verum expressio
Expressio autem vocalis ubi
verum sit [illegible] vox
ubi verum formatur [illegible]
[illegible] ubi filii dei eius car
nis formatio dicitur facta Con
venit etiam hoc et generationi
humane / tertio enim actum quod
est in semine humano ad se tra
here materiam quod sunt [illegible]
[illegible] operatur et fundatur enim
hoc [illegible] in semine [illegible]
continendum semen [illegible]
spiritus [illegible] et album
videtur [illegible] dei [illegible] carnem
assumens [illegible] hoc
[illegible] assumen
do formare Convenit
hoc etiam ad [illegible]
[illegible] ubi [illegible]
quod [illegible] nulla alia [illegible] potuit
[illegible] amor dei ad
hominem [illegible] volebat
[illegible] copulare [illegible]
[illegible] sanctus est qui
procedit et amor / [illegible]
[illegible]
sancto attribuitur Solet etiam
in sacra scriptura omnibus gratia
spiritui sancto attribui / [illegible] quod
[illegible] ex amore divinitatis
videtur esse collatum Nulla [illegible]
autem [illegible] collata [illegible]
quod deo [illegible]
hoc [illegible] spiritu sancto agitur

Quod christus non sit filius spiritus sancti
[illegible] Sextus autem quod
de spiritu sancto et virgine conceptus

dicatur. Non potest dici quod spiritus sanctus
sit pater Christi secundum generationem humanam, sicut virgo
dicitur mater eius. Spiritus autem
sanctus non produxit naturam humanam Christi
de sua substantia, sed sola virtute operatus (?)
est ad eius productionem. Non
ergo potest dici spiritus sanctus pater Christi secundum
humanam generationem. Esset eciam
inconveniens, cum si Christus
sit filius, ut dicitur, [illegible]
cum quibus dicitur filius persona
distincta (?) quod est filius dei patris.
Sic ergo secundum humanam naturam spiritus sancti
filius dicatur, diceretur intelligi
quod esset duorum filius, nam
verbum dei spiritus sancti filius esse non
potest, et sic cum filiacio non
ad personam pertineat non ad natura
tam, sequeretur quod in Christo essent
due persone, quod est alienum a ca
tholica [illegible] [illegible] autem
esset ut auctoritas patris et nomen
ad personam aliam transferretur, per quod
spiritus sanctus pater Christi diceretur.

Quod vero (?) simpliciter dicatur Christum
esse creaturam [illegible] con
[illegible] est quod natura humana
[illegible] assumpta sit aliqua cre
atura. Non tamen potest simpliciter concedi
quod Christum esse creaturam, creatur
et eciam [illegible] [illegible] [illegible]
[illegible] ad esse simpliciter, cuius
[illegible] esse subsistens et hoc
est individuum completum [illegible]
[illegible] [illegible] [illegible] [illegible]

le dicitur Christus aut cum ypostasi
forme non [illegible] [illegible] [illegible]
non dicantur sed [illegible] ad
esse non habeant esse subsistens
sed subsistunt in alio. Unde eciam
[illegible] sit albus non dicitur simpliciter
sed [illegible] in Christo autem non est alia
ypostasis vel persona nisi [illegible]
[illegible] est increata. Non ergo potest
simpliciter concedi quod Christus sit
creatura, licet cum addicione possit
hoc dici, ut dicatur creatura secundum
quod homo vel secundum humanam naturam. Licet
autem de singularibus (?) quod est individuum
in genere substancie non simpliciter dicatur
[illegible] quod est [illegible] [illegible] [illegible]
vel [illegible] secundum solam [illegible] [illegible] simpliciter
predicentur de singularibus [illegible] [illegible]
[illegible] ad aliqua vel ad [illegible]
[illegible] [illegible] dicitur enim simpliciter homo
esse [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible] [illegible] [illegible]
ad humanam naturam simpliciter [illegible]
[illegible] de Christo sicut quod est homo
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] persone [illegible]
de Christo non [illegible] [illegible]
[illegible] [illegible] nisi cum aliqua addi
cione vel [illegible] vel sub
[illegible]

Velud [illegible] caro [illegible] est
[illegible] [illegible] [illegible] [illegible]

[illegible]

cepit spiritualis quam carnem di
uert consensus archangeli et ce
lestis. Sicut apostolus et ceteri predica
nt nobis multum mirabile multum
amabile multum laudabile
sacramentum. Primum multum mirabile quia
super nos. Quia deus dei filius
natus est ex deo prius factus est
creatura natus tempore ex virgine
matre. Et ibi hoc est mirabile
quia eternus temporalis [illegible] dei
nfinitione exclamat. Omnia
et in [illegible] [illegible] omnia
et in audita [illegible] deus qui
est semper erat fit homo fit
creator creatura. Qui immensus
est capitur. Verbum crescit.
Divinitas constituitur panis efficitur.
Videtur invisibilis. Palpatur
impalpabilis. Occiditur
immortalis. Qui hodie impassibilis.
Quem celum terra lau
dant ipse apud Augustino col
locatur. Mirabilis ipsius processus
solum est filius. Hoc ut exprimatur
mat. Origo in omni virgine.
Origine admirationis gra
cie euenit sermo. O
ineffabile magnum sacramentum.
Ipsa eadem virgo ipsa et
mater. Dum ipsa virginitatis pro
ferens ancilla plasmatoris eius
ipsum genuit. Quis unquam ista
audivit. Quis talia et ista

ex cogitare potuit ut mater
virgo esset intacta generet
et virgo permaneret et genuit.
Nam si leonem sapientum vincunt
[illegible] in una mirasse sapientum
usu [illegible] credit. Homo non
explicat. Clamat et dicens de
omni nobis. Dum excessit
archangelis est omni re ineffa
bilis omni verbo intuita omni
mente certa ipsi dignissime An lox
1443 Leoni ego facio vobis
mysterium quod audierit tinnient
ambe aures sue. Ideo in
ambitum eius quibus enarra
bit. Secundo multum amabile
quia propter nos dei filius factus est
filius hominis ut nos faceret dei
filios. Sic dicit apostolus ad Gal
4. At ubi venit plenitudo
temporis misit deus filium suum fa
ctum ut eos qui sub lege erant
redimeret ut adoptionem filiorum
reciperemus. Quotquot autem
receperunt eum dedit eis pote
statem filios dei fieri. Idem hic
[illegible] hic leo sapientum in sermone
[illegible] etc. Hoc mens
secum [illegible] hoc quod libere va
leat genus lingua humane
reddit cum inventa immensa
tas eminente venustas
in adoptionem veniet alienum
[illegible] facti de
impiis iusti de amaris benigni

demum tandem castis doctrinibus
incipiunt esse celestes, et hec
humanitas mea dextre excelsi
et sic in voluntate eam genuit
verbo veritatis ut simus initium aliquod
creature eius. Glossa id est precipua
pars creaturarum inter ceteras creaturas
facti sumus adoptionis gratia
tertio multum laudabile, quia per ipsum
nobis factum est ut divitiarum
nostrarum expectacio debeamus in
divina affluencia, quia apparuit be-
nignitas et humanitas salvatoris
nostri dei non ex operibus iustitie que
fecimus nos sed secundum magnam miseri-
cordiam suam salvos nos fecit, propterea dicendo
mundo pacem eternam divinam et
inferendo celestem gloriam. Sic
ipse dicit Ego veni ut vitam
habeant scilicet in presenti gratie, et habun-
dancius habeant scilicet in futuro glorie
infinite. Joh. 10. Hec est eterna
vita ut cognoscant te [illegible]
Joh. 17. [illegible] ut eum
[illegible] possimus, magna est cum
omni laude [illegible] Et hec
[illegible] Johannes evangelista [illegible]
[illegible] divinum solemniter
[illegible] [illegible]
[illegible] speciale in spiritu [illegible]
[illegible] [illegible]
[illegible]
Ubi apparent primo [illegible]
[illegible] alte [illegible] no-
nere ad honorem, verbum caro
factum est Joh. 1. Porro

ad nunc dictum est verbum absconditum
et quo sint verba [illegible]
[illegible] mea verba [illegible] eius
[illegible] [illegible]
[illegible] ad amorem
et [illegible] per [illegible]
gloria [illegible] Verbum [illegible]
ipse [illegible] nobis [illegible]
plenitudo divinitatis corporaliter
id est [illegible] celi et terre [illegible]
[illegible] dei cum hominibus [illegible]
[illegible]
De primo est dicendum [illegible] caro
factum est [illegible] de verbo caro
facto in scriptura sacra [illegible]
[illegible] mile [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
De primo dicendum [illegible]
[illegible] verbum [illegible] pater dici-
detur pater, sic enim ex plenitudine
[illegible] fit [illegible] ita
ex plenitudine fontalis divinitatis
procedit verbum sive filius a divinis
de quo licet [illegible] in vera [illegible]
Joh. 1. [illegible] erat verbum [illegible]
inde [illegible] vocabulo verbum
sunt [illegible] designates [illegible]
[illegible] filius dei. Nam [illegible]
verbum vocatur dei patris filius [illegible]
[illegible] dicitur verbum est
[illegible] Ideo ipse
dicit [illegible] Joh. 16. [illegible] a

pre tocm c modis oppositis aut
metes in diuina natura quia non
pt esse accntis sed c nob cum
nullu posset esse accns in diuinis
ubi est persona pre subsi
stens et filius nunc genera
one apre paredes et hoc
c m detius abet ne aperh
p. [illegible] cuius adrehc et
metres [illegible] c pt dns di
xit adme filius meus es tu
ego hodie genui te i c eternite genui
te et ille filius in tpe te
fuit nob [illegible] Aliud ipse
q [illegible] natus est nob et
filius datus est nob ut idem
sit filius [illegible] in tempe qui
filius pris c dite Secunda lra
est c pro designat qui est
apre passit Nam si hoc est
fuisset nature actio abetur
[illegible] sed ubu filio dei
pr eterni abetur genuit fin
[illegible] Johes de fin
pro erit c ubi eternum erat
apud deum et deus erat filius
pro [illegible] promanet ubu
tu Tercia lra c et pro de
signat q nulla in unitate sunt
essentie diuine existit licet ali
ce psonaliter distinguat q
alia c pro pris alia filii sps
q filii una est diuinitas ut dicit
in symbolo quia deus erat
ubum et ubum erat apud deum

s pro q dicit pt c p in
[illegible] dum h i detinuit Nam
ad dr ubum erat apud deum mel
p sonarum diuersitas quia nichil
dicit esse apud seipsum et deus
erat ubum [illegible] pz natura
est unitas [illegible] pt aut joh
x ego et pater unum sumus Si
cut si [illegible] vox una in auribus
pluribus sonat multo magis essentia
diuina infinita in pluribus existit
psonis indiuisa et sicut hoc
[illegible] est intelligendum quia
in auribus multis non est una
vox c unitas si unitas [illegible]
bilis unitas una equalis sic
unus [illegible] post [illegible]
aliud [illegible] sed una
vox alia [illegible] plus in
[illegible] qui deficiunt unus cpl
[illegible] Essencia autem
diuina singularissima est in
tribus psonis tamen una c diuisa
[illegible] non sunt pnd di
[illegible] plures quia nulli [illegible]
[illegible] plurificari pt ad
[illegible] multos c
fuerit q tres psone sunt tamen
unus deus sic [illegible] di
cit ut [illegible] est
[illegible] di sapiencia [illegible]
[illegible] et [illegible] plerit
unitate dei apostoli [illegible]
quia [illegible] male
[illegible] vnius [illegible] principes
et vnus princeps Quarta lra

est b p q designatur q vni bta
indiuiduali omni beatitudine ad sit
ipsi [illegible] summe bonum [illegible] beatitudo est / unde Jo. [illegible]
est uita eterna ut cognoscant
te solum verum deum et quem misisti
ihesum xpm. Quinta littera est v p
q designatur q verbum
peccatum nos aspiciens nos videat
[illegible] hec apoc v Re-
demisti nos domine deus tuo in
sanguine tuo. Sexta littera est
m. per quam designatur q vnum
memoriam passionis solent
[illegible] in diuinis [illegible]
sicut apostolus [illegible]
[illegible] in symbolo
Athanasii filius [illegible]
[illegible] hoc [illegible]
Quarto filius dei qui est verbum
in diuinis [illegible] describitur
[illegible] decens filii
[illegible] cuius [illegible] est
[illegible] filii [illegible]
[illegible] splendor [illegible]
[illegible] splendor glorie
[illegible] persona
[illegible]
[illegible] et [illegible]
maximum [illegible]
filius dei [illegible]
[illegible]

De Sermone [illegible]

[illegible]
[illegible]

eius et caput eius [illegible] / [illegible]
[illegible] legitur [illegible]
[illegible] cristi [illegible] Et
hec primo nota [illegible]
caro [illegible] 2o q dico [illegible]
in illo [illegible] / [illegible]
verbum caro factum est / [illegible] caro
[illegible] maior [illegible]
[illegible] carnis [illegible]
[illegible] Est enim caro primo
[illegible] concepta [illegible]
[illegible] verum [illegible]
[illegible] die fuit [illegible]
[illegible] ut [illegible] / et
[illegible]
[illegible] omnis [illegible]
[illegible] filios
[illegible] Secundo est [illegible]
[illegible]
[illegible] et [illegible]
[illegible] est
caro [illegible] Tertio [illegible]
[illegible] pr [illegible]
omnis [illegible] ab
[illegible] originali
[illegible]
[illegible] et [illegible]
[illegible] caro et [illegible]
[illegible] Job vij [illegible]
est caro mea [illegible]
[illegible]
[illegible]
[illegible]

vita / quia caro concupiscit
adversus spiritum et spiritus adversus
carnem / hec enim sibi invicem
adversantur Gal. v. Et has
miserabiles conditiones previ-
sione in mundum ingredientes voca-
liter defleret Vnde [illegible] dicit
a femina est / quia [illegible]
[illegible] ad has [illegible]
[illegible] miserias [illegible]
[illegible] est [illegible] dicat
Et dicat e vel a [illegible]
masculus a b [illegible] Sed hic
nota quod Christus assumpsit carnem
[illegible] ad primas conditiones quia as-
sumpsit carnem in tempore [illegible]
[illegible] quia fuit [illegible]
[illegible] pro [illegible]
[illegible] carnem / Et plus assumpsit
carnem actualem passionatam
usque ad [illegible] spiritu
et Christus in carne passus Et
[illegible] has passiones ipse dicat
[illegible] Silentium [illegible]
[illegible] Sed post resurrec-
tionem caro eius glorificata est
et impassibilis effecta [illegible]
impassibilis / quia [illegible]
petrus / [illegible]
[illegible] resurrectio ipso / [illegible]
[illegible] in [illegible]
eius videt corpus Sed alius
[illegible] conditiones [illegible]
caro nulli infecta vel [illegible]

[illegible] spiritu [illegible] vel peccato ab
[illegible] / dei filius quod est verbum
non assumpsit Nam caro
eius non fuit infecta quia
non lege propagationis genita
ut corpus aliorum [illegible]
non fuit peccato originali vicia-
ta quia peccatum non fecit nec
inventus est dolus in ore eius Et
ideo caro sua in nullo fuit
spiritui [illegible] quia nulla
[illegible] rebellionem carnis
vel motum carnis quia talis
rebellio est pena peccati ori-
ginalis sicut patet quia statim post
primum peccatum primi parentes sen-
serunt rebellionem carnis et
ideo fecerunt sibi perizomata
Gen. 3 Et illa duo et [illegible]
[illegible] non
assumpsit / quia [illegible]
[illegible] / Nec ipsum [illegible]
[illegible] decuisset
Secundo nota quod assumpsit car-
nem in [illegible]
[illegible] sola virgine [illegible]
non fuit [illegible]
[illegible] complectio [illegible]
[illegible] debent
[illegible] Sicut [illegible]
[illegible] formata fuit [illegible]
[illegible] quia semen
[illegible] non [illegible]
[illegible] sed de purissi-
mis [illegible] virginis [illegible]
[illegible] fuit for-
mata [illegible] corpus

Ita quod in generatione actiua
tota virtute supplent vice
patris quam esse actiua virtus
quod patitur secundum Galienum generatur
corpus humanum [illegible]
[illegible] et simi-
liter patris [illegible]
ad corpus humanum formandum
[illegible] in formatione corporis [illegible]
beata virgo totaliter [illegible]
[illegible] et ideo sic in ditione
est [illegible] de sola [illegible] predicta
in humanitate [illegible] de sola ma-
tre virgine secundum quod dicit [illegible]
[illegible] Tercio
nota quod [illegible] quod verbum as-
sumpsit carnem veram [illegible]
[illegible] ut dicunt manichei
[illegible] quia si veram carnem
non sumpsisset pati non potuisset
[illegible] quod verum
[illegible]
[illegible] aliud [illegible]
[illegible] post resurrectionem [illegible]
ad discipulos [illegible]
[illegible] videte [illegible]
[illegible] manus meas
[illegible] quia ego ip-
se sum palpate et videte quia
spiritus carnem et ossa non habet sicut
me videtis habere. [illegible]
quod assumpsit carnem [illegible]
[illegible]
[illegible]
[illegible] in sua persona [illegible]

deo totum offerebat [illegible]
non assumpsit [illegible]
[illegible] ubi factum est co-
niunctio naturarum scilicet diuine et humane
[illegible] in persona vel parte [illegible]
[illegible]
[illegible] diuina [illegible] et huma-
na salua [illegible]
[illegible]
[illegible] scilicet diuine
et humane [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] palpabilis [illegible]
[illegible] nota [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

verum autem quod est deus non
per pellicis velum velut cum ... sor
sed per ipsum ... semper deus
... verum ... contemplari
cum ... et ...
... sancta ... vera
... sicut ...
sit ... Septimo [illegible]
quod ibi fuit ... et ... mirabi-
lis novitas / Prima fuit ... [illegible]
patris ad ... 31 ...
deus novum super terram femina
circumdabit virum ... singularis
... fuit dei filius ... intima
... ut ei ... fuit ... et
... Et illud fuit ma-
gnum novum quod homo ...
fuit in utero virginis ... perfecte
... corporis et veritate ...
et ... omnibus ...
quod ab ... corporis
habet omnium ... spiritualibus
... in ... regione
... virginis ... gloria
... plena gratia et ...
... fuit ... cum ...
... utero sed ... in ... celo
Secunda novitas fuit ... ...
... fuit ... corpore ... ...
... singularis ... virginis ...
... sancta ... cum ...
... fuit ... cor-
pus et ... illa cor-
pus ... deus ... quod ...

simul caro simul deus caro sine
anima caro autem voluit et ma-
gis ... sine ubi deus caro Non
enim verbum assumpsit solam carnem
sed carnem animatam ... Tercia
novitas fuit terminus ... et ...
et ... ad ... ubi / ... ...
... deus verbum ...
... et ... pastores ...
... videamus hoc verbum quod factum
est Et ista novitas ... et
... tenet ...
... novum quod fuit ... ...
... in ... deus ...
Quarta novitas fuit quod illa ...
... ut fuit ... / ... in ...
... est ... ubi ... fuit
... ... novum
fuit ... claritas ...
... effusus ... in ...
utero virginis / et ubi ...
... fuit ... superna
... Quintus
... ... ... ...
... in illa novitate benedicta
... novitas ... verbum ...
... ... in ...
... ... ... ...
... ... ... ...
Decimo nota quod dictum fuit
... Nichil sub sole no-
vum ... velut aliquis dicit
... hoc novum est ... cum
... in seculis que fuerunt

autem nostra, scilicet quod ab angelo
hodie evangelizatur: Evan-
gelizo vobis gaudium mag-
num quod erit omni populo. Prima nota
est cum ait sub solem permanet
nihil [illegible] dicit ipse de eo
illud nichil novum est sub
sole, scilicet supra solem. Prima omnia
propter facta sunt et sic
[illegible] Et tunc est mundi
renovacio. Prima verbum divinum
quod prius non referebatur ad eum
humanam nisi est creatura re-
ferebatur ad ipsum, scilicet modo de
novo relacione reali in assump-
ta natura incipit referri quod
homo sit deus et omnibus [illegible] co-
venientibus, et sic omnia
hodie sunt renovata ut
impletum sit illud Apocalypsis ultimo:
Ecce nova facio omnia. Et
hoc canit ecclesia: mirabile mysterium
declaratur hodie, innovantur naturae,
Deus homo factus est. Secundo
unio [illegible] divine [illegible]
ostensiva. Unde Theophilus
super isto verbo: Verbum caro
est dicit [illegible]
[illegible] beneficium
dei [illegible] unde carnem
[illegible] et [illegible]
[illegible]
[illegible] omni [illegible] est
et distat ab [illegible] est
[illegible] assumpsit animam [illegible]
aliqui [illegible] assump-

/ [illegible]

[illegible]

// assumpsit

sit [illegible] eadem, totum enim si
carnem et animam ut totum
[illegible] non assumpsit
non [illegible] et si dicam [illegible]
[illegible] est assumptibile
[illegible] totum [illegible]
humanum non assumpsit, est totum
[illegible] anima [illegible]
[illegible] infecta fuerunt
assumpsit [illegible] totum et animam
[illegible] Tercio
[illegible] adoptionis
declaratur, posset enim aliquis
[illegible] adopcionis gratie
[illegible]
[illegible]
[illegible] non
solum est possibile quod homo fiat
per gratiam adoptionis dei filius
[illegible] dei [illegible]
[illegible] dei [illegible] factus sit
homo [illegible] verbum caro
factum est. [illegible]
[illegible] at-
tende [illegible]
[illegible] et [illegible]
filius dei filius hominis et filius
hominis [illegible] filius dei [illegible]
[illegible] filius [illegible]
[illegible] ut adoptionem filiorum
reciperemus [illegible] ad
[illegible] qui [illegible]
[illegible] est [illegible] et non
est [illegible]
[illegible]
[illegible] contra

// [illegible]

gracia adhesit et assumpsit et hec
unio est in homine quam adhuc non
in quantum natura ... sed accidit anima
fierent ... non est distincta
~~... ... divina persona~~ ... similiter
mobile et ideo persona filii non
fuit nisi deo hec ... qui prius at
... in virgine beata ... dei
sed ... Adhuc as
sumptus est ... et hic in
celeste ... ipse est filius et
hic ... ad ... et ...
... ...
... ... ... ...
... ... ... ...
... ... non ... ...
... nos ... ...
... ... nos ... S ...
non ... non ... ...
... ... / filius aut
in divinis ... ... ... ...
... ... prius est ... ...
in divinitate ab eterno et ...
... non ... filius ... ...
... ... sicut est in
creaturis ... tota ... ...
est in patre tota in filio tota in ...
... / ... prius ... ...
... et divinitas ... ... ...
in symbolo unde ... ...
... in ... dei filius ...
tatis ... de filio prius ...
... ... hec est ...
... ... ... / ...

... homo ... ...
... carnalibus
... ... ... assump
ta est ... filio ... ... sup
... ... caro ... est
... caro ... ...
... / carnalibus ...
... caro carnalibus ...
... ... Nam
... ... ...
... ... ... ...
... ... ...
... de carne ... carnis
... ... Et ... ... ...
... caro ... est ...
caro ... ... ...
... ... modo ...
... ... ... ...
... ... caro ... Et
... ... ... ...
... ... Secundo nota
... ... ...
... ... ... ...
... ... ... de
... ... fuit ...
... Gabriel / ...
... ... ... / ...
... ... ... ... ...
... ... ...
... ... ... ...
... ... ... ...
in ... ... et
... / ... ...
... ... ... ...
... ... ...

Clarus salutacionis et
meditacionis modus et
similis similiter igitur confessi
de hijs pz in ca° confessionis
Deinde tractatur spiritualis ubi
in spiritualiter specialiter generatur sal
infecis Ihesus desponsacione ad
Christi adventum / describitur
generacio hic quia Christi
adventum 2° nativitatis locus
in Bethleem in diversorio
3° condicionis modus quia cum
essent ibi Maria peperit fi
lium 4° ubi in spiritualiter nati
vitatis ... quia parvulis
cum ... 5° pastoribus
sive spiritualis sibi et revela
vit eum in diversorio et cum
in ille Christi adventu
Et eum mirabile tractatur de
ibo memento spiritualiter pal
lacius ... deducis ...
Christi ... ubi sine
vobis pastoribus simplicibus
quia Iacob semper habitans
in tabernaculis Gen 24.
Et de hac pallacia scribitur
in cantico pastores ...
... Et ibi ...
sine pastoris ...
nativitas filij dei in spiritualiter
fuit revelata quod dicitur pasto
res erant in regione eadem
2° Angeli apparicio et
ecce angelus domini stetit 3°

post respondens et timuerunt
timore magno 4° post co
solacio in verbis primo eis dicit
et sermade Nolite timere 2°
nativitatis intimavit ubi ... ...
mandando ecce evangelizo
3° eis ... certificando per
... Et hoc vobis signum
invenietis infantem Item
mirabile ... de ...
... fuit spiritualis ... de
eius vel ... venientis
... de ... peperit a
... et ... In mansue
tudine suscepite insitum verbum
quod potest salvare animas vestras
... non ... intelligit
de verbo ... filij dei ...
... nate in ... pro ...
Et quia ... debuit
debent esse dispositi ...
... omnes al diligit
... et ... hoc ...
... ... habet ...
agno . i . ... ad mansue
tudinem ... petere ipso
... ... ... ad
... ad ... et ...
petimus ... / dicens ...
... est verbum dei ...
... in ... ...
... ... ...
... ... / et ...
qui ... ei ... eius

bu segs libelli c̄tulu capl
mri dz ci in mansuetudi
ne formam dedit hic abb(as) ja
cob(us) spud scī edocto c(um) ba
dictu in [illegible] mistiu ex
[illegible] [illegible] magis digne alii
[illegible] vel [illegible] in
mansuetudine suscepite ma
sueti aut docent qui re
sunt [illegible] [illegible] cum
[illegible] et [illegible]
Non sunt dum [illegible]
[illegible] [illegible] et p(ro)mim(er)i
bus [illegible] Non sunt
[illegible] [illegible] [illegible]
et [illegible] [illegible] Non
sunt [illegible] [illegible] et
[illegible] [illegible] [illegible] in
[illegible] Sz sunt [illegible]
ad [illegible] [illegible]
[illegible] sed [illegible] obedien
ni [illegible] [illegible] Sunt i
bono stabiles [illegible] et ad
alios [illegible] et benigni
[illegible] [illegible] [illegible]
[illegible] est [illegible] [illegible] asse
[illegible] [illegible] Talis est
[illegible] [illegible] [illegible]
[illegible] Non [illegible] [illegible] pla
[illegible] [illegible] et
[illegible] [illegible] placent
[illegible] [illegible] [illegible] man
suetos [illegible] [illegible] [illegible] de
[illegible] [illegible] [illegible]

[illegible] p(ri)n(ci)p(io) 43. mansuetos
dilexit [illegible] Tales dicit
[illegible] [illegible] dicit mansue
tos [illegible] et [illegible]
[illegible] Salmes (?) [illegible] man
suetos [illegible] Tales [illegible]
[illegible] [illegible] [illegible] man
sueta aut [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] sit [illegible] [illegible] [illegible]
[illegible] vel [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
~~[illegible] est [illegible]~~ / man
[illegible] [illegible] [illegible] vel [illegible]
[illegible] [illegible] [illegible] [illegible]
est [illegible] [illegible] [illegible]
[illegible] illud [illegible] [illegible] ad
[illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] illud [illegible]
[illegible] [illegible] [illegible]
est [illegible] natura / quia divina
natura / [illegible] [illegible]
natura sua est [illegible] et
infinita / [illegible] [illegible] illud
et [illegible] [illegible] [illegible] et
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] est limitata
[illegible] quia [illegible] sunt [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] illud est [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]

naturam aliquam ad suum modum
i. ad suam personam ut homo ille
assumptus non sit in persona humana
sed in persona divina/ et non est
persone de qua subsistit dici potest
quod homo iste creavit celos
illuminavit angelos/ gubernat et
conservat omnia/ disponit cuncta
in celo et in terra/ et omnium re
rum dominus omnipotens [illegible]
ergo non natura potest [illegible]
quod verbum et deus natus fuit [illegible] humane
[illegible] verbum caro factum
est [illegible]
[illegible] verbum [illegible] est [illegible]
caro [illegible] et [illegible]
[illegible] filius suum [illegible]
[illegible] verbum [illegible] nature
assumpte [illegible]
[illegible] et
[illegible] et [illegible]
[illegible]
[illegible] per [illegible]
[illegible] et [illegible]
[illegible] et
[illegible] et [illegible]
[illegible] libro de [illegible]
[illegible]
[illegible] deus non est
et [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] angelis veniens/ [illegible]

salute [illegible] ideo
angelus [illegible]
ad mariam et ioseph [illegible]
in [illegible] salvator [illegible]
eum [illegible] et [illegible]
in dixit petrus [illegible]
aliquo alio salus [illegible]
aliud [illegible]
[illegible] Et hec nota quod [illegible]
[illegible] salvator
[illegible]
[illegible] salvatoris
[illegible] ideo [illegible] angelus
[illegible]
[illegible] gaudium [illegible]
[illegible]
[illegible] ad
[illegible]
[illegible] et [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] nobis [illegible]
[illegible] est [illegible]
[illegible]
[illegible]
[illegible] offerunt li
beraliter [illegible]
[illegible] et [illegible]
[illegible] ut [illegible]
[illegible] salus [illegible]
[illegible]

recipere s. in baptismo et
post baptismum in pena et certitu
dine ipsius s. Sub et post
spectare c. eum quod offert 2m
3o salutis corpus in se et
sed alys 4o prestat salutis
prima s. salutis gaudia eterna
apud illum vult deus Cum vult
accipiat aquam vite gratis et
bene deus qui vult omnes homines
vult libertate hominis nature
mutare et alio inspirare est
hanc oblatam gratiam acceptare
vel refutare Ecc. xv. Apposui
tibi aquam ignem ad quod volu
eris porrige manum tuam Ante
hominem vita et mors bonum et
malum quod ei placuerit dabitur
illi facere eum de nouo sic
iudex qui vult omnes homines salvos
fieri Christus Iesus sponte sua sic alias
alijs conuenit vt eum inspi
rare quod deus vult sibi inspi
rare instituit ideo quod per salutem
merito vnde Nam ideo peccator
ad salutem dispositum dispo
nens se per salutem autem sed
ideo moritur salute effectiue
meritorie effectiue gratie nam
dum meritorie meretur
homines simul velle salutis
salute sed Saluo co
mune moriturum eius Conclusio
probatur eo dicitur iustitia ideo

Nota quatuor sunt quare
filius dei dicitur ideo 2o quod
ipse fuit homo natura inse
parabiliter 3o ubi ipse fuit
instituit 4o quod sunt digitus
et vnde benedictum misericordiam
ubi homines natura assumpsit
Augustinus de Trinitate xv dicit ideo
incarnatus est Christus ubi
diuinitas sed in nobis eam
dupliciter ideo s. mutis fruitio sui
gaudio et cui in sola
alijs autem vero per quod compo
nitur ideo mutis gaudio Compara
tur filius dei in diuinis vbi
non mutis fruitio pena sic
ideo non est creaturis non
sit gratia plenus sic ideo di=
cit ideo Eccli. 24 vt ex
Neme nouit filium nisi pater
dominus per hoc baptizavit vox
ubi sic dicebat hic est filius
meus dilectus Ego vox clama
ntis 2o quia nichil
predicauit nisi per se verbum
3o quia sic ubi sic dei
per cum d vbo suo disposuit
sunt autem ferunt effica
ciam diuinitatis ideo
2 ante prius plena eorum
verum videndum 3o quia s
filius per per vnde motum
sic ipse ideo sit immedia
te creatorem declaracio et illi

conveniunt quatuor quae habet ipsa
dei verbum cum verbo nostro primo quia
verbum mentis est posterius natura ipso
liberatione vel verbum formatur
prima est actus rememorationis per
ductio et formatio Sed in divinis
est idem non ad prius productione
licet prius sit tamen pater origine
ut dicit Augustinus de tribus hebra
culis Secundo verbum mentis est
ita verbum quod non est filius quod scilicet
processione prima non est consimilis
naturae pertinet ad filiationem
perfectam verbum autem divinum est
ita idem quod et hoc est filius
prima est persona subsistens
in natura divina deus de deo
deus verbum autem mentis non est
hoc verbum persona Tertio verbum mentis
non est personaliter distinctum
sicut actus et in accidentibus
non est persona prima persona
secundum Richardum est rationalis naturae in
communicabilis subsistentia verbum
autem personaliter distinctum a
patre ipso secundo prima nihil
simpliciter convenit ut sit verbum
autem convenientius apud Quarto
verbum mentis est imperfectum prima
non adequatur scientiae totius quae
continetur in memoria
Nam primo verbo vel actu
intelligendi non possumus totum

ligere vel comprehendere totam scientiam
habitualem quae in memoria habetur
verbum autem divinum est comprehensivum
omnis essentiae divinae et scientiae patris
et omnium creaturarum scilicet et
possibilium Nam si aliquid non
esset in divino verbo quod est in divina
patris essentia vel scientia continetur
tunc verbum patris esset imperfectum
comprehensione in habitu de ... et ideo
sit verbum mentis licet habeat conditiones
quas est minus formatum primo quia
est actualis notitia vel intellectualis
procedens a ... quae est in mente
memoria / ~~concreta conveniunt~~ conveniunt
~~Tertio quia ab ipsa memoria et~~
2° quia proprium scientiae vel notitiae
habitualis in memoria concreta proprie
procedit 3° quia ab ipsa memoria
distinguuntur quia producens et
productum generans et generatum
sunt distincta ut idem dicto
est nihil simpliciter convenit ut
sit secundum Augustinum 9° de trinitate / 10° quia
eadem spiritualiter non sit in memoria et
recipitur et retinetur Item
Dicitur in libro quod de eius
ipsa concreta in memoria non sit
actualis intelligentia in qua
notitia rei sit concipitur per eius
habitualem in memoria concreta quam
notitia actualis est distincta
a notitia habituali et hoc
cum hoc ad liber talis notitia

manet in aia nra qua ratione non est in rep[ri]o quomodo isto modo filius dei qui est verbum patris in divinis generatur differenter mundus pura .i. decem splendor qua eius materia est que eius splendor dicitur habens debet sed splendor ipsius habet. Item eciam sit splendor glorie sine principio et figura substancie splendor eius dicitur Johannis in principio / et ubi dicitur dicitur magnum in hoc eciam Respice quia filius dei ingenitus sed splendor de patre principium genitus ingenitus 2o verbo .i. in dei filio tota dei patris sapiencia colligitur / et ubi dicitur Apostolus Corinthios primo Christus dei virtutem dei sapienciam et Colossenses in quo ipso sunt omnes thesauri sapiencie sciencie dei absconditi 3o sapiencia in persona distinguitur quod alia est persona patris alia filii ut dicitur in symbolo Athanasii genitus eciam ingenitus sine persona distincta 4o quod in ea natura divina patris genitura et eadem singulariter natura deitatis indivisa est patris filii et spiritus sancti ideo dicit Christus ego et pater unum sumus Johannis x et in ymno Ambrosii Rex sancte nobis spiritus unum patri eadem sancti unum atque in mente duplici natura cum deitatis et est infinita natura sine actualitate et est natura sub

et spiritualis ideo non est divisibilis et plurificabilis sed quia est natura ubi est incorruptibilis natura et in spiritu natura non repugnat generacio alias omni nature repugnaret et ubi sit natura deitatis patris generatur filio et spiritu sancto nature est eius generacio sine divisione ideo eciam sine hoc indivisibiliter est in patre filio et spiritu sancto ideo dicitur in prefato symbolo Alia patris et filii et spiritus sancti una est divinitas equalis gloria coeterna maiestas

Christus predicat

hinc ideo ad diversas personas dignitatis et efficacia prima quia in persona ubi subsistit que est dei filius ubi ipse per tunc in generandi principium habere se habens sua potencia habere tamen filius naturalis generacione naturali quod habendus est celi et regni et totius mundi ideo xi dicit omnia que habet pater mea sunt Johannis xvi Secundo quod ipse plenitudinem potestatis informandi omnem veritatem quia dei sapiencia est ideo Johannis i dicit lex per Moysen data est gracia veritas per ipsum facta est unde docet veritatem quod semper manifestavit ipse cum sit via veritas et vita Johannis xiv 3o quod veritatem dispensat in ordinandi et preparandi ab hominibus

omnem culpe feditate et nul
la societatem quia est perso
na infinita independens et sepa
rata / de primo scilicet de proprietate separandi
vel dimittendi peccata dicit in
Sanctis aut quia filius hominis
habet potestatem in terra dimittendi
peccata ait ipse Secundo quia habet separare
malorum societatem hinc Christus
qui venerunt pacem dare in terra
id est concordiam et cooperacionem
peccatorum non dico vobis sed separa
cionem Et ait post Veni
enim hominem separare adversus pa
trem Et hoc fit racionabiliter
ut discedat homo in peccando
procedens zelo iusticie impe
diens peccatorem a pravitate et
liberans Christo habet etiam uniendi
hominem deo et faciendi dei
filium adoptivum de primo dicitur
[illegible] Qui adheret deo unus
spiritus efficitur / Secundum autem veritate
fit per eius Joh xvii Pater
claritatem quam dedisti mihi dedi eis
ut sint unum sicut et nos unum sumus
Ideo de secundo Joh i Quotquot
autem receperunt eum dedit eis
potestatem filios dei fieri hiis qui
credunt Gal iiii misit deus
filium suum ut servos redimeret et ad
opcionem filiorum reciperemus
Secundo [illegible] sunt illud [illegible]
[illegible] sine veritatis [illegible]
[illegible] / qui habet illam

Unicus nullus modus unionis in
creaturis respectu sufficiat re
putari quia illa unio est in
effabilis ut apparet super
illud Joh i Cum dicat Johannes
baptista Non sum dignus
corrigiam calciamenti eius solvere
id est misterium incarnacionis eius
resolvere Illud enim est multum
difficile quod psalmus prophetat dicit
[illegible] Dominus [illegible]
[illegible] et [illegible]
[illegible] in celo id est
[illegible] vel ad [illegible]
[illegible] celebre [illegible]
[illegible] id est [illegible]
[illegible]
[illegible] et
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] ut
liber [illegible] id est virgine
maria [illegible] Ro
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] est
omni re et [illegible] omni
[illegible] omni modo [illegible]
[illegible]
[illegible]
[illegible] in [illegible] apostolus

sacrum sacris [illegible]/ et ideo per
aliqualem convenientiam possumus
dicere quadruplicem unionem duarum
partium invenimus esse quod verbum fuit
unitum [illegible] naturae et consen-
sibilis sive insensibilis/ non
sicut vinum et aqua/ quae naturam
diversam [illegible] fiunt simul
mixtae sed non mixtio insen-
sibilis quae mixtio est
insensibilis aliarum [illegible] ut dicitur
[illegible] de generatione/ talis non
fuit hic facta mixtio ut [illegible]
[illegible] non [illegible]
quam [illegible] salus [illegible]
[illegible] naturae [illegible] una [illegible]
[illegible] suscepit anima
separata [illegible] abundanti
[illegible]/ cum [illegible] ab
[illegible] per unionem corporis
et animae unionem [illegible] angelis
manet sine natura [illegible]
Ideo dicitur in symbolo Sicut anima
rationalis et caro unus est homo/ ita
[illegible] sine [illegible]
[illegible] et confusione [illegible]
et homo unus est Christus. Secundo
[illegible] in dissolubilitate et
indissolubilitate quod verbum numquam quod
semel assumpsit numquam dimi-
sit [illegible] in [illegible]
[illegible] [illegible]
[illegible]/ [illegible] fuit
in homine/ anima corporis et [illegible]
[illegible] resultans [illegible]
quia in triduo mortis quando
non fuit homo/ quia fuit vere
mortuus et anima a corpore
separata/ tamen divinitas et persona
verbi/ licet fuerit separata ab
homine [illegible] non fuit/ quia
in triduo non fuit homo/ non
tamen fuit separata a corpore quia
cum eo fuit in sepulcro/ dicitur
[illegible] [illegible] in
sepulcro/ [illegible] fuit [illegible]
[illegible] post mortem ut dicitur [illegible]
[illegible] persona ubi non
fuit separata ab anima quia cum
anima descendit ad infernum [illegible]
[illegible] anima [illegible] post mortem
descendit ad infernum [illegible]
[illegible] [illegible] in [illegible] ha-
[illegible] [illegible] [illegible]/ et
[illegible] [illegible] illa
[illegible] in [illegible] ut [illegible]
[illegible]/ Et ideo [illegible] potuit
[illegible]/ [illegible] habere
[illegible] [illegible] et [illegible]
[illegible] [illegible] et illud
[illegible] hoc [illegible]
[illegible] illud hoc
autem dixit de templo corporis
sui [illegible] quod nullus ho-
minum [illegible] quia non ha-
[illegible] sua a corpore [illegible]
separatam [illegible] reunire [illegible]

tunc posset se amortuis susci
tare quamvis pt Textu vi
ut t medicine sicut corpus i
subsistere et hoc in medio
accidens eius ubi sic actus
supponitur in supposito sed fun
data tamen per natura ista hu
mana personat in persona ibi funda
ta sustentata. Et ille modus
est quem ipse habet nil respondere
condicis corporis de eo a parte
pars, dicitur vnde colud apte et
certe eius alius, et quomodo sede
bat super eundem tamen subtilis
et tempore et eundem structura indi
cat et pingunt Et scriptura
infra et respirans cum respice
apparet stagine et recubu
nos eius vbi dicitur corpus
aliquis designat assumpte huius
in nomine ipsius apparent
erant personis tollendam
huius habitu insidebat et
hac vestiebat vbi dicitur
o lex ecce dicit apud phil
in habitu medius est ut
hoc Et hoc ipsi illud sub
...nimicorum cortiddum causa
...medium dicitur et eius quod ubi
...sit huius nec ibi que
calcata... dicitur...
Calonis...
et respondendo Aristoteles
...

quo venit cum hec matri
monium eundem contrahendum sponsus
et sponsa quando contrahunt
matrimonium est vinculum in
dissolubile vel privilegium
carnalium vel spiritualium, quod
ante consummationem carnalis
copule alter ingredi potest
professionem in ordine approbato
Ita vnus sine consensu alterius s...
habere non solum ...
... respondendo illud ...
... secundum hec ... qui
fecit in parte filii sui ait
xxii Numquam est factum vbi
in matrimonio ... huius
fuit vbi in ... parte co
pulata ... matrimonium dicitur
sacramentum, quod designat illud
sacramentum ... personarum ...
... designat ... an
ima deo ... ut ... ap...
de matrimonio loquens dicit
sacramentum hoc magnum est dico
autem in xpo et ecclesia ... v. glosa

Ad videndum est
vbi ipse illud fuit
...

... glosa ... copula ... spiritualis
... et ecclesia

tia promissionis scilicet ardentia
promissionis nostrum quia abolita
promissa exhibet sine et possessionem
sionem hanc possum quia dei filii
manentem primo ipsa promissa ex
terrae ibi implenda et quia
hec promissio intellexit de illa
beatitudine in qua late patet
et melle perfruentur /
hanc ubi quia omnes de promissi
onis implentur et sunt in
illo [illegible] Amotyt cum
de promissionibus sunt in illo sunt
Secundo describitur moraliter spiri
tuali quam dei filius [illegible]
[illegible] bene et describitur
facta est apside sive [illegible]
[illegible] inspicienti [illegible] quia
tunc [illegible] circa [illegible] absti
nentia fruitur divina gratia plurima
[illegible] / [illegible] per [illegible] perveniret
ipse [illegible] [illegible] celi desuper et
multis [illegible] [illegible] [illegible]
ara vel sublimis [illegible] ara
amoris [illegible] [illegible]
[illegible] [illegible] humana facta
est sublimis [illegible] [illegible]
angelorum [illegible] angelorum
[illegible] soli [illegible] amoris
[illegible] [illegible] [illegible]
[illegible] [illegible] vel tota
[illegible] dei filius [illegible]
sua [illegible] magnum [illegible]

[illegible] scilicet asinum primo [illegible]
matris / et abstinens matris in
[illegible] orbis in [illegible] [illegible]
[illegible] [illegible] in [illegible]
[illegible] [illegible] hominis [illegible]
[illegible] est / et [illegible] [illegible] per
vox [illegible] in tota scilicet dei
filii nostra in volubili [illegible]
mundi / [illegible] descendens [illegible]
[illegible] [illegible] [illegible]
[illegible] in [illegible] Circa de spiri
tuali [illegible] [illegible] quia
[illegible] in Nazareth ubi
nota quod [illegible] dicitur [illegible]
[illegible] quia omnes [illegible]
[illegible] [illegible] [illegible]
[illegible] est [illegible] per [illegible]
[illegible] sunt dicta [illegible] dei
2o [illegible] [illegible] phi in
[illegible] [illegible] ipse
[illegible] [illegible] [illegible]
et capitis [illegible] dimitter
ubi [illegible] [illegible] vel
[illegible] ante illa [illegible]
[illegible] celi desuper
3o [illegible] [illegible] [illegible]
[illegible] / [illegible] [illegible] ab [illegible]
volunt agnoscere quam dignatus
est omnibus [illegible] per [illegible]
[illegible] [illegible] scilicet divine gratie
[illegible] [illegible] dei [illegible]
[illegible] dei / 4o [illegible]
[illegible] et [illegible]
[illegible] cum sua gratia [illegible]
[illegible] papa [illegible] quasi

amm̄ virtus etc 2x matre
sanctificata plus omnem post sons
est in pace locus eius et cor
dem pacem habete et deus pacis
et dilectionis erit vobiscum / dicitur
autem ciuitas Nazareth ibi eciam
fuit dei filius annunciatus et
conceptus ibi fuit rediens de
egypto enutritus / quia ait dicitur
de Joseph veniens habitauit cum
puero ihesu et matre eius in ciuitate
Nazareth / illa fuit eius ciuitas
dicta et ab illa fuit appellatus
quia Nazarenus vocabitur ait
2 Et dico quod ibi fuit incarnatus
in utero virginis luce j. ecce con
cipies in utero et paries filium
et ait j. Angelus Gabriel
missus est ad mariam virginem in utero
desponsatam Et iste est locus dignis
simus super omnia loca excepto superno
palacio in quo est diuina sedes
et thronus / Immo virginis utique
est locus decorus magis acceptissimus
in toto universo / quia ibi deus
supremum misterium suum quibus
celebrauit desponsando et
vniendo sibi naturam humanam
predicata sollicitudine sua impacatus.
locus magis dilectus et solempni
bus celebrare dignus locus dei
ipse filius incorporatus est
dei gloriosi .i. spiritus sancti . virgineo
utero brevi / quia ipsa ciuitas
in qua solus deus habitauit celesti
nubes et ipse Gloriosa dicta

sunt de te ciuitas dei / Sapiencie
tabernaculum suum altissimus sancti
ficauit quia statim ille uterus
fuit diuinitate clarificatus / quod glorioso
superaddito edificio dei beatum virgo
semper clarificata / quia fuit
velamentum sacratissimi aptissime fuit
filius dei cui sepulchrum est scil
pulcra et casta gaudio
ad clausura / / Et attendamus
quod amplitudine infinite diuine
beneficencie magnitudo prestare
exhiberi salutaris efficacie
incarnatio autem filii dei est bene
ficium summe exhibite gracie / quia
quod deus maximum nunc / supreme ami
cicie vel dilectionis / ultimate
potestatis summe gracie quando deus
xpistus diuinitate impletus prope co
natus summa gracia est ut dei filius
in unitate persone sine utique
dotibus nature humani copularetur
Adhuc in apparuit gracia dei et
salutaris nostri omnibus hominibus
erudiens nos ut tamquam dei de
tanta gracia sobrie pie et iuste
viuamus in hoc seculo / lex cum promissionibus
data est gracia et veritas per ihesum
xpistum facta / de plenitudine eius
omnes nos omnes accepimus gratiam
pro gracia phil' / Maxime nunc
quia non habeat comparationem nisi
nec in homine digne nec nisi
cognosciti sed tamen omnino mira
benignitate luce / Per uiscera misericordie
dei nostri in quibus visitauit nos

omnibus opulento. Et additur 3 apparuit
benignitas et humanitas salvatoris
nostri dei non ex operibus iustitie
que fecimus nos sed secundum suam magnam misericordiam
salvos nos fecit. Septime ami-
citie vel dilectionis ostensio. Non
enim deus pater maius potuit di-
lectionis signum ostendere quam ut filium
suum unigenitum nobis mitteret. Iohannis
3o Sic deus dilexit mundum ut
filium suum unigenitum daret. Et hoc
in pretium nimie caritatis sue qua
dilexit nos cum essemus mortui
[illegible] nos [illegible] cuius gratia
salvati sumus. Et 1 Ioh. 4o
In hoc apparuit caritas dei in
nobis quoniam filium suum dedit [illegible]
ut vivamus per eum. Octave po-
tentie que maior est homo
factus deus quam de nichilo creare
[illegible] que plus distat celum
terra [illegible] quam a nichilo, quia
distat infinita distantia po-
tentia a nichilo [illegible] distantia
[illegible] [illegible] dicit b[illegible] in
sua [illegible] fecit potentiam in
brachio suo i. [illegible]
[illegible] suo quia sicut ab humero
oritur brachium et digiti ab
utroque ita filius a patre et spiritus
sanctus ab utroque qui dicitur digitus dei
in digito dei eicio demonia
i. spiritu sancto Luce 11. [illegible]
petebat [illegible] [illegible]

tum et veni. Et b[illegible]
[illegible] volunt nos [illegible]
audire quam [illegible] [illegible]
volunt diligenter [illegible]
[illegible] [illegible] Luc 1. Ubi
[illegible] [illegible] missus [illegible]
sponsum [illegible] ambo [illegible]
[illegible] [illegible] [illegible] [illegible] de
[illegible] [illegible] [illegible]
[illegible] [illegible] Gabriel
[illegible] Nazareth [illegible]
[illegible] sunt [illegible] [illegible]
[illegible] plena [illegible]
[illegible] [illegible] [illegible]
[illegible] vel [illegible]. Et vi-
dendum est quo tempore fuit [illegible]
[illegible] [illegible] nature
et dicitur quod millenario sexto a mundi
[illegible] [illegible] etate
[illegible] a mundi [illegible] sexto
millenario [illegible] [illegible]
sexto die fuit formatus ita
[illegible] sexto millenario
fuit natus. Et vocat apostolus
plenitudinem temporis Gal. [illegible]
venit plenitudo temporis misit deus.
Et [illegible] [illegible] in sex diebus
complevit omne opus quod fecit ita
sexto millenario completo perfecit
quia millenarius est numerus perfectus
[illegible] [illegible] [illegible] apertius [illegible]
[illegible]. Et dicit [illegible] [illegible]
[illegible] [illegible] [illegible] annis
[illegible] [illegible] [illegible] sexto

die fuit lapsus Et sic aba
dam agebatur hominem generacio
sicut legitur luce iii Ita christus
elegit homines discipulos ad pre
dicandum toti mundo Secundo quia
mense dicitur quia primo mense secundum
hebreos Primo mense egressi
sunt filii israel de egipto quia
Exo xii dicitur mensis iste primus
primus erit in mensibus anni Et
vocatur tamen apud nos mensis
marcii xxv die viii kalendas ap
rilis luna tamen xiiii quo mense
fuit secundum [illegible] ad lunacionem
agar [illegible] Johannis baptiste quia
mense viio luna x qua cele
brabatur festum scenophegie
concepcio viiio kalendas octobris
conceptus fuit Johannes hoc cursu
gio licet fuit alteratum in no
stris temporibus In hoc mense
primo dies [illegible] in coequali
noctibus ut dicit [illegible] israel pre
[illegible] die [illegible] in isto mense
[illegible] [illegible] assumpsit ad
[illegible] [illegible] [illegible] [illegible]
regnum Secundo [illegible] tempore modo
fuit [illegible] in [illegible] ut ille eodem
tempore recuperetur quo fuit [illegible]
3o propter noctis diminucionem et diei
augmentacionem quia [illegible] in [illegible]
ancilla est dei [illegible] ad Ro
xiii Nox precessit dies autem ap
propinquavit xo propter tempus dul
cedinem quia in illa die stella

[illegible] motus i. dum presencia dul
cedinis scilicet christi [illegible] [illegible]
[illegible] [illegible] propter solis [illegible] [illegible]
[illegible] quia tamen tenebre diu
ortus est sol iusticie Ma. ultimo
Tercio propter anime medulacionem quia
tunc gaudere incipiunt sic omnes
sancti angeli gavisi sunt [illegible]
[illegible] et in passione christi [illegible]
illud ysaias letabuntur [illegible]
[illegible] qui [illegible] in mense sep
timo propter tempus floreum et iste
tempore magis indigebat remedio
quia est tempus magis dissolutum
et ad peccandum motivum ut
ubi habundavit delictum habundavit
et gracia Ro v Secundo quia hora
filius dei fuit incarnatus dicunt
aliqui antiqui doctores quod hora
completorii nam dum fuit saluta
ta / et ubi illa consueverunt
salutari ab ecclesia ad pulsacionem
et genuflexionem [illegible] [illegible]
et Ave maria Sed post com
pletorium [illegible] an
tiphona scilicet Salve regina vel
aliud competens Creditur tamen cum
illa salutacione turbacione co
gitacione et deliberacione collo
cucione et inquisicione angeli de
verissime durasse usque ad noctem
mediam et tunc consensum prebuisse
et dixisse Ecce ancilla domini
fiat mihi secundum verbum tuum / et statim

in misterii concepit dei verbum et
testatur sapiens Cum enim quietum si
lencium contineret omnia et nox
in suo cursu medium iter haberet omnipo
tens sermo tuus domine exiliens de celo
a regalibus sedibus venit s. in uterum
virginis Sap xviii Est tamen ad
intelligendum quod quidem angelus ad virgi
nem intravit et salutavit / eam ora
ntem invenit et hoc bene con
gruum fuit ut dei filium ad se
in uterum suum traheret Et sic theo
philus historiographus dicit
psalmos ruminabat super psalmum
isto benedixisti domine terram tuam
et cum venisset ad versum istum
audiam quid loquatur in me deus
quia loquetur pacem in plebem suam
Statim angelus ingressus sa
lutavit eam dicens Ave
gracia plena dominus tecum Ave
per quem demonstratur filius [illegible]
patris scilicet / promittendo adventus
dei filii obumbrandum et ad ma
tutinum fieri est [illegible] scilicet
et angelorum omnium [illegible] domini
[illegible] laudancium
Quarto patet sunt dignitates
illarum benedictionum ... [illegible]
[illegible] assignate [illegible]
[illegible] filii dei in [illegible]
[illegible] dictis [illegible]
[illegible] assignatur / prima est divine
potencie demonstracio quia licet

deus omnipotenciam demonstravit
in eo quod de nichilo prima omnia for
mavit ut dicit Aug super genesim et
sap xi Non fuit impossibilis manus
tua que orbem terre creavit ex
invisa materia tamen potius claret in hoc
quod ipsam materiam primam et angelos
et animas creavit sed non fuit de a
liqua materia creavit de nichilo quia plus
distat a nichilo quam aliquid ab aliquo
et eadem ratione maxima potencia
probatur esse dei quia plus di
stat creator a creatura quam a nichilo
quia distat distancia infinita
potencie eo deus sit potencie in
finite a nichilo autem tantum finite
et ideo eo nullus maior [illegible]
dignitas apud librum [illegible]
divine [illegible]
[illegible]
[illegible]
[illegible] remanserunt [illegible]
[illegible] dignitas [illegible]
[illegible] apud [illegible]
[illegible] potencia et [illegible]
eo deo et [illegible] libro [illegible]
et aliis manifestare [illegible]
[illegible] in suo [illegible]
[illegible] in [illegible]
de honoracione [illegible]
prima [illegible] nobilitas [illegible] ho
noratur [illegible]
[illegible]
angeli honorabili in eo quod [illegible]

q est eorum soror humana in
spirituali natura ab eorum preparata
Unus totus homo est cum eis assum-
ptus et exaltatus super ipsum fuit ho-
minum redemptio et salvatio
desiderium eorum sit eorum in mo-
numento et unde propter
sit eorum in gloria conservatio quia
in eo desiderant angeli prospicere
Filius ante xpi incarnationem et in
celis sublimationem non fuit eorum
desiderium completum de quibus eorum
dici potuit Adimplebis me
letitia cum vultu tuo Tertio est
homini magna sublimatio in duobus
scilicet in divinitate consortio et ubi dignitate
Naturae magna sublimatio est hodie
quod homo factus est filius dei unde
dicit apostolus Hebr. 1 Non est
fundit xpc dei filius eos fratres
vocare dicens Narrabo nomen tuum fra-
tribus meis in hoc enim est homo
super angelos sublimatus quia nunquam
angelos apprehendit sed semen Abrahe
apprehendit / hoc igitur dignitas qua
homo dignitur humanitatis et divine con-
sortes facti nature ubi in quibus
natura dignitatem quod propter hoc
... tempus et
... sit inde
in hoc impletur ubi homini pla-
cet et dignitas cum dehonore
dicitur ... humanitatis
ad ... completur ...

Sapientie ipsi psalmista in avis et
volatilibus celi et bestiis terre ...
creature ... dig-
nitas hominis perfectissime completum est
in xpo homine dicit apostolus
Hebr. 1 Cum introducit primoge-
nitum in orbem terre dicit Et ad-
orent eum omnes angeli dei
Quinto omnium creaturarum singularis
connexio ut cantat ecclesia Mira-
bile mysterium declaratur hodie inno-
vantur nature quia deus homo
factus est / cum quo deus in
inseparabiliter adunatus / creatura
... ut ad creatorem
inseparabiliter ... dicitur
... totam
naturam Nunc deus
in assumpta humanitate incepit refor-
mare ... et reintegrare
... homo cum ... quia
omnis creature habet aliquid
homo quia intelligere cum angelis
sentire cum bestiis vivere
vegetare cum arboribus existere
cum insensibilibus / et ideo homo
deus perficit omnis creature
reformare / et ubi in
incarnatione ubi sunt cuncta
renovata ut impleatur quod apostol
ubi dixit ... in ...
... sunt ... pete-
bat ... xxxvi ...
... mirabilia

glorifica mentem ubicumque duxero
a te cum filium quem concepit apud se et
bruchum attinge. Omagio omnia
sunt in novitate in deo totam nos
in novitate vite ambulemus
In deo quibus mihi dicitur per illud
ps. In deo laudabo verbum in domino
laudabo sermonem in deo speravi ubi
ponitur illud quod est plenitudinem ma-
teria laudis glorificemus nomini
scilicet divina eminentie gratiosa verbo
scilicet presentis laudabo verbum quia verbum
divinum est apud me intime geni-
tum ps. Eructavit cor meum verbum
bonum ... 2º humane
gratie gratiosa in domino laudabo
sermonem quia verbum tuum prius factum
est sermo qui factus [illegible] et
aliis appellatum Sapientie xviii Dum
medium silentium teneret omnia et
sermo tuus domine omnipotens de celo
a regalibus sedibus venit. Et bene dicitur
in domino laudabo sermonem quia
opus incarnationis est opus maxi-
me dominice potentie. Jdeo bene
bene ingo per eo solle ... dicit
virgo Maria: Magnificat anima
mea dominum scilicet quia fecit mihi
magna qui potens est, et infra
fecit potentiam in brachio suo et
quod sequitur. ps. Exsultavit potenter
tua ... et salvum facias
nos 3º quia amor ... est
laude servata ... glo-

riosa in deo speravi non timebo
quid faciat mihi homo / quia gratiose
deus dedit se nobis hic incarnationis
miseriae in misera ... humanitate
assumpta penalitate multa et
morte Christi pro nobis tollerata non
dubium esse debet quia debet se
nobis sunt fidelibus et devotis
in premia celestis glorie collaturum
Ro. viii Si deus pro nobis quis
contra nos qui etiam filio suo non
pepercit sed pro nobis omnibus tradidit
illum quomodo non etiam omnia cum illo
nobis donavit. Exemplum ... divina
bonitate agitur ut non solum dyabolum
non timeatur sed etiam non vincendo
tortore ... sic patet de isto
laudatore qui dixit Non ti-
mebo tormenta tua. Et Stephanus
qui vidit celos apertos et
Jhesum stantem etc. [illegible] colla-
udare gratiosa non tamen eadem
sed etiam ore et opere ... ponitur
in me sunt deus vota tua
que reddam laudationes tibi. Et
tamen hec ... primo ab
angelis factum tangitur ...
dicta collaudatio angelorum quia
subito facta est cum angelo multitudo
2º sollemniter ... pastorum
in ... Natus est dominus ...
pastores ... admiratione
3º ... consolatione ...
in domibus quia plures ... venerunt
quod eis fuerat promissum scilicet puerum
Jhesum Mariam et Joseph. Deo

depictam [illegible] cogitatione viden-
tes cogitaverunt [illegible] hoc quod dictum
fuerat de pueris hoc 3o multi
placata presto aliorum et hoc
in dominibus primo audiendo de
[illegible] et ob quam audientes scilicet
de [illegible] incarnationis vel pri-
mitie predicationis [illegible]
et de studio predicationis eorum
pastorum simplicium quam fuge in
audita miserunt
Quintum quare solus filius fuit in-
carnatus et non pater vel spiritus sanctus.
2o quare solus filius potuit in-
carnari sine patre et spiritu sancto cum sit
idem cum eis deus 3o quare ista
[illegible] in carnatio [illegible] attribuitur
spiritui sancto. Dicimus ergo quod
solus filius fuit incarnatus et
non pater et nec spiritus sanctus. Dicitur quod
hoc factum est propter decentiam filii
secundum angelum [illegible] ubi
ne error duorum filiorum in divinis
vitaretur quia homo [illegible]
assumptus in persona divina subsi-
stebat et tunc cum hoc fuit
filius marie esset alius quam filius
in divinis fuisset [illegible] duo
poterant dici filii in divinis scilicet
filius dei patris et filius virginis
matris et ideo magis congruum
fuit ut ille qui est in divinis filius
dei patris etiam sit in terris filius
virginis matris [illegible] filius dei

qui habebat patrem in celis habe-
ret matrem in terris. Et ad
2m dicendum quod christus [illegible] quod licet
duorum nativitas una eterna apud
alia temporalis in matre [illegible]
duo filii. Ratio est quia
generatio non solum [illegible]
bit sed ad illud [illegible]
et ideo [illegible] non multiplicat
natura [illegible] multiplicatur generatio
vel nativitas [illegible]
[illegible] et ideo non sequitur
due generationes vel due nativitates
ergo duo filii vel duo nati quia
non sequitur due dicuntur ergo
duo dicta cum deus dicit sibi
aliquid additur [illegible]
ei adveniendo sic etiam non
sequitur due [illegible] ergo duo
facta sicut cum aliquis facit
[illegible] et postea [illegible]
[illegible] sequitur ergo [illegible]
[illegible] alia [illegible]
[illegible] alia [illegible]
[illegible] filius dei ergo [illegible] duo filii
[illegible] due generationes
[illegible] non sequitur duo sed [illegible]
[illegible] est generatio ergo duo filii
[illegible] filiatio
non est [illegible]
generatio [illegible] est hoc [illegible]
[illegible] generatio et [illegible]
[illegible] sine [illegible]
filius dei [illegible] natura divina [illegible]

et m̄

[illegible] etiam / et ipsum non convenit
est spiritus et proprium quod ideo unum
est filiacio cuius filii sed unum
est nomen filius scilicet relative ad
primam personam divinam et adapta
re personam humanam ut esset
divisa filiacio / Non filiacio dicit
proprietatem sine aliqua persona Sed
concessa spiritu solus filius fuit in
carnatus est Anselm ibidem et
iste homo in virtute persone
divine assumptus debebat esse
mediator reconciliator supplica
tor et advocatus magis quam
congruo fuit ut dei filius qui
fuit qui est in trinitate media
persona quam pater vel spiritus sanctus et
per mortem quam Christus fuit media
tor vel arbiter quia homo perditum amisit
sit celestem felicitatem et terrestrem
scilicet paradisi habitacionem et mortem et
miserie penalitates quod designatum fuit
per eiectionem de paradiso et in eius
descensum in limbum / Dei autem filius
veniens mediator restituit quod perdidit
scilicet descensum ad limbum [illegible]
patrum [illegible] ut mulieres ad
hunc locum [illegible] veniat [illegible]
[illegible] pena non soluta ad satisfaciendum
[illegible] quia pena plena [illegible] ad
[illegible] / vel [illegible] potuit
mortale admisimus [illegible] inde li
berandus penam debemus [illegible]
[illegible] quia licet non

veniat ad paradisum eius in vita
presenti tamen post mortem sed dignus
fuit sine peccato decedens visibiliter
ad regnum celorum / patet ergo quod in vero
mediatore exhiberi in aliquo vero de
[illegible] tempore quod ideo apostolus
1 Thi. 2 dicat deus mediator
dei et hominum homo Christus Jhesus
et ibi glossa [illegible] omnis homo vel
salvus fit quia unus est deus
creator omnium sed sola trinitas et unus
est mediator dei et hominum [illegible]
dum pacem quod modus arbitri sed
Christus [illegible] factus homo ut
sic esset mediator Non enim
aliud quam pro homine mediator / Sic
est arbiter ille quem Job desiderabat
dicens utinam nobis esset arbiter
Mediator autem inter deum et homines
oportebat ut haberet aliquid simile
deo et aliquid simile hominibus ne per
omnia hominibus similis longe esset
a deo / aut per omnia deo similis longe
esset ab hominibus atque ita me
diator non esset / verus igitur
mediator [illegible] inter mortales pecca
tores et immortalem iustum apparuit
mortalis cum hominibus iustus cum
deo quod ideo [illegible] mediator dei et
hominum est deus [illegible] inter deum im
mortalem et hominem mortalem
est deus homo reconcilians hominem
deo [illegible] mediator [illegible]

homo est iustus aut ubi non
medius est quia equalis deo et
deus apud deum et filius verus
deus / huius medii beati mediatoris
intervenientes [illegible] quod neque
non sit mediatorem comparatione neque
primum mediatorem mediator comparatione
fons est non [illegible] ubi diuinitate
mortalitate sed carnis suscepta in
mortalitate homini aut angeli in
miseros mediator et beatum immortalis
medius esse non potest quia ita sunt
ipsi beati immortales cum deo ut
non sint mortales vel miseri cum
hominibus mali aut angeli qui demones
medii sunt / quia immortales sunt
cum deo miseri cum hominibus sed non
sunt veri boni medii / quia
ad hoc se interponunt medium immortales
mortalis et miser ut ad beatam
immortalitatem transire non sinant [illegible]
[illegible] et mediator bonus
qui immortales adipisci esse vo-
lunt et beatum [illegible]
[illegible] potuit qui se interposuit
mortalis et beatus ut mortales
transacta mortalitate immortales
et de miseris beatos faceret / Alius
est 3us modus medius qui se-
parat [illegible] Alius bonus qui
reconciliat inimicos [illegible]
[illegible]
[illegible]
[illegible]

se pro [illegible] / qui dicit [illegible] nullus
[illegible] / cum vero [illegible]
[illegible] est . i . cum vero
[illegible] s. angeli [illegible]
et [illegible] [illegible] ibi
2o xc fuit [illegible] [illegible]
[illegible] v. [illegible] deus
[illegible] quia [illegible] [illegible]
descendere [illegible] fuit
[illegible] [illegible]
ibi deus [illegible] [illegible]
[illegible] s. potuit [illegible]
deus [illegible] qui nichil non po-
test [illegible] potuit [illegible]
[illegible] quia [illegible] [illegible]
[illegible] [illegible]
[illegible] aut [illegible]
esse in filio [illegible]
[illegible] [illegible]
[illegible] nulla [illegible]
[illegible] est [illegible]
et [illegible] [illegible] / [illegible]
[illegible] [illegible]
[illegible] / [illegible]
[illegible] non [illegible] . i . non
[illegible] [illegible]
[illegible] originalia [illegible]
[illegible] 3o xc fuit supplica-
ter quia [illegible] hominibus
[illegible] in [illegible] [illegible]
[illegible] v. [illegible] in diebus
carnis sue preces et suppli-
cationes [illegible] qui posset eum
a morte salvum facere cum cla-
more valido et lacrimis se

offerimus comendamus [illegible] persona divina
Glo. Aug. Sacerdos autem per quem
non sit ad quem missus est deprecatur deus
apud deum nec animus [illegible] sed
ipse carnem assumptam / ipse victima
qui optulit patri [illegible] Exemplum
[illegible] valeret [illegible]
diebus carnis sue. i. mortalis [illegible]
optulit preces supplicaciones quae
clamore valido [illegible] qui posset salvum
facere illum q̄ [illegible] a morte
i. eum resuscitare / et quia hoc
[illegible] mortalis fecit [illegible]
faceret multo magis / has aut
preces et supplicaciones optulit
et in minore persone quod orat
pluries et totum fecit pro nobis
non pro se / quia non timore mortis
non sit cum mortem sollicitus orabat
obtulit preces cum clamore va-
lido i. cum intencione affectu
[illegible] qui pluries
orabat et lacrimis / hec non leguntur
[illegible] [illegible] fore [illegible]
[illegible] offerimus comendamus est [illegible]
[illegible] accepit in [illegible] et
assumpcione et hec persona re-
[illegible] sicut sine aliquo merito
[illegible] amplius [illegible] dei [illegible]
[illegible] ubi dicat ut [illegible]
[illegible] nos [illegible] magis
[illegible] [illegible] ad [illegible]
[illegible] Glo. Ex aut pau-
[illegible] [illegible]
ubi dicit [illegible]

[illegible] i. paulus [illegible]
[illegible] ad deum [illegible] [illegible]
[illegible] accedunt sunt [illegible]
[illegible] ut sunt [illegible]
et pacis et [illegible] veritate
Xpo Xpc sunt advocatus ubi de-
[illegible] Joh. 2. Si quis peccaverit
[illegible] non diffidat nec desperet quia
advocatum habemus apud patrem
[illegible] [illegible] et ipse est [illegible]
[illegible] non [illegible] sed
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] hoc [illegible]
[illegible] [illegible] deo [illegible]
[illegible] voluntate [illegible] non [illegible]
[illegible] [illegible] voluntate
voluisse [illegible] deo et hoc
est [illegible] Et [illegible]
[illegible] [illegible] est [illegible]
[illegible] et [illegible] et [illegible]
qui non [illegible] arbitrium est [illegible]
[illegible] deo qui non aliud [illegible]
debebat [illegible] dicat [illegible]
[illegible] non [illegible] [illegible]
[illegible] Glo. [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] qui [illegible]
[illegible] dei esset non [illegible] arbitrium
est [illegible] deo [illegible]
[illegible] [illegible] accepit [illegible]

in similitudinem hominum factus habitu in-
ventus ut homo humiliavit semetipsum
factus obediens usque ad mortem
mortem autem crucis phil. 2. Glo[sa]
ibi hic ut magno exemplo invitare
debemus s. ad humilitatem contrarium
humilitati quod ostendit permittit alia
exemplo ut hic in quibus locatur contra
abieccionem non dedignatus humi-
liare ad hoc adeo alias inter
humiliatus cum alterum ut dicatur
qui hoc ad ne dicere arriperet
quod esset in forma dei per quod i. plena
essencia et qualitate prius arbitratus
est i. certissime scivit se esse
equalem deo per non fuerat rapina
i. non usurpando quod suum non esset
ut dyabolus fecit primus homo quod hoc non
usurpaverat equalitatem dei rapina vero
erat ambo prius i. ea erat equalitate
ymmo natura erat erat enim hoc est
per naturam non factus / ideo non erat
illa rapina rapina non erat equalis
quia adhuc erat natura ut esset
equalis illi cuius genitus est vel
non est arbitratus se esse equalem
deo s. secundum quod esset facere
rapinam i. non suum presumere s[ed]
semetipsum exinanivit alium sed ab-
dit de humilitate quod equalis erat
deo per secundum quod erat in forma per
manens utrumque quod erat exinanivit
ut semetipsum cum non
plus credamus non formam dei

mutans sed formam servi accipiens non
formam dei amittens / formam servi
accepisse non formam dei deposuisse
exinanivisse se quod est ab invisi-
bilissima magnitudine se visi-
bilem demisisse per formam
servi susceptam Et cum se
dicitur exinanivit dum formam servi sibi
univit formam dei / Et nunc pu-
tandum formam servi in eo s. po-
sui i. mortalem addit factus est
secundum formam servi qui erat infectus
secundum formam dei / factus in similitu-
dinem hominum passibilis et
mortalis ut alii homines / per hoc
quod homo factus est et in simili-
tudinem hominum se exinanivit
ipse et hoc servi servus / unde
servorem autem per priorem fecit sunt
unde fecit in similitudinem hominum
factus / videmus quod unum chris-
tum hominem et servorem nec
et fecit in nobis / et auctorem
hominis veritatem hominum / deus et
equalis est patri talis est et [deleted]
qualis ille / talis est qualis ille
hic est ~~ille~~ quod est ille / non
hic est ~~ille~~ quod est ille / quia
ille pater hic filius sed hic
est quod ille / quia ille deus et
iste / unde non rapina erat
equalis deo / quia natura erat
ille origo et et ille immutabilis
talis ideo non rapina erat

coequalis deo, quia natus erat. Sic
est natus et semper natus, et sic est
natus ut semper coequalis. Non enim
inequalem genuit vel coequalitatem
iam nato addidit, sed generando
eam dedit, quia coequalem non impa-
rem genuit. Non igitur immerito
utrumque scriptura dicit, scilicet et equa-
lem patri filium et patrem maiorem
filio. Illud propter formam dei, hoc propter
formam servi, propter quam non tantum a patre
sed etiam se ipso et spiritu sancto minor
factus est, et etiam minoratus est
paululum ab angelis. Ergo
et homo factus est humanatus
deus, homo enim assumptus est a deo,
non in homine consumptus est deus.
Quo valde notabili et predi-
mi est homo christus, et patri equa-
lis est idem ipse deus christus. Christus enim
dei filius deus est et homo,
deus quia filius hominis, deus ab
eterno, homo in seculo, deus quia dei
verbum, homo quia in unitate persone
accessit verbo anima rationalis et caro.
Cum enim esset unicus dei filius
non gratia sed natura, ut esset etiam
plenus gratia factus est et hominis
filius, verus dei filius, deus, ipse filius
hominis. Non duo filii dei, deus et homo,
sed unus dei filius, deus sine initio,
homo certo initio. Sic enim non
augetur numerus personarum cum caro
accedit anime ut sit unus homo,

sic non augetur numerus personarum cum
homo accedit verbo ut sit unus christus.
Legitur itaque deus homo, ut more humano
hominis persone singularitate
non ut susceptione in carne muta-
tum divinitas. Non enim illa susceptione
alterum in alterum conversum
et mutatum est. Nec divinitas
quippe in creaturam mutata est ut
desisteret esse divinitas, nec creatura
in divinitatem mutata est ut desisteret
esse. Et habitu quia factus est in
similitudinem hominum, et habitu sive
habitu .i. conversatione sive .i. vestitus
aliorum ... ut aliquis homo
qui habebat accidens sicut vestis et
huiusmodi. Vel ita habitus in ea re
dicitur quod ut habeatur vel accidit
vestimentum. Hoc est quia quedam corporis
que accidunt ut habitus fuerunt non
mutant, sed ipsa mutantur in se integra
et incorrupta manent sicut sunt
predicta accidentia. Hec non ipsa mu-
tantur sed hominem mutant quem de
stulto sapientem faciunt. Quedam
vero sic accidunt ut mutent et
mutentur ut cibus qui amittit
speciem suam in corpus ductus, et
exclusus atque languorem in
robur atque valentiam commutat.
Tertium genus est eorum que accidunt
nec mutant nec ipsa mutantur, sed accidunt,
aliis ipsa mutantur. Sicut anulus
in digito positus quod genus ra-
rissime convenit. Quartum genus

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est eciam ea que accidunt mutantur
non aliqua natura sed quodammodo
formantur et aliam formam et speciem
accipiunt ut est vestis que decisa
atque deposita non habet eam formam
quam sumit induta et induta cum
membris accipit formam quam non
habebat consuta atque composita con-
venit huic comparacioni/ Deus
enim filius semper [illegible] permanet
non formam suam mutavit sed formam
servi accepit neque consilio neque
[illegible] de homine anime
[illegible] stabilitate et simpli-
citudine hominem habitum [illegible] est
ipse susceptor veri hominis [illegible]
[illegible] hoc eciam [illegible]
[illegible] et habitu inventus
est ut homo habitu hominem
[illegible] ut homo eius [illegible]
in homine apparuit/ quia dicat ut
homo talis et qualis tamen quod
[illegible] apud [illegible] eciam [illegible]
[illegible] aliud esse non est
[illegible] Non enim manens
in se natura humana naturam di-
vinitatis [illegible] Non
enim mutatur homo deus et muta-
tus est ab illo nec [illegible] Non
enim [illegible] assumptus est homo ut ut
ipse mutaretur deus/ nec ab illo
mutaretur sed [illegible] Sed e-
nim assumptus est ut [illegible]

[illegible] inseparabiliter et [illegible]
atque [illegible] quam vestis ad
ad hominem induitur Nomine
ergo habitus satis significavit quam
[illegible] in similitudinem hominis
factus quia non [illegible]
in hominem sed habitu factus est ad
[illegible] hominem quam [illegible]
[illegible] atque conformatus
[illegible] et [illegible]
[illegible] Non ergo [illegible]
[illegible] mutatus esse illa [illegible]
[illegible] non [illegible]
[illegible] mutatur/ [illegible]
illa susceptione [illegible]
[illegible] copularet
[illegible] susceptione est homo
quam vestis quam non mutat quam ve-
stit Decimo [illegible]
[illegible] et [illegible] et
[illegible] aliud
[illegible] non solo
[illegible]
sed eciam usque ad mortem/ [illegible]
[illegible] usque
ad mortem eciam usque ad mortem [illegible]
[illegible] usque ad [illegible]
[illegible] usque ad [illegible]
usque ad [illegible] et
[illegible] et flagella usque ad
mortem et [illegible] est/ hic
aliquid dignum morte addendum

morte aut non qualis s[ecundu]m car[nem] que
ignominiosior est erat hominibus hu-
militas eius in superbie medicamentum
Quod ergo intumescas homo superbus
mortalis / quod tendis collum et
scandis in inflatus / precepto enim
humilis est hic superbus caput humi-
le est ~~[illegible]~~ membrum superbum absit ab
sit. Item Phil. ot humilitas plus aspiciens
quam in passione incarnationis apparet
non mirum dolore eius s[ecundu]m hoc
quod habemus ~~[illegible]~~ virtus superest com-
dum / ut eius et in resurrectione
clarificaretur prius humilitas est
passio / humilitas clarificatio est
meritum / claritas humilitatis est premi-
um. Sed hoc totum factum est in
forma servi. Iterum enim dei
semper fuit et est claritas et
erit / Quid ergo respicis humi-
litas meritum hoc ordo ut magis
hec appetamus calcata morta-
litate vita dei. Item Phil. Deus
exaltavit illum et donavit
illi nomen quod super omne nomen ut in
nomine Iesu omne genu flectatur
celestium terrestrium et infernorum et
omnis lingua confiteatur quia dominus
noster Iesus Christus in gloria est dei patris.
Glo. d. Item Phil. quam cum
humilis corpus passus est in mo-
riendo et deus pater exaltavit
illum diuino immortalitatis et

impassibilitatis. Exaltavit ergo illum
s[ecundu]m humanitatem quia gloriosior facta
est in resurrectione in qua erant
duo nature. Potest dici exaltavit
s[ecundu]m ordinem quia ante fuit et
erit sic assumptione in similem
deo originalis et non apparet
quod erat. Sequitur donavit illi
Rogerus ille homo Christus qui est
super omne nomen i[d est] honorificatum
s[ecundu]m quod vocatur deus. Hoc tamen
resurrectionem habuit s[ecundu]m ipsam resurrectionem
quod erat in eodem positus est
ut sonet de nomine Thomas et
tunc vere deus fit quod in incarnatione
Quid ergo magis accipiat
deus eam donatum post resurrectionem
potest manifestari. Sed quid
ei donavit ut hominem cum deo
ut dicit in libro de maximis hoc
donavit nomen quod est super omne
nomen non deo nisi eum ad inferni
dominium esset non excelsus erat aut
non ei genu flecterent celestia
terrestria et inferna ad deum. Item quia illum
exaltavit scilicet apparet. Item quod
exaltaverit i. Item obediens usque
ad mortem crucis. Item ergo forma
carnis est ipsa exaltata est
ipsi donatum est nomen quod est
super omne nomen ut ad ipsum for-
mam veniret / nominatus filius
dei / hoc ergo illi donatum est
ut homo s[ecundu]m quod filius factus est

obediens usque ad mortem quod non
habebat. Idem est ipse dei filius
deus deo natus equalis. Neque
enim antequam resurgeret ymo etiam
antequam homo fieret non altus
erat dei filius verbum deus
apud deum. Donavit ergo illi hoc
christo secundum carnem mortuo resur-
genti ascendenti ut in nomine ihesu
flectatur omne genu celestium
terrestrium et infernorum, id est ipsi
eius subiecta fateantur angeli
homines et demones. Dedit enim
ad honorem christi pater post ipsius
eius ascensionem. Factum est hoc
nomen ut videmus secundum carnem et
legimus. Unde et eo ipso quod
erat filius david Christus factus est
dominus david. Ergo in carne
quam accepit in qua mortuus est
ibi et ascendit et sedet ad
dexteram, in eadem ipsa sic
honorata sic clarificata et
in celestem habitum mutata et
filius david et dominus est et
david quia est dominus celestium
terrestrium infernorum. Vel secundum aliud
temporibus dei indicatur hoc datum
esse nomen quod est super omne nomen
quod nulli genti nulli rei con-
venit. Hoc est enim donum patris
scilicet esse filium [illegible] super
nomen est hic esse deum quod non
per solam appellationem sed proprium

est super omne nomen. Hoc nomen non
est datum homini. Sed enim secundum quod
erat hoc nomen accepit. Totum ipse
dei filius deus sibi dedit hoc
nomen. Clarum ergo potest dici dedisse
quod divinitas filii potuit homini
prestare. Sed forte dicitur quia
alio patre sunt omnia alio ipse
dicitur dedisse. Si ergo a patre omnia
opera non dicuntur aucta filio
suo per gratiam dedisse ad plus
explicandum generunt [illegible] donatum
illi sicut quem se exinanivit quia
formam servi accepit. Sed numquid
poterat se exinanisse homo
non [illegible]. Neque in forma dei
erat [illegible] quod si non
erat non accepit formam servi
nec se exinanivit. Clarum quod
erat in forma dei se exinanivit
formam servi accipiens. Ergo homini
non est donatum nomen secundum quod
est [illegible] patri qui se exinanivit
[illegible] [illegible] apparens [illegible] illi do-
navit deus pater nomen quod est super
omne nomen, id est esse deum per
[illegible] quod ab eo plenius deus
natus est. Clarum ergo dicit apostolus
quod deus exaltavit illum
et donavit illi nomen quod
post [illegible] manifestatur quod [illegible]
ad [illegible] accepit. Non
enim [illegible] accepit ad [illegible]

capit scire illius maiestatis
illius diuitias per gratiam et testi
monium reuelata est hodie
Sed sequitur ut in nomine Ihesu omne
genu flectatur celestium terrestrium
et infernorum hic apostolus ostendit
dicendo nomen Dei cui omne creatum
flectit genu i. Deo Sed forte
dicitur quod homo adoptione deus
esset / Et sic Christus apostolus verus
deus et apostolus adoptiuus
erit / adoptiuus autem deus
non flectit genu creature sed ei
non creature competit autem Christum
verum deum esse cui flectitur
genu non adoptiuum Sed sequitur
et tandem infernorum omnis lin
gua bonorum et malorum con
fiteatur sponte vel coacte / quod
dominus noster Ihesus Christus est in gloria
Dei patris i. consubstantialis patri Quod ad
hoc quidam negant dominum Ihesum
posse fieri ut homo in gloria patris
homo sit eorum si adoptiuus
sit deus homo in gloria Dei
patris non posse esse Nichil hic ei
competit quam natus est Deo
Christum in gloria Dei patris esse est
nichil differre ab eo ut vna
gloria sit patris et filii per eandem
substantiam et virtute Caue aliter
intelligas verum illustre dum
bonum et dignum verum promissi
ne sibi gloriam putetur Deo

Sed quia est dominus naturalis et
est dominus eternitate naturalis Deo
merito debet per nomen super omne
nomen dari filius non homini. i. Christo
sed qui deus non sed qui homo Non
fuit aliud dare quam sibi consubstantialem
generare Creatura vero Deo
merito debet homini Christo non
dari / quia Christus non iustificatus dixit
sed iustificat hic persona accepit
nomen Dei non per gratiam adop
tionis sed per eandem vnionis
non ut sit adoptiuus deus
sed verus cui flectitur omne genu
Sed gloria adoptionis Amenta
causa quare solus filius Dei est in
carnatus quia homo per peccatum
perdiderat diuinam cognitionem et alia
rum naturarum cum hiis fuit [illegible]
omnia mouit quia causis prout
cognicione nature et effectus non
imposuit ut patet genesis 2 Et non
in sublimi honore constitutus
noluit intelligere ut bene ageret
et ideo comparatus est iumentis
insipientibus et similis factus est
illis ut dicit propheta / homo non
fuit aliud iumentum qui haberet
aliquam cognitionem sed hoc animo
constitutus ut patet Adam in deo
cognitus fuit ut per filium
restituetur ad honorem pristinum
quia per se deus vnus et propter
adoptionem Christum

sapientia patris est sicut dicitur patris
est ipse verbum patris per quem omnia
[illegible] et verbo pater omnia fecit unde opera-
tionem tribuitur filio [illegible] Et ideo filio
dicitur [illegible] [illegible] eo pater
dicitur dei verbum dei sapientia Ca-
ve ne intelligas filium dici sa-
pientiam dei tamquam ipse solus sit in-
telligens vel sapiens pater cum pater et
spiritus sanctus sic ens solus dicitur
intelligit et pater spiritus sanctus filius et
spiritus sanctus [illegible] reddit et ab
[illegible] ut pater non sit sapiens
[illegible] sed [illegible] ut sapiens sit
patrem genuit sed ea sapientia dicitur
pater sapiens esse qua genuit verbum
cum non est intelligentia in pa-
tre pater et ideo si pater non
intelligit ipse pater sed filius intelligit
pater propterea filius patris sapientiam
facit et filius est deus de deo
sapiens et ea [illegible] essentia est quia
sapientia Non filius [illegible] quod [illegible]
sed filius patris pater [illegible] [illegible]
est [illegible] pater sapiens [illegible] quod
est sua sapientia et filius sapientia
patris est sapiens de sapiente quia est
pater [illegible] est genitus filius [illegible]
pater est intelligentia [illegible] quod est
sua intelligentia filius autem intel-
ligentia patris est intelligens de in-
telligentia [illegible] est pater [illegible] genitus
est Et ad [illegible] [illegible]
[illegible] ab [illegible] omnis thesauri
sapientie et scientie dei [illegible] dicit

omnis eius [illegible] sancte [illegible] [illegible]
sapientie [illegible] [illegible] est [illegible]
[illegible] et auctor [illegible] cele-
stium [illegible] ut [illegible] [illegible]
[illegible] nichil [illegible] [illegible] ut sapiens
ut [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] est [illegible] [illegible]
[illegible] [illegible] alibi [illegible] hec [illegible]
[illegible] Nam [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] sapientium dedit ut
in [illegible] [illegible] addit [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] in [illegible] [illegible] [illegible]
[illegible] [illegible] et alia
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] nichil [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] et adeo [illegible] ut
[illegible] [illegible] studeret [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] sapientie [illegible] [illegible]
[illegible] ad [illegible] [illegible] [illegible]
Alia causa [illegible] solus [illegible]
[illegible] [illegible] [illegible] homo [illegible]
[illegible] [illegible] [illegible] hereditate
[illegible] [illegible] fuit expulsio de
paradiso [illegible] [illegible] [illegible] hereditatis
[illegible] [illegible] reparari debebat
[illegible] hereditate [illegible] [illegible]
[illegible] [illegible] habebat [illegible] hec
fuit dei patris filius [illegible] [illegible]
ipse dicit Joh 16 Omnia [illegible]

per incarnationem et habitum quem
constituit eundem unius sortem [illegible]
Nouissime locutus est deus nobis
filio illo per quem ne aliud pu-
taretur nobis locutus quam illius
quod poterat uideri sed alter loqueretur
genti locutus est in suo ymagine
i. persona unica, quia maior est
prophetis, est enim deus prophetarum
impletor et sanctificator prophetarum
sic eius prophetam uocat et quia et
deus prophetarum. Sic et angelum
uocat et deus angelorum et ideo
et ipse dictus est magni consilii
angelus, et moyses dictus est
deo sustentabilis eius prophetarum
plenus tamen deus uocat malachiam
uocat angelum ne diceretur
sicut malachias prophetauit prophetam non
dicit [illegible] quia prius am-
mauit angelus erat [illegible]
qui futurus prophetat prophetia erat
[illegible] qui [illegible] dei eius filium
est et angelum prophetarum [illegible]
erat [illegible] et eum sunt utriusque
naturam intendit subditus quem
constituit heredem intendit eum
secundum humanitatem conformem quia eius
pro se dimisit eum possiderat
tam secundum humanitatem tamen dicitur heres
constituit sed [illegible] et [illegible]
hereditatem tamen christus est qui aut
quem [illegible] per constituit

[illegible] immutabilem eundem
uniuersorum i. possessorem omnis
creature. Non enim partim deus
[illegible] et [illegible] est
sicut omnis [illegible] medii heredem
[illegible] uere et deus [illegible]
affirmat apostolus et addit sed
[illegible] sit filius et quod deum
[illegible] nullo [illegible]
[illegible] eundem [illegible]
filius [illegible] et [illegible]
[illegible] prius [illegible]
[illegible] heredem [illegible]
demonstrant [illegible]
[illegible] alterum quod
[illegible] subdens [illegible]
ut [illegible] per [illegible]
non solo [illegible] i. [illegible] inpassibilia
et immutabilia [illegible] nobis
sunt [illegible] sensibilia i.
inpassibilia et mutabilia [illegible]
de [illegible] duas naturas unius
[illegible] / una [illegible]
nos [illegible] errore [illegible]
[illegible] ab arriana [illegible]
errore ne putetur pater uel
unica [illegible] uel filius [illegible]
[illegible] subsistere [illegible]
eum [illegible] eum [illegible]
[illegible] male [illegible] est
arrio [illegible] non alterum
patrem alterum filium subsistere
[illegible] sed eundem alterum
patrem alterum filium [illegible]
[illegible] conueniret [illegible]

di sic est et quod non habet aliquem
comparet / Et tunc gaudebit eo
quod diuinum nostrum ordines [illegible] creaturam
et creatorem preter [illegible] eo
[illegible] placebit alterum [illegible] / sed
dicit apostolus cum sit splen
dor glorie hec autem ad [illegible]
situate deum accipe [illegible] ab
[illegible] fortassis occurrit ab
aere medio abesse vbique. Di-
cit religiosus nobis opus est
necessario maxime [illegible] ad deum
vel loquendum aliquid vel audiendum
et ut ad loquendum deo [illegible]
lingua non sufficit / ut [illegible]
predicatio simpliciter [illegible] / [illegible]
eum deo intelligens sicut [illegible] que
hic petimus non valemus / [illegible]
non loquendum [illegible] non sumus
ydonei [illegible] quod vbique deus
est scimus et dicimus [illegible]
vbique sit [illegible] non scimus
[illegible] quod est incorporea [illegible]
[illegible] bene [illegible] scimus
[illegible] vel [illegible] sic [illegible]
[illegible] Unde etiam [illegible]
quod dici non potest [illegible] ca
[illegible] ita ut etiam [illegible] paulo
[illegible] [illegible] talibus qui
informari et non integra [illegible]
[illegible] exempla sicut [illegible]
[illegible] cum sit splendor glorie
[illegible] [illegible] [illegible] [illegible]

[illegible] non potest et [illegible] [illegible]
solitudine [illegible] vite
[illegible] patris et filii [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] non potest [illegible] [illegible]
[illegible] in [illegible] autem [illegible]
in [illegible] [illegible] stant in [illegible]
alia [illegible] alia [illegible] [illegible]
[illegible] possumus in creatura [illegible]
[illegible] ad [illegible] nichil [illegible]
[illegible] Si [illegible] [illegible] in [illegible]
[illegible] et [illegible] [illegible]
Si autem non [illegible] [illegible]
[illegible] sufficit ad solitudinem [illegible]
[illegible] aliud [illegible]
est [illegible] aliud [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] non [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] dicimus et si potius
in creaturis [illegible] aliqua
[illegible] non [illegible] et
[illegible] [illegible] intellectu [illegible]
[illegible] [illegible] [illegible]
[illegible] non [illegible] [illegible] [illegible]
[illegible] [illegible] in creatura [illegible]
non [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] solitudine [illegible]
in [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] descriptis
admonemur ad has solitudines

legimus enim scriptum de sapientia
quia candor est lucis eterne
et speculum sine macula
dei maiestatis. Sed et ipsa sapientia
dicta est candor lucis eterne
i. hic pater et speculum sine
accipiens splendorem ut in ve-
nimus eterna. Quomodo intel-
ligimus eternum, quia eterna
in creaturis invenire poterit
utentes nominibus, ut splendor dicit
candor et lucis eterne. Et
hic aut splendor glorie. Coeter-
nus est enim pater filius ut coe-
ternus est splendor igni quia quo
et est ignis eius lux fundit
lux ubique funditur. Quid
enim usque existit si generans
si fulgor ab igne vel ignis
a fulgore. [illegible]
Volunt enim [illegible]
[illegible]
[illegible]
dubitat quod splendor de igne
existit non ignis de splendo-
re. Ponamus ergo ignem [illegible]
priorem splendorem [illegible] filium
[illegible]
[illegible] in creaturis [illegible] eterna
in creatore [illegible]
[illegible] non [illegible] est [illegible]
vel splendor, [illegible] aut ut
[illegible] simul cum igne et splen-
dor existit, sed in igne

sine splendore et [illegible]
priorem fuisse sine filio, dictum
est [illegible] et potentie [illegible]
dei. Illa enim in [illegible] sunt
, set ergo semper esse genitus et [illegible]
cum illo quod de illo natus est. Ergo
[illegible] splendor glorie
[illegible] est [illegible]
sit non [illegible] esset pater
et [illegible] filius. Semper enim pater
semper filius de patre est. Semper
[illegible] filius natus semper pater est
semper ergo de illo. Sed non po-
tuisse eterna in venire in creaturis
et invenisse eterna, [illegible]
[illegible] intelligis eternum filium
eterne [illegible] enim est
[illegible] eternum hoc est eterne
eterne eternum. [illegible]
[illegible] in [illegible] igne et splen-
dore sit eternus, [illegible]
est de eadem [illegible] quia
splendor qui funditur ab igne
[illegible] lucet est ipse ignis, [illegible]
ergo [illegible] sine candorem
[illegible] dicit aliquis [illegible]
est [illegible] filius ad patrem [illegible]
ad ignem splendor non [illegible]
[illegible] est [illegible]
aliter [illegible]
[illegible] est [illegible].
et si non [illegible]
filius pater [illegible]
enim [illegible] et [illegible]
[illegible] est [illegible]

creatus quia natus ab eo de quo
natus est ipse sic creditur. Sed tamen
et ille homo iste homo, et ille corpus
et iste corpus .i. cuiuslibet sunt diver-
sa sunt ipsa, sed non sunt diverse
nature. Similiter et dicere pro-
deus filius natus est deus sit
ei creatus est cum eiusdem
nature non minor eo quia est
deus de deo ut homo qualiscumque natus
cuiuslibet est, cuius corpus tamen
alius generis splendoris adductus
est quod hic invenitur. Quando lau-
datur etiam aliquis sicut hic laudatur.
Quando autem deest aliquis splendor
in illo aut genere splendoris quod de-
dimus de splendore ipsius desplen-
dere aliter nature non decus
sic recitur. Quod illa laudatur con-
naturis. Quando deest aliquis
nature. Contingit quod laudatur
in creaturis cum deest aliquis quod
laudatur in creatore nichil deest
preterquam quod creatur in creatura [illegible]-
tore [illegible] passus, [illegible]
genere splendoris .i. creature [illegible]
et laudatur creatura / creature
habere de creatura ut creatus
sit natus ei [illegible] natus / de alio
aut splendoris genere habere de
aliter nature quia laudatur in
homine [illegible] in ea [illegible]
et homine, quod [illegible] natus est
homo est, et quod [illegible] natus est
non [illegible] quod ille deus natus
est. Notandum quod laudabile

est in creaturis quibus aliquid de-
est simul est in creatore cum nichil
deest ibi tamen [illegible] .i. homo
et homo deus homines sunt [illegible]
pro filius unus deus [illegible] splendor
aut eternus filius splendor glorie
sive patris .i. [illegible] natus ei co-
eternus, quia lumen de lumine pro-
[illegible] et [illegible] est ad eo
glorie .i. [illegible] est unde [illegible]
ad patrem est, pater enim glorie et
filius de eo eo et cum [illegible]
[illegible] homo [illegible] ut [illegible] solis
/ splendorem cum [illegible] de-
clarat [illegible] unde / Et ut
quod nos patrem [illegible] et
[illegible] illuminat deus. Et est figura
substantie eius / et est figura vel
character substantie sive patris .i. plene
[illegible] patris .i. [illegible]
[illegible] et [illegible]
[illegible] / [illegible] cum quod dicit figura
substantie apte ostendit quod filius [illegible]
[illegible] est quam pater, ut figura
[illegible] cuius figura [illegible] est [illegible]
[illegible] patris, quod ut [illegible]
[illegible] ipse aut pater [illegible]
[illegible] videt me videt [illegible]
[illegible] quod [illegible] nomine [illegible]
aliquando [illegible] referuntur
[illegible] referuntur [illegible]
[illegible] modo ad filium refe-
runtur dicimus cum pater est [illegible]
filius [illegible] lumen [illegible] pater [illegible] glorie

filius gloriae / et sic deus unigeni-
tus vult / non deus / et dicitur filius
gloriae quia gloria sua lucem de lumine
patris recepit / et deum de deo / ver-
bum deum de deo vero / Non dico patris
sermo splendor aut figura
sed [illegible] adoptionem filius re-
formatur et illud dicitur [illegible]
illi gloria [illegible] Decepti ca-
pere filius filii sunt in [illegible]
Prima homo addi [illegible] et
similitudinem [illegible] et [illegible] de-
formatus / ideo [illegible] sunt ut
per filium qui est imago dei patris
ut dicitur [illegible] Et [illegible]
[illegible] / hec deformi-
delet et [illegible] in anima [illegible]
similitudo deiformis s. divine glo-
riam tamen hic plenius quod de-
predestinavit conformes fieri imagi-
nis dei / et ideo ut [illegible]
simus [illegible] incarnacionis filii
dei fratrem quod dicit apostolus
/ cor xv sicut portavimus imaginem
terreni ita portemus imaginem celestis
s. in vera pura caritate et sine
fidei credulitate [illegible] dicitur [illegible]
ut possimus esse [illegible] sicut portavimus
imaginem s. sicut [illegible] ade terrena
debemus ita [illegible] portemus
imaginem celestis [illegible] et
virtutem et obedientiam Et adiun-
xit dicitur imago patris [illegible]
i. quod est plene filius patris
et [illegible] / imaginem [illegible] patris

est quia deus est et michi
ab ipso dixit / sic cum imago
unitate [illegible] non [illegible] imago
est filius / et ideo non [illegible]
imago dei / aliter enim est imago dei
in filio / aliter in homine / Sic aliter
imago [illegible] in [illegible] aliter in
filio Nos sumus [illegible] imago
dei imago est / xc est filius quia hoc
est quod per [illegible] imago dei [illegible]
[illegible] ille [illegible] hoc [illegible] ille
Nos ille [illegible] ad ille
imago in [illegible] i. [illegible] nos
cepit ad [illegible] homo [illegible] prima
[illegible] i. [illegible] filius et [illegible]
[illegible] / et sic
[illegible] patris / hec sunt
[illegible] incarnacionis filii
Descendo s. quod filius [illegible]
petitur in celum et [illegible] pater [illegible]
[illegible] sunt [illegible]
[illegible] sicut xc dicit Ego et
pater unum sumus Joh x Circa hoc
nota bene [illegible] de incar-
nacione benedicta / quia incarna-
cio vel incarnatur filius sine persona
nisi humanitatem susceptam / vel [illegible]
incarnacionis effectum / vel personam
naturam humanam [illegible]
[illegible] sic filius dei filius humanitatem
[illegible] persone assumpsit quod
ille homo assumptus non est in
persona humana sed in persona filii
dei subsistit / quia ex illis duabus
naturis s. divina et humana [illegible]

Oro

dominus ihesus salvator mundi qui
est secunda persona divina, et ideo
verus deus verus homo et tamen
una persona divina. Ad hoc dicit
sanctus Augustinus exempla. Primum exemplum beati
Anselmi de incarnacione: de fon
te rivus a fonte fluens et in la
cu se dilatans quorum est ea
dem aqua et si rivus fluat per
canalem vel fistulam solus rivus
dicitur canalatus vel fistulatus
non fons nec lacus. Sic solus
filius fuit incarnatus et non
pater nec spiritus sanctus. Aliud exemplum
[illegible] hoc de incarnacione ubi
dicit quod in homine tria concurrunt
scilicet animam corpus et [illegible]
scilicet humorem tamen sola caro nutritur
et augmentatur licet non fiat sine
anima nec partem [illegible]
Tercium exemplum ponitur a beato Augustino
de anima in qua est memoria intellectus
sive intellectus et voluntas et tamen
sola anima vivit solus intellectus vel
non intelligit sola voluntas vult
licet sint una anima una natura una
vita. Quartum exemplum ab eodem adductum
de calore splendore
igne vel sole qui sunt tria
indivisa tamen solus calor [illegible]
[illegible] solus splendor
illuminat licet non sit hoc sine
igne vel sole. Quintum Augustinus
de tribus puellis [illegible]

una [illegible] ista indivisa est
actus [illegible] licet una
sola [illegible]. Sextum exemplum b
Dionysii de divinis nominibus: Tres can
dele iuncte et accense unum
unum est lumen singulare nec aliquis
posset dividere lumen illarum. Septimum
exemplum [illegible] sola [illegible] fiunt
tamen plures in pane unus [?]
sunt plures unum [illegible] ista
omnia que sunt in [illegible] quia in
nulla creatura invenitur talis
unio qualis in filio dei incarnato
[illegible] tamen illa unio
qua dicitur incarnacio [illegible]
ad personam [illegible] est [illegible]
qua [illegible] homo assumptus
ad personam ubi. Et ideo sola
persona filii tamen talem de
pendenciam sine persona patris
vel spiritus sancti quia [illegible] persona
independens, et [illegible] de
pendere quod homo ille dependet
ad personam non personatur nec sub
sistit in personalitate [illegible]
omnia persone [illegible] persona
[illegible] dependet, quia
[illegible] persona [illegible]
natura [illegible] subsistendi
et [illegible] dependenciam sine
unionem personaliter dicitur homo ille
deus [illegible] filius dei sine [illegible]
[illegible] est deus [illegible] deus [illegible]
[illegible] et filius dei sine

vm est factus homo / quia verum cum factum esset, homo factus est / sicut omnes alie creature ubi fuit statim unitus divinitati de illo homine scilicet quod hoc ipsum verum credis / attendunt angelos mundi formamur / et quod sunt illius hominis divinitate de persona ubi scilicet in utero virginis fuit incarnatus et in cruce mortuus et in tertio die surrexit vivus et ascendit in celos / et quod sit admirans natura Notandum quod illa unio nature humane ad personam ubi primo est intimissima sicut verbum in qua plus unitur persone verbi et unitur sive essentia divina tenet arce 2° est nobilissima quia facit unitum esse deum sicut dicitur verum est quod 3° solidissima quia quod verbum semel assumpsit numquam deposuit prout verum est de partibus essentialibus scilicet anima et corpore a quibus numquam fuit separata non deliberante quia in triduo mortis non fuit hoc quod mortuus non est homo Christus est utilissima quia facit quod deus operans est et operatur homo operari dicitur et Jeronimus dicit Paulus in epistola sua Zacharias semel cum spiritus eius plenum sunt dedit eis Christus salutem 2° cum quod non audivit prodire angelos verum quod non fuerunt sine principio sed in fine sunt

dominium glorie in celeste hierarchie / in medio magni dei venerabilis et in subcelestium sunt glorie subcelestium hoc aeris eandem partes hominibus sunt primis ordo dicitur principes tenebrarum harum Secundo scilicet perpetua incarnatio nomen eius esse incarnationis tunc dicitur quod tota trinitas est causa efficiens incarnationis unde dicitur benedicta quod cum homo quod dixit in isto humano assumpto in utero virginis / fuit tota causa efficiens supplens vicem seminis virilis scilicet patris corporalis quia pater ad matrem sunt una cum totalibus complexionibus humane incarnationis pallibus ut dicitur de viro et muliere generatione et creatione in carne una scilicet plus alienis ambobus humande consubstantiam benedicta ubi incarnatio licet materia virgo esset virtus naturalis non tamen ubi fuit corporalis pater creatio agens nisi si virtus humana supplevit tota trinitas necessaria sunt ad matrem materna elementa quibus est una unitas una non una potestas et una voluntas operandi in trinitate sibi operatur sed aut trinitate dicitur unde opera ad extra sunt deus in causa intime et Jeronimus dicit dicit primo dicit quod indivisa sunt opera trinitatis scilicet ad extra et dicit nos pro manus insimul operatur ergo super Johannem Tertio causa

potuit vocare materiam humanitatis Christi
sic sola beata virgo prebuit totam
materiam de qua accepta actiua
tota virtute formauit carnem
Christi. Euangelice concepit actiue
cum virtute beata virgo licet
non modo concreto sicut alie
mulieres quia non libidinoso mo-
tu carnalis voluptatis nec in
successione temporis sed in instanti
quia sed dicitur nec fuit excita-
ta passiue nisi sed supernaturaliter scilicet
bonum virtutis. Et inde quod bene
dicitur quod beata virgo actiue concepit
secundum virtutem sic alie mulieres na-
turales quia nisi sic concepisset non
diceretur vera mater Christi naturalis sed
tantum de qua formatus est sicut adam non
dicitur mater ade / vel costa ade de
qua formata fuit eua dicitur mater eue /
sed matrimonium verum tamen in est per utrumque
eorum scilicet efficaciam et materiam isto modo
intelligenda est auctoritas dicti leo-
nis sermone c. 2. Postquam consensum plene
ut beata virgo d. ecce ancilla domini
fiat mihi secundum verbum tuum spiritus sanctus superueniens
in ipsam sed [illegible] quod dixit ad eam
angelus purgans ipsam et potentiam
in receptiuam prestans simul generatiuam
virtus obumbrauit ipsam dei al-
tissimi presentem sapientia et vir-
tutis id est filius dei principalis conglutinans
sibi diuinum semen compulchre

sibi ipsi castissimis purissimis
sanguinibus carnem animatam ani-
ma rationali rationalem inde animatam con-
fectionis non seminis sed perfectione
scilicet carnis quia simul caro simul dei
caro simul caro animata anima rationali
et rationalis simul dei ubi caro
sed dicitur. Corollarie autem nota
hic primo quod spiritus sanctus fecit in beata
virgine hoc in eius carnem uno
actu quia prime purgatoris non
aperto quod beata virgo infinite generatiue
siue eius potentia conceptiua sed generatiue
potentie ut dicitur per eundem
affectum peccati in concupiscentia non potest
generationem confirmata fuit. Secundo dispo-
suit quia perfecte ut concepisset in cor-
pore [illegible] in eius utero materi-
am / et illa dispositio est non
tamen omnium donorum gratiarum reple-
tio quod alias quibus sufficit hominibus
conseruat sed eius consimiliter gratia
supernaturaliter ut ubi dicitur spiritus sanctus
superueniet in te id est omnia aliorum
merita superans donorum gratia. Tertium
comparationem quod eius naturalem in te
generatiue conuertit quia non
concepisset in actu nisi exaltata
fuisset generatiua potentia corporalis et
ideo suppleuit spiritus sanctus / ideo dicit
et virtus altissimi obumbrabit
tibi id est ut sine libidine carnalis
voluptatis nec in quod fit concepta

et generatio in mulieribus aliis
mediante semine seminatur sicut dicit
Augustinus ut nec virilis pateretur
libidinis et mediante semine conceptionis
Secundo nota dicit caro aliqua
traducta fuit per eam in uterum
hominum de adam generata recepta
tamen quam apostolus vocat [illegible]
fuit veraciter [illegible] / Christus
tamen assumpsit carnalem in propria
non peccatrice quia non seminatam
carnali lege [illegible] propagationis
et ideo in eius carne non fuit
[illegible] partes aliis / [illegible]
[illegible] in adam peccaverunt sicut alii
omnes in quo omnes decimaverunt simul
[illegible] fuit sicut non [illegible]
[illegible] non in [illegible] eodem [illegible]
[illegible] Sicut non decimatus fuit
in abraham sicut levi [illegible]
[illegible] [illegible] eius secundum
secularem propagandi [illegible]
[illegible] ut probat in [illegible]
per Augustinum libro 3 distinctione 3 Et ideo
[illegible] quia corpus [illegible] non fuit
traductum de adam lege propa-
gationis [illegible] ideo dicit [illegible]
[illegible] [illegible] [illegible] [illegible]
non [illegible] Tertio [illegible] ista
operatio incarnationis [illegible]
tum spiritui sancto attribuatur in sym-
bolo apostolorum quod [illegible] dicitur
[illegible] conceptus de spiritu sancto et

[illegible] / Spiritus sanctus superveniet in
te Et [illegible] [illegible] [illegible] [illegible]
est de spiritu sancto est Cum tamen
dicendum sit quod tota trinitas efficit
illam [illegible] [illegible] incarnationem
Advertere notandum quod [illegible] opus trinitatis
sunt indivisa tamen ista operatio
[illegible] attribuitur spiritui sancto sex
de causis / Prima ad manifesta-
tionem divine [illegible] magna benignitatis
quia ista [illegible] incarnationis
nullis decedentibus [illegible] [illegible]
hominum sed sola divina benignitate operante
[illegible] hominum est [illegible] [illegible]
[illegible] aut clementia spiritui sancto appro-
priatur sicut potentia sicut filio sapien-
tia spiritui sancto clementia / licet [illegible]
[illegible] sit eadem potentia eadem sapientia eadem
clementia sicut [illegible] est una simul
[illegible] [illegible] divina Secundo ad osten-
dendum [illegible] assumpti ad divinam
personam [illegible] / quia ille [illegible] [illegible]
[illegible] [illegible] [illegible] ut nullo peccato
obnoxius fuit vel esse poterit
[illegible] nec originale [illegible]
vel [illegible] / Nec post [illegible]
[illegible] nec [illegible] [illegible] / [illegible]
[illegible] [illegible] fuit [illegible]
[illegible] et [illegible] [illegible]
[illegible] et [illegible] ut [illegible]
nec [illegible] posset [illegible]
post illud Spiritus sanctus superveniet
in te vel [illegible] / [illegible] [illegible]
[illegible] [illegible] [illegible] filius dei non
[illegible] filius sed [illegible] quia

in persona filii subsistat. Tercio cum
ad excludendum in illa generatione
benedicta omnem carnalis con-
cupiscentie feditatem, quia ut dictum
fuit maria non concepit ex
aliqua carnali libidine sed perfecti
fervore et fervore dei adhe-
sione et conversione. Unde sancta
Helizabeth dicit: Beata que credi-
disti quoniam perficientur ea que dicta
sunt tibi a domino Luce 1. Quarto ad
manifestandum operationes perso-
nalia dictum misterium nature
quia tota trinitas que est causa
incarnationis est spiritus dictus
ascribitur. Non enim trinitas
vel deus est corporis vel [illegible]
[illegible] spiritus Iohannis 4 Spiritus
est deus et eos qui adorant eum
in spiritu et veritate adorare oportet. Quinta
pro fidei confirmatione ut illa incar-
natione benedicta quam per sensum
[illegible] vel intellectum naturalem vel ra-
tionem non possumus totam suam
[illegible] quia operatio illius [illegible]
[illegible] quem vera [illegible] que ut [illegible]
vult. Ideo angelus [illegible]
[illegible] dixit quia non erit in-
possibile apud deum omne verbum
Luce 1. Omnia enim quecumque voluit
dominus fecit in celo et in terra [illegible]
[illegible] et in [illegible]
[illegible] sic vult [illegible] quia sic

ubi vult spirat et vocem eius
audis Iohannis 3. Sexto [illegible]
[illegible] [illegible] et [illegible]
[illegible] [illegible] in [illegible]
cum [illegible] dei dilectio [illegible]
dei filium in [illegible] [illegible]
[illegible] dum [illegible] caritas [illegible]
[illegible] quod principaliter fuit [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] deus [illegible]
[illegible] [illegible] [illegible] sunt [illegible]
[illegible] nos ad [illegible]
[illegible] nos [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] Unde
[illegible] [illegible] debemus deo
[illegible] [illegible] [illegible] quo
[illegible] benedictum [illegible]
[illegible] meruerit licet non de
condigno, quia non sunt con-
digne passiones huius temporis
ad futuram gloriam que revelabi-
tur in nobis ad futuram gloriam [illegible]
[illegible] et [illegible] [illegible] [illegible]
[illegible] [illegible] quod plus
fecit [illegible] [illegible] [illegible]
quam omnes sancti [illegible] et
bona [illegible] [illegible] [illegible]
an beata virgo maria meruerit [illegible]
[illegible] vel an illa [illegible] fuit
[illegible] [illegible] [illegible] [illegible]
[illegible] est [illegible] [illegible]

cum congrue et dictum est cum mi-
tu congruum quo peteret dicta gratiam
sibi mittere ad adiutorium se disponit
et est meritum digni quo si vir
iustus orat pro alio et meretur co-
medere et est meritum condigni
quo quis gratia consecuta meretur vitam e-
ternam. Glosa/ dico ergo quod beata virgo
maria concipere dei filium ante incar-
nacionem meruit merito congrui quia
per suam nimiam puritatem et humilitatem
et benignitatem ydonea erat ut
efficeretur dei mater/ post annunciacionem
vero per spiritum sanctum consensit et spiritus sanctus in
superveniente gratia in ea descendit
non solum filium congrui sed digni [illegible] et
concipere meruit non solum merito congrui
[illegible] digni [illegible] obumbravit et in
plenitudine virtute altissimi. Sed merito
condigni non potuit mereri concipere
filium dei sed ex quo hec excedit — initi
omne meritum/ et erat ydonea
gloriose fundamento dei cum dicens
domini [illegible] sine dictum [illegible]
si mater dei virgo [illegible] [illegible]
[illegible] debetur [illegible] et ideo [illegible]
hoc quod illud fuit [illegible]
[illegible] et [illegible] sic [illegible] quod [illegible]
digna [illegible] mereri [illegible] petere
merito digni non merito condigni [illegible]
[illegible] gratia [illegible] [illegible] sic [illegible]
di [illegible] non [illegible] merito congrui
sed merito digni meruit concipere
[illegible] [illegible] [illegible] [illegible]

ad [illegible] illa non solum congrui sed condigna
digna fuit. Et adtendendum
quod augustinus in diversis libris dicit de beata
dicta ubi incarnacione/ vel incar-
nacio ubi fuit missio ut dicit in
libro de civitate dei [illegible] c. 334 [illegible]
est deus christus [illegible] et non [illegible]
[illegible] [illegible] eius incarnacio fuit
[illegible] dicit hoc fuit in [illegible]
mundum venire quod apparuit quod si [illegible]
[illegible] non opus erat ut [illegible]
credendo ergo [illegible] [illegible]
[illegible] nunquam [illegible]/ Et quod
incarnacio [illegible] fuit [illegible]
et post peccatum ade in mente a
[illegible] [illegible] dicit leo [illegible]
[illegible] [illegible] [illegible] c. [illegible]/ [illegible]
homini lapso subveniendum foret
in consilio divino [illegible] et solus
deus [illegible] [illegible] ante [illegible]
posuit qualiter in tempore omnia fierent
[illegible] [illegible] omnia [illegible]
que [illegible] debent/ Dicitur incar-
nacione consilio arbitrum
ad culpam [illegible] [illegible] ille
[illegible] illud [illegible] [illegible] hoc [illegible]
[illegible] sic sine [illegible] non [illegible]
morbo medicina apponitur [illegible]
homini non dum lapso [illegible] [illegible]
[illegible] [illegible] [illegible] Talis
[illegible] sicut [illegible] homo ut si
non peccaret filius [illegible] nunquam
[illegible]/ [illegible] dico [illegible] [illegible]
[illegible] tot solummodo [illegible]

Simil 6 aug'

reparacionem quantum ad angelorum consorcium
que ascensuri sunt post finem
seculorum / E contrario autem si homo
peccaret in se sibi solum tunc sta-
tim erat ut verbum quod ante secula
in sinu patris manebat carnem
corporis parte humane assumeret
que fieret quasi collirium et me-
dicina humani generis et cum quo
deus repararet omnia que sunt in
celo et in terra perdita erant
Adam ergo per inobedienciam non
adeo multum potuit doleri sed
multo gravius ac miserabilius
posset lugere si reparatoris sine
mysterium divinum ignoraret Scie-
bat enim bene quod deus angelis
delinquentibus non pepercit sed
incorrigibiles eos dampnavit
ideo quod forte multo multo plu-
ries peccandum cum potuit
demum usque per peccatum tangendo
petram quem uinam fecerunt
satis amorem et valde impla-
cabilem dedorem desperando in
evasisset nisi semper divina ad
veniam adinstar angelorum
nunc dampnatorum cognovisset
peccatorum Recuperatio divina provide-
ncia a lapso homini manum por-
rigere disposuerat cum videret quod
devote indigeret quod tandem ad
veniam redderet ei insinuare
voluit et quam subinvaliter in-

semper condoluit despere non ipsam
de salutis beatificare et quo
dam modo per deos instruens ei do-
lores alleviare curavit Primo
igitur homini primus revelavit
adventum dei ut si multo de
instanti miseria ei dolet / velle-
tur desiderio sinceris posterius veni-
endo eam delinquens Inten-
dit ipsius semina quibus non
faciam indigeret quam consola-
bilitate eorum creatori per ad-
ventum dei posset intimare Vid-
eretur verum doctrinam quod abudan-
dum prophetalem adventus ipsius
nemo adventum domini paradisum
per adventum redempcionem aut sal-
vari esse potuit nisi qui illa
fide verum cognoscunt et credunt
et qui in eo certam spem sine
redempcionem habent / Hinc est
quod antiquorum patres summo desiderio
cupiebant ut redemptor acce-
leraret de celis descenderet quam
deinceps locus eos quo stat
erunt atque ad superna patriam
reduceret quam perdiderunt Scie-
bant enim quod post primi patris
lapsum nemo eorum super me-
rita accendens erat qui se-
nel aliquis ingredi valet nisi i
descensum veniret qui venit de
matris de carne peccatrice sine
peccato accepit humanitatem eo quod

hominis intellectus erexit et de
palude qua inheserant valde
magno ut ita dicam conamine
extraxit. Tali ipse desiderio
priores patres ardebant et tali spe
patres refocilabantur usque ad illud op-
tatum tempus quo deus mirabile opus
implevit quod predicta eius tempora multo
premiserant tempore. Propter hoc suspendeba-
bant siquidem salvatoris adventum
vocibus moribus quod signabat et
quasi astra fulgencia perhennis vite
noctem [illegible] veri solis
ortum diu sedentibus in tenebris
et umbra mortis pluribus an-
nunciatis prenunciabant. Tam diu ita
quasi vaticinando et valde desi-
derando non quieverunt donec
summi patris verbum angelicis sedi-
bus venit et carnem [illegible] inter
homines habitaret. Et ut Augustinus
super [illegible] ita dispensacio [illegible]
[illegible] carnis [illegible] patribus [illegible]
credebatur sicut a nobis facta cre-
ditur. Tempora variata sunt non fides
mutata. Aliquot vero de hiis aliis sup-
ra [illegible] dicit quod Adam in illa ex-
tasi cum deus Adam dedisset sibi
[illegible] suo soporato agnovit
Angelorum cuius aut fuit socia
et intellexit sacramentum matrimonii
[illegible] cum ecclesia non tamen [illegible]
consensu [illegible] [illegible] conformiter na-
ture fore [illegible] et sic filium
dei intellexit fore incarnandum

non tamen erat ei revelatum an
ad redimendum foret incarnandus
quia si hoc scivisset penam in eo
processisset culpa cum magna
[illegible] hoc [illegible] [illegible] si [illegible]
suum futurum lapsum. Sed si Adam
in [illegible] nature sue sic [illegible]
[illegible] filius dei incarnandus fuisset
non ad redimendum [illegible] humanum
ad [illegible] quia tunc natura
humana esset valde [illegible] et
nobilitata cum utrumque [illegible] sus
[illegible] et glorificatur [illegible]
[illegible] deum. Sed [illegible]
[illegible] et [illegible] [illegible] fuit [illegible]
[illegible] [illegible] c. 10 [illegible] qui dicunt
quod defuit deo modus alius quo
liberaret hominem a miseria mor-
talitatis huius ut unigenitum filium
deum secum coeternum hominem fieri vellet
[illegible] humanum animam [illegible]
[illegible] fieri [illegible] [illegible] pateretur
[illegible] sic refellere ut istud modum
[illegible] nobis [illegible] dei et [illegible]
hominem [illegible] deus liberare
dignatur asseramus bonum et divine
congruum dignitati verum etiam
ut ostendamus non alium modum pos-
sibilem deo defuisse cuius potesta-
te cuncta equaliter subiacent sed modo
[illegible] sanandi conveniencioremque
modum alium non fuisse nec esse
oportuisse. Quid enim tam [illegible]
fuit ad erigendam spem [illegible]

nostram mentibus quam mortalium condi
cione ipsi mortales, liberatos
ab immortali desperacione libe
randos ipse ut demonstraret nobis
quanti nos penderet deus quantumque
diligeret. Quid vero huius rei tanto
ipso indicio manifestius atque per
clarius quam ut dei filius incommutabi
liter bonus ipse manens quod erat
et accipiens a nobis et pro nobis quod non
erat preter sue nature detrimento
nostre dignatur inire consorcium
prius sine ullo malo suo merito
mala nostra perferret ac sic iam
credentibus quantum nos diligeret
deus et quod desperabamus iam
sperantibus bona ad nos sua
sine ullis bonis meritis nostris
in debita largitate conferret quoniam
et ea que dicuntur merita nostra dona
sunt eius ut enim esset fides
que per dilectionem operatur caritas dei
diffusa est in cordibus nostris per
spiritum sanctum qui datus est nobis. Et
hoc Augustinus in libro de trinitate et
est de hoc c. 6. Deus homo
fieri dignatus est consimiliter tanto
illud plenius diligeremus atque
laudaremus quanto clarius eius be
nignitatem erga nos cognoscimus.
Valde quippe videtur mirabile
ille qui omnia de nichilo fecerat
illud quod est quasi nichilum amicum
assumeret et vellet vestigia tanto
indueret atque creator creatura

efficeretur et deus in tempore corpo
rum inveniretur. Numquid sine in
carnacione non valuit erigere
quod lapsum erat qui potuit
creare quod non erat. Aut
non potuit aliter [illegible] dignitatem
qui genus humanum redimeret
et vice illius adversus hostem
antiquum posset confligere, potuit
plane si vellet verumptamen con
sumptius modo voluit quam non
bellum agere sed destruxisse valde
consilio mirabili voluit quam
hinc clementissime subvenire et
malicie velut potestate preponderare
demoni qui in eo dominabatur homini
per hanc eandem legitime potestatem
[illegible] Non enim potuit tam oportunum
tamque conveniens aliud exempli
complendum quod alibi vere con
firmatum quod sic [illegible] dixit
placuisse [illegible]. Et
quare non angelus aliquis debuit dicat
[illegible] Si quis per angelum ad re
dempcionem [illegible] potuisset [illegible]
cogitet quod angelica natura et
ipsa prius erat corrupta et in
ad commutabilitatem sua [illegible]
[illegible] sibi ipsa sufficeret [illegible]
ad aliorum [illegible] nullo
modo sufficeret, [illegible] aliud [illegible]
et si merito posset [illegible] ad
hominum redempcionem [illegible] non
debuit angelus ipsum quem [illegible]

redimit quia iuxta illud obsessio pe-
git et sic velut dum prius [illegible]
vult recognosce Esset igitur valde
inconveniens ut honor qui creatori soli
deberetur alicui creature exhiberetur
et sic homo qui ad angelorum equalitatem
deductus erat quam a bono ho-
nore et dignitate [illegible] alienus
valde inferior angelis velut non
ultra dignus inveniretur Sempi-
terna utique in homine maneret con-
fusio et [illegible] in scandala [illegible]
qui videt se sub angelis velut
aspectu dei abiectum / [illegible]
[illegible] qui [illegible] culpa [illegible]
amisisse / [illegible] utique absque [illegible]
merere numquam posset homo no-
lens unde [illegible] orandus Mi-
chaelem qui nos adire debeat
et [illegible] ab angelis non est
dedignatus [illegible] illa sua
[illegible] nos [illegible] [illegible]
git et ad equalitatem angelorum
[illegible] reduceret Sed [illegible] non
[illegible] [illegible] subditur illud Ut
[illegible] [illegible] modo [illegible]
[illegible] [illegible] conveniret ut
intelligat [illegible] [illegible] nullus
[illegible] [illegible] potest [illegible]
delicto non teneretur [illegible]
ideo [illegible] [illegible] [illegible] [illegible]
[illegible] delere posset [illegible]
[illegible] vel [illegible] culpa [illegible]
[illegible] Unde [illegible] potest [illegible]

[illegible] tali modo homini subvenire
disposuit quo melius numquam [illegible]
[illegible] potuit et unde [illegible]
dei clementiam inde illa clementia
potentiam [illegible] cum primus homo
cecidisset [illegible] deus homini
[illegible] Apparuit ut [illegible]
[illegible] qui [illegible] [illegible]
homo non teneretur [illegible] [illegible]
[illegible] teneretur Et subditur
[illegible] modo [illegible]
[illegible] [illegible] sibi pla-
cuit [illegible] [illegible]
[illegible] [illegible] [illegible] valuit
[illegible] [illegible] [illegible] fuit
[illegible] sic scriptum est [illegible]
dum [illegible] [illegible] Subtili-
[illegible] subtiliter [illegible] deus
[illegible] voluit et [illegible] sub
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] ille qui omnem
[illegible] [illegible] carnem
[illegible] [illegible] nil de-
beret [illegible] [illegible] [illegible]
[illegible] [illegible] quod [illegible] [illegible]
possidebat amitteret Et ipse
[illegible] antiquus [illegible]
erat et qui homini deluserat
[illegible] [illegible] delusus et [illegible]
fuit Et sic [illegible] hominem
sibi callide subtraxerat [illegible]
[illegible] [illegible] [illegible] non
callide [illegible] subtraxerit [illegible]
[illegible] [illegible] videtur [illegible] [illegible]
illud hosti [illegible] [illegible] [illegible]
ab hoste decipitur et [illegible] [illegible]

creaverat vinceres resumeret expugnan-
tis dementia et tunc adversus hostem
pugnare presumeret provocatur. Itaque ad
pugnam venit hostis ut quem se superasse
gaudebat postmodum victus
confutatus succumberet et sic homo tali
de glorioso ex victoria restauratus
fuit, quia si cum ipso tamen eadem congressus esset
corporis tum homo posse si victor existebat
et ut hostem vinceret deus ab
illo misericorditer exigebat. Itemque qui per
peccatum deum offenderat prius deberet
satisfacere. De hoc cum diversitas
naturarum et persone unitas in Christo
valent et secundo genere nature fuit
ut quod non posset humanitas, divina fa-
ceret natura. Et sic in unam dive-
convenirent nature secundum quod
habet et non alius atque alius
sed idem ipse esset qui utrumque per-
fecte possideret per humanitatem solveret
quod ipsa debebat et per divinitatem posset
quod expediebat. Debitum igitur ade-
rat erat ut illud non debet sol-
vere nisi homo, sed non posset nisi
deus ita ut idem esset homo
qui erat deus. Unde oportet necesse
fuit ut in persona unitatem dei
hominem assumeret itemque homo qui
in natura debebat solvere sed
non poterat in persona esset qui pos-
set, quia satisfactionem peccati non
poterat solvere nisi deus sed nec
debebat nisi homo. Cum igitur
necessum constat ut deus homo omnibus

fieret illa superne civitatis restau-
ratio quod fieri nequit nisi fuisset
predicta pretii satisfactio quam
nullus facere nisi deus nec
debebat nisi homo necesse fuit
ut eam deus homo faceret. Sicut
enim rectum est ut pro culpa hominis
homo satisfaciat ita necesse est
ut satisfaciendo deum sit competentem
aut eius honorem alieni namque
nec adam nec generis eius causa sa-
tisfaceret ipse quam sibi deo dam-
na in omni homine propagata
est. Ita nullus nisi ipse vel qui
deprius nasceretur peccato homini satis-
facere debebat. Peccato namque
quod in ultra esse nequit mortem
sanctam homo meruit nec tam
ullo liberatur a peccato per mortem
pati peccati mereto de dispensatione
[illegible] quem insuper peccavit
quem redderet homo peccator nisi a
peccato liberatus nec separatus igitur
misericordia hominis additum erat
deum reposset nisi ille venisset
quem de sic sine semine vir-
go virgine fecit sic a peccato ade-
stitutione fecit quem non possent
necessitate sed tam libera volunta-
te mortem sibi in debitam
pro hominis debitum libere
et sponte solveret. Et dicit
homo Lxxiiii. Deus filium suum misit
in similitudinem carnis peccati quia
caro erat caro peccati que non

carnali delectatione mortificat
sed tamen erat similitudo carnis
peccati quia mortalibus caro erat
mortem autem non meruit adam
nisi peccando. Quintum sic filius
sunt multitudo hoc cum sed 2
quod deus homo dictus migrat
de illa summa sempiternaque
trinitate. Cum porro filii persone
debuit incarnari quam patris et
spiritus sancti (Rudebune) patet sic quia si alia
persona incarnaretur essent duo
filii in trinitate filius scilicet dei qui ante
incarnationem filius est / et ille
qui per incarnationem filius virginis
esset et sic fient in personis qui
semper eiusdem esse debet secundum
dignitatem multiplicatas nativitas / digno
rem utraque nativitate habet natus
ex deo quam natus ex virgine
Est etiam aliud cur magis
filio conveniat incarnari quia
conveniendum sonat filius super
plenior patri quod aliarum personarum
alter alteri. Propterea homo perpro
erat dei filius oriturus et dyaboli
quem erat adhuc expugnaturus
ambo falsam dei similitudinem
per propriam voluntatem presumpserunt
unde quod specialius ad eius persona
filii deliquerunt qui vera patris
similitudo existit et creditur. Itaque
illi cum specialius sit inimica con
venienter cuilibet attribuitur vin
dicta aut indulgentia [illegible]

et adhuc nos in [illegible] non per
duxerit ut necesse sit divinam huma
namque naturam in una convenire per
sona nec hoc in pluribus personis
dici possit et convenirentur in
persona sibi. Hec autem sic Nota sunt
verbum dei et homo in una convenire
persona ut qui filius erat sic dividi
dicerem esset filius sic secundum verbum de
incarnatione dei genitrice sed marie
Deus unus est pater et filius et spiritus sanctus. Non
tres dii sed unus deus / tres dico
talibus persone unus in deitate perfecte
Quod dicit magister hugo trinitas. Ergo si
unus sunt omnes sunt incarna
ti. Non sed ad solum verbum pertinet
caro Namque aliud est anima
aliud est non et tamen anima est non
et una est anima sed aliud anima agit
aliud non anima vivit non sapit
ad animam pertinet vita ad non
sapientia / Et licet unum sunt / anima
sola suscepit vitam non sola susce
pit sapientiam. Sic pater et filius et spiritus sanctus
sed licet unum sunt et
unus deus sit / ad solum
dum verbum pertinet caro sicut ad
solum non pertinet sapientia. In
sole calor et splendor uno
radio sunt sed calor exsiccat
splendor illuminat / aliud susce
pit calor aliud splendor / Et licet
calor et splendor abinvicem nequeant
separari suscepit splendor illuminare
non fervere / suscepit calor fervere
non illuminare. Aliud simul aliud
singularitas agit tamen abinvicem

non separantur. Sic et filius suscepit carnem et non deseruit patrem nec se divisit a patre. Suscepit inquam filius carnem in proprietate sed tamen pater et spiritus sanctus non defuit in maiestate. Ipsi divinitatis consilio tamen in carne sola filii proprietas. Non tamen ab eo patris et spiritus sancti recessit aliqua divinitas. Cum ergo una sit divinitas impleverunt quod carnem et pater et spiritus sanctus in maiestate non susceptione. Ad hoc cythare respice ut unisonum melos sonus dulcibus reddat, tres pariter adesse videntur: ars, manus et corda. Ars dictat, manus tangit, resonat corda. Tria pariter operantur sed sola corda personat, quod auditur; nec ars nec manus sonum reddunt sed tamen cum corda pariter operantur. Sic nec pater nec spiritus sanctus suscepit carnem et tamen cum filio pariter operantur. Sonum sola corda ~~operatur~~ operatur, carnem solus Christus accepit. Opera in tribus constat, sed quod pertinet ad solam cordam sonum reddere, sic pertinet ad solum Christum carnis humane susceptio. Et hoc etiam Augustinus dicit libro ii de trinitate capitulo v quod tota trinitas operata sit incarnationem dicens: Patre hoc est deum illam incarnationem et originem nativitatis in qua filius intelligitur missus una eademque operatione patris et filii inseparabiliter esse factam. Non utique separato inde spiritu sancto de quo aperte dicitur: Inventa est in utero habens de spiritu sancto. Et dicit libro i capitulo viii: Quamvis filius coequalis sit patri et spiritui sancto quantum ad divinitatem pertinet, non tamen dicimus eandem trinitatem natam de virgine maria et sub pontio pilato crucifixam et sepultam tercia die resurrexisse et in celum ascendisse sed tantum filium. Non autem divinitas in carnem mutata fuit. Dicit Augustinus libro i capitulo vii: Forma dei accepit formam servi, utrumque deus propter accipientem deum, utrumque autem homo propter acceptum hominem. Neque enim illa susceptione alterum eorum in alterum conversum atque mutatum est. Nec divinitas quippe in creaturam mutata est ut desisteret esse divinitas. Unde ait Fulgencius capitulo 22: Non in ipsa susceptione carnis proprietate divine generationis cessavit. Nec in maiestate divinitatis corporeis oculis visibilis et localis, qui in divinitate auctor est rerum, qui in carne conditus est homo, idem impassibilis in se qui passus in corpore, dum sit utriusque nature proprietatem retinens, verus ex patre genitus filius natus asseritur ut et verum carnem suscepisse eundem credatur ex matre et immutabilem divinitatis proprietatem servasse

expressum, quibus in unam personam in
comprehensibili mediatione deus
permixtione conueniens sunt
singulis suis dum non amisit in
mutabilitatem diuinitatis, et infirmitate
non resistit eternitas, quamvis
ipse alienus dum sit atque
separabilis sit et ipse carnis
cruciatur et ipse diuinitatis apud in
fereos non tenetur, ipse eternus
constant vita mortem, ipse
diuinitatis perpetua reddit carnem.
Et in epistola 3a ad [illegible] deus dei
filius solus homo [illegible] ipse in
nostri liberandum illa omnia fie-
bat in unitate persone ibi dicit
hoc est unus filius dei mirabi-
li et singulari susceptione co-
aptatus est permanente tamen
verbo in sua natura incommuta-
bili in qua nichil compositum
cum quo subsistit ulla fan-
tasia humani animi suspi-
canda est. Legitur ibidem et super
sapientia multorum verborum dei
unum semper [illegible] cum [illegible]
multe sunt quia [illegible] semper [illegible]
quia non aliud quam ipse [illegible]
dic deus et filius [illegible] vita
in corpore [illegible] vi-
ta ipse est, homo autem verbo
accessit non verbum commutabili in
hominem accessit atque ita et
filius dei simul cum suscepto ho-
mine dicitur. Unde idem filius
dei incommutabilis atque coeter-
nus patri sed in verbo solo, et sic
possibilis et filius dei secundum carnem sola
[illegible] quod de filio dei verba dicitur
videndum est sed quod dicitur Non
cum homine assumpto personarum nu-
merus auctus est sed eadem trinitas man-
sit. Nam sicut in homine quolibet
unum illud quod singulariter susceptum
est anima corpus una persona est
ita in christo verbum et homo una
persona est, ubi enim plures non
utrumque nisi [illegible] autem dicitur ut [illegible] alibi
alibi [illegible] congruentissima et
usitatissima locutione dicimus
plures [illegible], plures mortuum plures
sepultum sed carnem accidat non
sed [illegible] quod est plures [illegible] deus
dei filius deus [illegible] et sic [illegible]
sed verbum dicitur deus crucifixus cum cum
hoc sed carnem passum esse non sed
id quod deus [illegible] est non habet in
eam. Unde libro de [illegible]
c 63 dimittens sibi [illegible] pre-
fixa est [illegible] mortalis [illegible]
non desinit sed demo [illegible] et nos
[illegible] [illegible] diuinitatis cum non
demo sed [illegible]. Et libro de agone
pane. Dei invisibilia mundi a
visibilibus [illegible] pat-
et non [illegible] magis in
visibilibus et incommutabilibus [illegible]
[illegible] corpus susceptio
toto homine assumpto [illegible] cum
infirmitatibus nullis sint [illegible]
[illegible] / Unde in epistola
ad volusianum 3a / Non mo-

cum toto

sed virtute magnus est deus
qui providencia sua meliorem
sensum et magis formicolis et
apiculis dedit quam asinis et ca
melis / qui ex grano minutissimi
seminis tantam similiter arboris
magnitudinem creat et ex multo
maioribus seminibus longe minora
multa nascantur qui per pupillam
tam parvam tale dictat acie
qui parvulos eminentiam intu
eris celum ipse medium lustrat
qui ex puncto uno cerebri cuius
sensus omnes qui varia distri
bucione diffundit / qui corde
membro tam exiguo vitalem
motum per corpus cuncta disper
sat hiis atque huiusmodi rebus
insinuans posse magna deum
nus qui non est parvus in parvis
ipsa cum magnitudine virtutis omnia
quae nullas in angusto sentit
angustias uterum virginalem
non adventicio sed indigena par
tu fecundavit ipsam vitam
animam racionalem incarnando corpus
humanum totum sed hoc modo
hominem in melius mutando
nullo modo in deterius mutata
coaptavit / nomen humanitatis
ab ea dignatus assumens divini
ei largitor tribuens ipsa virgi
per inviolata matris integra
viscera membra infantis eduxit
/ qui postea per hostia clausa
membra iuvenis introduxit

/ Hic si ratio queritur non erit mirabile
/ si exemplum poscatur non erit singulare
Demus deum aliquid posse quod nos
fateamur investigare non posse in
talibus rebus tota ratio facti est po
tentia facientis / Nam et illud quod in sompnis
resolutus et alio alibi et cum
humanos sentit affectus hominem
persuadet hominibus quem utrumque non
assumpsisse sed assumpsisse Et quis iste
debuit esse ut fieret plus ... [illegible]
Quod si ex parte hominem deus sic
suscepit non ex matris utero crea
ret sed repente in medio apparuit
/ quod si nullas per parvulorum incrementa
mutaret etates nullos cibos nullos
caperet sompnos / nonne opinionem
confirmaret erroris nec hominem
verum ullo modo suscepisse crederetur
et dum mirabiliter omnia facit auferret
quod misericorditer fecit Nunc vero ita inter
deum et homines mediator apparuit ut
in unitate persone copulans utramque
naturam et solita sublimaret inso
litis et insolita solitis temperaret
Quod autem non invenit deus fecit
in omnibus creature motibus nisi con
suetudine cottidiana viluisset
Denique quam multa usitata calcantur
que considerata stupentur / sicut ipsa
vis seminum quos numeros habet
et quam vivaces quam efficaces quam la
tenter potentes quam in exiguo magna
mollientes quis adhibet animum
quomodo per ... [illegible] Ille ergo sibi

sine semine operatus est hominem qui
in terra nascitur sine seminibus operatur et se-
mina. Ille in sinu corporis matris tempus
[illegible] sumpsit creaturam qui sine
ulla sui mutabilitate mutanda con-
dit ordinat scilicet. Hoc enim amit-
tere quod cepit corpore. Verbum autem
in principio per quod facta sunt omnia tempora et
tempus elegit quo susciperet carnem
non tempori cessit ut verteretur in carnem.
Homo quippe deo accessit non
deus a se recessit. Idem. Ut quod
videretur sibi [illegible] [illegible] quo
deus homini permixtus sit ut una
fieret persona christi eadem hec semel
oportuit fieri [illegible] reddere
quod cotidie fit quod in se [illegible]
anima corpori ut persona fiat hominis.
Nam sic in unitate persone deus
unitur homini ut sic persona
hominis mixtura est anime et corporis
persona autem christi est mixtura dei
et hominis. Cum enim verbum dei permix-
tum est anime habenti corpus simul
et animam suscepit et corpus. Illud
cotidie fit ad procreandos homines
hoc semel factum est ad liberan-
dos homines quod christus dei verbum dei
filius deus in carne videbatur mori-
turus resurrecturus in celum ascen-
surus. Postea Valentinus sive
nomine in aliquibus codicibus dicitur
[illegible] haberet in quo illum
haberet [illegible] [illegible]
quod eternam futuram esse [illegible]
omnium gentium illius promissa omnibus

prophete sed de eo sacrificia templum
et archa omnia sacramenta promiserunt.
Augustinus libro de agone christiano. Nec eos
audiamus qui solum corpus huma-
num susceptum esse dicunt a verbo dei
et sic audiunt quod dictum est verbum
caro factum est ut negent illum hominem
vel animam vel aliquid hominis habuisse
nisi carnem solam. Sicut enim
[illegible] nec intelligunt idem carnem
solam nominatam esse quia hominem [illegible]
[illegible] quibus factum est illud susceptionis
sola potuit apparere. Nam absurdum
et indignum est ut non humanum spiritum
nec animam habuisse // quod tota [illegible]
[illegible] est et extremius .i. corpus
[illegible] fide [illegible] [illegible] impe-
ritis [illegible] totum quod hominem
atque perfectum a verbo dei esse susceptum
credamus. Augustinus ut assumpsit hominem
libro de fide ad petrum parte 2a c. [illegible]
Nullatenus dubites christum filium
dei sicut de deo patre plenum perfectum
quod deum hominem genitum .i. verbum deum
hominem sine peccato veram [illegible]
[illegible] carne et animam rationalem
[illegible] dei filius credebat [illegible] [illegible]
[illegible] de carne sua palpare
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] dicens [illegible] me
diligit pater quia ego pono animam
meam et iterum sumo eam
[illegible] quod anima [illegible] [illegible]
[illegible] [illegible] anime [illegible] [illegible]
et [illegible] [illegible] Et [illegible] [illegible]

// [illegible]

dicimus per prophetam dixit ecce in-
telliget puer meus. Item alibi
petrus sedem sancti david prophetam
in xpo carnem atque animam protestatur
deprecans verbo david loquens
aut prophetiam loquitur cum esset et sci-
ret quia iure iurando iurasset illi
deus de fructu lumbi sui sedere super
sedem eius providens locutus
est de resurrectione xpi quia neque de-
relictus est anima eius in inferno neque
caro eius vidit corruptionem. Nulla-
tenus dubitetis deum verbum carnem
factum unum habere dominum sine ea
mixtione personam deus enim verbum
plenam naturam humanam ita sibi unire
dignatus est ut permanente divinitate
sua ita verbum caro factum est ut
quamvis non hoc sit natura verbum
quod caro quia diversa natura utriusque
manet una tamen persona idem
verbum caro absque ulla mutatione
conceptionis initio non persona
sed natura quia in xpo non sunt
due persone sed nature duo
enim verbum non accepit personam
hominis sed naturam et in eternam perso-
nam divinitatis accepit temporalem
substantiam carnis unus est deus
xpc verbum caro factum quam coequa-
lis est patri carne sed est super
omnem deus benedictus in secula.
Non tamen nisi caro sine deitate
conceptam fuisse credimus c sic. Nul-
latenus dubitetis non carnem

xpi sine divinitate conceptam in
utero virginis prius quam susciperetur a
verbo sed ipsum verbum deum sine car-
nis conceptione conceptum ipsum-
que carnem verbi incarnatione con-
ceptam. Cum carne vero suscepisse
simul credimus c sic. Nullatenus
dubites verbum carnem factum
eundem semper carnem semper
habere unum qua dignum verbum
deus natus est qua crucifixus
et mortuus est qua resurrexit
et in celum ascendit et in dextera
dei sedet unde etiam venturus est
iudicare vivos et mortuos.
De incarnatione aut ipse libro
ad petrum de fide c. a.

Cur redemptor ut hoc fieret
dignatus est sicut ipse nobis
donavit aliquantulum intimemus
patet satis tunc aliquid multo
amplius angelorum indigere quod humi-
litate regitur et tanto dignius
subsidium prebuit quo divinus
atque eximius illud operatus est
cum dyabolus non neque primum
deceptionis hominibus accommoda-
verat cum maximus rebellis
... illum instanti ...
haberet et tamen dum hoc fieret
consueverat quod idem in ...
dictavit se omnem carnem
possidere putabat vide bene

Iob dicit absorbebit fluvium
et non mirabitur et habet fidu-
ciam quod influat Iordanis in os
eius. Illi namque videlicet apte insinu-
atur quod hostis antiquus omnes
ante salvatoris adventum electos
suos esse arbitrabatur quia eis per
delictis erat sed tamen credebat se
optime posse omnes in posterum [illegible]
credendos id est baptizandos quos
per Iordanem intelligimus in quo
fuit sacri baptismi inicium
Deinde [illegible] quia dominus sex diebus
operatus est et in septimo requie-
vit diabolus quoque in decursu
priorum etatum deprehendens quem
non amplius fluctuare prospi-
cit et in etate septima omnia
cessaret et a suis actibus qui-
esceret hoc utique diabolus sciebat
ad illam perveniens etatem valde
efficaciter super homines dominium
suum exerceret [illegible] tanto effe-
rens se ad debellandum
homines preparabat. Igitur intelligebat
non nisi septimam etatem sibi
superesse. Cum igitur [illegible] pre-
tus congrue [illegible] hominibus
[illegible] quam eidem illorum multitudo
undique ingruescere aspiceret et
cum in de fine [illegible]
mine sciret sed minime [illegible]
fortasse tam diu venire di-

[illegible] ut magnum [illegible] miro
magnum perceperit desiderium [illegible]
ut hominem quem sexta die condide-
rat septima etate redimeret [illegible]
genus humanum quod iam sibi ad consensum
devenerat et [illegible] sine toto ad
ima tendebat ut nemo aliunde po-
terat nisi desursum veniret qui
homo fortis illud erigeret et de se
velut podium faceret cum quo illo
podio tenaciter adhereret ab
imis exurgeret et cum illo domino
podio celos ascenderet [illegible]
[illegible] subsisteret. Et per aliud
verum [illegible] fuit certum aliud [illegible]
tam longa de lato potuit sibi
ut videlicet diabolus qui neminem
mortalium sibi resistere ac devinci
illum inmunem [illegible] videbat
posse talem per longam consuetudinem
secundum factam salvatorem
dum mortalem videbat salutem
[illegible] sed sicut omnes
mortales quos nihil reputando
audacter rapiebat ita et in illum
audacter manum mittere presumeret
[illegible] ut [illegible] amplius cognos-
ceret [illegible] dum [illegible] confregisset
Et quo [illegible]
fuit ante tempora [illegible] quo vere
redemptor qui in mundo nec an-
tea fuerat nec postea futurus
sit [illegible] se latronem
[illegible] qui deo [illegible] mundum

[illegible]

reconciliarent et angelos qui
peccatores homines despiciunt sive
quasi consortio indignos iudicare
bant ad concordiam studuit re
vocare ut eum non dedignarentur
hominem habere socium quem supra
se viderent hominem deum ipse enim
fuit pax nostra et pacis vinculum quia
non cognoverunt eum quorum oculos
non est dei timor deus ergo omnia
de christo posuit silentium quae multis modis
presignare solebat et nunc [illegible]
infidelium [illegible] solebat quae
ut [illegible] sperans et [illegible] quod
multorum est tenerent homines [illegible]
angulis sedibus venit ad
[illegible] homines descendit

c. 20

Utrum vero christus fuisset incar
natus si homo non fuisset lapsus
quod [illegible] debat sine pec
cato [illegible] est causa si non
fuisset humana natura lapsa ad hoc
est [illegible] admonemus [illegible] quod dicitur
[illegible] super Iob in
principio orta est tempestas ex
ponens [illegible] de filio dei
dicens quod lucifer previdit [illegible]
naturam assumendam in veritate
filii dei videns et invidens [illegible] in
[illegible] causa fuit casus diaboli
et movens ipsum ad temptandum
hominem [illegible] ut [illegible]
[illegible] humana natura assumptam
et nobilitandam addidit quod ipse [illegible]
quod lucifer nobilitandam naturam [illegible]

humane addidit non extare quod lapsa
humane nature et ipsum lapsum
intelligit ut in precedentibus [illegible]
[illegible] lapsum [illegible]
relinquitur quod causa fuit lapsus ad
hoc est [illegible] convenientiam
incarnationis ad hoc idem
quod dicit beatus Augustinus in libro de [illegible] et
spiritu [illegible] deus factus est homo
ut totum hominem ipse beatificaret
ut sive homo ingrederetur intus per
[illegible] sive egrederetur extra [illegible]
[illegible] in creatore suo pascua inve
niret pascua mentis in cognitione
divinitatis pascua foris in carne
salvatoris [illegible] non veniret
et [illegible] lapsu humane nature
Sed dicit [illegible] Michael [illegible]
fuit [illegible] redimi [illegible] fuisset
natura non fuisset lapsa non fuisset
redemptio ergo supposito quod natura
non sit lapsa nullus est finis
incarnationis ergo non [illegible]
[illegible] non [illegible] alius
finis fuisset [illegible] quod illa auctoritas
intelligitur supposito lapsu [illegible]
nature lapse [illegible] est quod
si filius dei esset incarnatus et
non solum [illegible] nichil
fuisset humane nature quam non
beatificaret nec redimeret [illegible]
[illegible] est si [illegible] lapsum
humane nature et ille esset finis
[illegible] dicit beatus Augustinus [illegible]
[illegible] bonum est diffusivum
sui esse Et sic [illegible]

diffundit sua bonitate in filium generan
do eum et ab utroque est diffusio bo
ni spiritus sancti per processionem et hec autem
diffusio creatura non competit sed
summum bonum competit creature non
diffundit se summe nisi ipse uniat
creature et ideo congruum quod deus uniret
creature humane

**Et habitauit in nobis**

Est quod dicitur distinguitur eorum
premissa quoniam ut dictum est quod euangelista
egit supra de incarnatione verbi dicens
verbum caro factum est hic uero
modum incarnationis insinuat
cum dicit Et habitauit in nobis
Secundum enim crisostomum et hilarium propter hoc
quod euangelista dixit verbum caro factum
est posset aliquis intelligere quod sit
conuersum in carnem et non sint in
christo due nature distincte sed
una tantum natura humana et diuina
commixta et ideo hoc excludens
euangelista subdit Et habitauit
in nobis id est in nostra natura distincta
illud enim quod in aliquo habitat
non manet distinctum Est autem
non distinguitur ab aliquo non
inhabitat illud Secundum verbum habitauit
in nostra natura ergo consequens ad hoc naturam
est ab ipso distinctum Et ideo
in quantum humana natura creatura
verbi est a verbo distincta dicitur habi
taculum dei inuenitur et templum
iuxta illud infra in hoc autem di
cebat de templo corporis sui

et quidem licet hoc a sanctis patribus di
catur cautela est adhibenda quod
posset haberi Nam dum antiqui doc
tores et sancti contra aliquem errorem
exortum loquuntur sic exaggerant
verbis large acceptis errorem
quem impugnant ut alii incauti
eorum verbis illecti in alium errorem
labuntur Et hoc est quod cribius Augustinus
contra manicheos qui libertatem ar
bitrii destruebant firmans et ex
tollens arbitrii dignitatem Pelagius
sumpta erroris occasione prosiliit
dicens quod homo non indiget gratia
dei ad vitandum peccatum et adimplen
ditoria faciendum Sic ergo sancti
confessionem naturarum in christo vitare
volentes posuerunt inhabitacionem uerbi
Euangeliste Ex quo quidem Nestorius
sic erroris occasionem sumens
dixit filium dei non sic unitum esse
homini ut dei et hominis una fieret
persona sed quod filius dei inhabitat
in christo quod est perfidia Et sic
non sequitur quod filius dei factus sit
homo Et ideo ad cauendum
predictum sciendum est quod in christo
duo possumus considerare naturam
quidem et personam Et secundum naturam quidem
attenditur in christo distinctio
secundum non secundum personam quia humana natura
in christo fuit assumpta in unitatem
persone Inhabitacio ergo quia po
nitur sanctis referenda est ad naturam

ut dicitur et habitavit in nobis i.
in nobis ubi inhabitavit unitum non
postasim seu personam que est eadem
utriusque nature in christo. hoc vero quod
blasphemavit Nestorius evidenter
sacre scripture resistitur. Apollinaris cum
philosophis in unione dei et hominis qui
nameorum unitate dicens de filio dei
carnem eum informare dixit esse non ra-
tionalem arbitratus est esse se ea[m] h[abe]-
re sed sentencia exprimunt formam
servi accipiens. Non autem dicitur exi-
nanire deus eo quod creaturam volens
personam habet quia sic et pater et
spiritus sanctus exinanirentur eo ipso quod
creaturam voluerunt habere personaliter dum
enim dicunt descripte loquens dicitur Johannis
xiiii. Ad eum veniemus et mansionem
apud eum faciemus. Apollinaris autem de
spiritu sancto dicitur. i. ad cor. iii. in spiritu
sancto habitat in nobis. Praeterea si per
personaliter deus non esset perceptus
sicut nunc dixisset Ego et pater unum
sumus. Vel antequam Abraham fi-
eret ego sum. Ego enim personam
loquentis demonstrat homo autem cum
quo loquebatur est erit eadem persona
filii dei et hominis. Vel pro aliis
continuat ut dicatur quod eum rasp...
agit de ubi incarnacione hec
vero agit de ubi incarnati conversa-
cione dicens Et habitavit in nobis
i. inter nos apostolos sicut petrus dicit
actuum i. Omni tempore quo intravit et

exivit inter nos dominus Jhesus. Et
Baruch iii. Post hec in terra
visus est et cum hominibus conver-
satus est. Addidit autem hoc
causa ... primo ut ostendit
conformiter se ad homines in
conversando posse cum aliquis
crederet quod si verbum caro factum esset
propterea fuisset dissimilis aliis
hominibus in conversacione unde
dicitur contra. Et habitavit in
nobis i. sic verbum caro factum
est quod conversatus est inter nos sic
unus ex aliis hominibus. Philippenses ii.
Exinanivit semetipsum formam
servi accipiens et habitu inventus
est ut homo. Secundo ut ostendit
suum testimonium veritatis. Nam
cum supra multa quod dixit de
verbo dicit adhuc multa de eo
mirabilia dicturus erat et
ideo ut credibilia fierent cuius
testimonium accepit quod in recitans
argumentum scilicet cum christo conversatum
fuisse dicit et habitavit in nobis
quasi dicat Ubi possum de eo testi-
monium perhibere quia cum ipso con-
versatus sum. Unde dicitur i. Johannis
primo. Quod fuit ab initio quod vi-
dimus oculis nostris perspeximus.
actuum x. Dedit eum manifestum
fieri non omni populo sed testibus pre-
ordinatis a deo nobis qui man-
ducavimus et bibimus cum illo.
Vel sic et habitavit in nobis id est
ubi et homines inseparabilem

unionem. Non enim verbum sic assump
sit carnem ut eam relinqueret
statim vel eam sic vestimentum
exueret sed habitavit in nobis i.
in natura inseparabiliter. De quo in
habitacione dicitur Levitici xxvi Po
nam tabernaculum meum in medio
vestri et non abiciet vos anima
mea. Item quod eam quam semel verbo
habitavit sed semper est. Eam habitat
non ad horam est ad habitandum et est
quod verbum non est quasi in carne
sed aliud quod semel manet. Aliud
in redemptione scripture. Et eam
habitat inquantum in ipso. Et nota
quod propter hunc locum quidam magistrorum
supposuerunt acceptionem erroris propter quod ipsi
dixerunt quod eodem modo quo verbum
factum habitat in homine Christo
in unitate suppositi sic eciam ha
bitat in quolibet iusto. Nichil quod
apprehendo nisi unionem nec
[illegible] sed tantum quod deus pro
dedit filio communicationem [illegible] hec
dat cuilibet iusto sicut sibi [illegible]
cum ut inquit michi esset verbum
caro factum pro homine in Christo sup
posito illo anime dispendio nisi
et in me personaliter esset et ego
essem filius verbum vero caro factum
exortat nos hoc propter quod est nobis
non facit perfectos sed eum in nobis
habitat [illegible] in quolibet iusto filius
dei sit homo et filius hominis

fit dei filius [illegible] illud
dictum est tempus enim [illegible]
[illegible] Johannis xxxii [illegible]. Non
enim intelligendum est habitavit in nobis
quia in unitate suppositi in quolibet iusto
sicut in Christo habitat, sed intelligendum
est de unitate nature humane quam
communem habemus in nobis [illegible]
per intelligi moraliter dicitur morale
morale seu mistice quod deus mistice
inhabitat [illegible] propter Zacharie 2°
lauda et letare filia Syon quia
ecce venio et habitabo in medio
tui et cetera. Et hoc est in habitacio verbi
moralis [illegible] corporis eius in [illegible]
autem carnalem que moraliter
factum est caro sic effectus sequitur
suam causam. Exemplum enim quod
verbum est incarnatum provenit nobis
illud bonum quod idem verbum nobis in
habitat moraliter. Unde [illegible]
deo venit verbum in carnem ut
posset in habitare mentem quod ipse ab
eterno desideravit. Sapientie viii
delicie mee esse cum filiis hominum
et ideo convenienter [illegible] dicitur
[illegible] verbum caro factum est sub
[illegible] et habitavit in nobis. Ex
ulta [illegible] et lauda habitatrix Syon
quia magnus in medio tui sanctus
Israel. [illegible] Nota quod illa habitacio
dei filii [illegible] in natura humana acci
pitur quadrupliciter. Uno modo per salu
tem cum hominibus conformacione
quia in natura humana [illegible] nobis

[illegible]

dignatus est conformari. Ideo non
confunditur fratres nos vocare. Annunciabo nomen tuum fratribus meis
Hebr. 2. Et ideo voluit fratribus
assimilari. Unde et hoc est verum
in assumpta humanitate natura consimili
excepto peccato et ignorantia. De
habitatione dicitur ipse Mons Dei
mons pinguis, mons in quo beneplacitum est Deo habitare in eo, etenim
dominus. Mons dicitur propter sublimitatem deitatis et perfectionem virtutis
prout hic exprimitur. Ille enim de quo prius
originem traxit singulariter, quia mons
coagulatus, quia carnem coagulatam corporissimis sanguinibus
Virginis assumpsit sine toto semine, in conceptione. 2° plenitudinem
collate gratie, quia mons pinguis, scilicet habundans gratia et
sapientia, quia plenus gratia et veritate.
3° plenitudinem maiestatis deitatis, mons
in quo beneplacitum est Deo habitare
in eo, quia in eo habitat plenitudo
deitatis corporaliter. Coll. 2. Glossa dicit:
Quia in ipso Christo habitat omnis plenitudo divinitatis, id est omni modo inhabitandi
ut eadem personaliter sit
ei unita, quod non est in aliis. Nam
deus quod ubique presens est et ubique
totus presens, nec tamen ubique habitans
sed in templo suo tantum, et aliter habitans
in aliis amplius, in aliis
minus, sed de solo Christo non dicitur
quia in ipso habitat omnis plenitudo
divinitatis et hoc corporaliter. Non hic
ubi dicit quia corporaliter sit

deus, sed verbo incarnato unitus est,
quia in templo manu facto olim
non corporaliter sed umbratiliter habitavit,
id est in figurationibus signis;
omnes enim ille observantie umbre
fuerunt futurorum. Vel ergo quia
divinitas corporis sit, sed propter umbrarum
comparationem legalium dicitur esse corporaliter,
id est completive, quia in
illo complentur omnia, ut quod divinus
sit corpus et impletio umbrarum
legis, id est significationum illarum ipse
sit veritas. Dicit ergo ipse figurative
habitavit, nostre dicte sunt
umbre. Ita enim ut plenitudo
divinitatis in Christo habitare corporaliter,
incarnato verbo unitus est. Et ideo qui
dicit carnales observantias
necessarias, dicit Christum non
esse corpus umbrarum nec divinitatem
sufficere. Vel etiam ubi
dicit corporaliter, quia in Christo corpore
quod semper sit de virgine traxit,
in templo habitat deus. Quando
ergo magis est in corpore et membra
cetera, quo cum omnibus repleta
sunt quam in corpore, non habitat
omnis plenitudo divinitatis. In aliis
gratia plenus est, sed
non ita habitat dona sicut et in
nostro corpore in est sensus singulis
membris, sed non cum toto in capite.
Ibi enim visus est, auditus et
olfactus, gustus et tactus; in ceteris
autem solus est tactus. Ita in Christo
habitat omnis plenitudo divinitatis

qua ille est caput in quo omnes
sunt sensus presidens [illegible] [illegible]
bertatem et quibus datus est spiritus
administratorum. Tercia est aliud
quo inniti plane inter illud caput
et cuilibet membra excellentiam
quam singularis gratia susceptione ho
minis sancti est homo illa persona
cum libro de multis cum [illegible] di
capitulum vel est vel potest
verbum carnem est Nullus [illegible]
specialis [illegible] gratie vngentis meum
accepit vbi est [illegible] vbera au
sola hec simul cum assumpto homine
dicitur Et est summa ordinate
ligature talis sic quo [illegible] [illegible]
plenitudo divinitatis corporaliter i.
veraciter et solide hec glossa ibi.
Quarto sumitur adunatio [illegible]
spiritus et cum deus habitat
in fine quam non adiungit sed semper
manet eos divinitas in eo sunt
Augustinus qui dicit verbum hominem
deseruisse anathema sit quod
sane intelligendum sit separatum quia
semper deitas tam cum corpore
in sepulcro quam cum anima in
inferno in triduo mortis sue
Secundo modo accipitur hec
inhabitatio pro familiari cum hominibus
conversatione quam hic est deus
ut sapientia post hec in terris
visus est et cum hominibus conversatus
est baruch iii c. dei filius
assumpta humanitate de hac

conversatione dicit petrus act i. in omni
tempore quo intravit et exivit inter nos
dominus ihesus [illegible] [illegible]
b. andreas joh i rabbi ubi habitas
[illegible] habitant [illegible] homines
sic dicit [illegible] [illegible] [illegible]
[illegible] xx. in tali conversatione dominus
ihesus fuit exemplar omnibus sanctis et
[illegible] [illegible] quam cepit ihesus facere
docere act i. Tercio modo accipitur
[illegible] [illegible] Joh i [illegible]
moysen data est gratia et veritas [illegible]
[illegible] est [illegible] hac inhabitatione pe
tebat apostolus [illegible] deus pa
det vobis secundum divitias glorie sue virtute
corroborari per spiritum eius in interiorem
hominem habitare christum per fidem in cordibus
vestris / dicit glossa det vobis secundum divitias
glorie sue i. secundum copiosam maiestatis
sue [illegible] i. [illegible] i. det velud
ut non deficiatis inde eum i. [illegible]
aut non deficere sed det vobis corroborari
in interiorem hominem i. det vobis virtute
qua sitis roborati in interiorem hominem
qui ab hostibus non potest vinci et hoc
per spiritum eius i. per spiritum sanctum. et sic
det christum per fidem habitare in cordibus
vestris quod addit [illegible] [illegible] de
angelis sanctis dominus per fidem habitat
in nobis ut cum fidem habemus [illegible]
[illegible] videamus fides eum et nolunt [illegible]
est in nobis fides tua dicens [illegible]
est in corde tuo / [illegible] [illegible]
tali conversatione [illegible] [illegible] terre
ego [illegible] sum omnibus diebus
usque ad consummationem seculi de qua
inhabitatione dicitur apocalypsis 21. Ecce tabernaculum

nobiscum s. corpus Christi cum hominibus
et habitabit cum eis. Secundo nota
quod alio modo dicitur dei filius habitare
et esse prius hominibus in quantum deus
quia deus est omnibus hominibus [illegible]
rei [illegible] peccatum [illegible] et [illegible]
[illegible] libere [illegible] Sed [illegible]
est in [illegible] acceptionem [illegible]
[illegible] adoptionem et hoc [illegible]
[illegible] infusionem per quam inhabitat spiritus
sanctus [illegible] gratia [illegible] est [illegible]
[illegible] amittitur sed [illegible]
apostolus [illegible] s. depositum bonum
custodi per spiritum s. qui habitat in
nobis. Sed quartus modus est [illegible]
[illegible] filius est [illegible]
[illegible] s. [illegible] unionis [illegible]
[illegible] dicitur [illegible] Tunc [illegible] est
deus s. isto modo et absolute non
est deus [illegible] absolute
deus, de isto modo loquitur [illegible]
[illegible] hominibus [illegible] Et [illegible]
[illegible] quia
[illegible] in [illegible]
[illegible] plenitudo passionis divinitatis
[illegible] assumptum [illegible]
[illegible] quia [illegible] plenitudo [illegible]
corporaliter [illegible] quia [illegible]
[illegible] tota divinitas [illegible]
[illegible] Unde [illegible] et [illegible]
[illegible] personalis [illegible]
aliqua, quia [illegible] in Christo [illegible]
[illegible] et [illegible]
nature dei et [illegible] nature humane
et tamen una persona divina s. persona
filii dei, quia homo Christus [illegible]

ubi et est [illegible] in divina [illegible]
persona [illegible] duplicem [illegible]
[illegible]
[illegible] non est [illegible]
[illegible] aliud aliud [illegible]
[illegible] persone [illegible] et
[illegible] sunt [illegible]
sunt due nature [illegible] persona [illegible]
[illegible]
[illegible] Item nota [illegible]
[illegible] in ista benedicta incarna-
cione ubi fuit quasi [illegible]
[illegible] admirabilis [illegible]
[illegible] s. [illegible]
et pictura [illegible] et [illegible]
[illegible] iuxta se ponuntur [illegible]
colores eo quod opposita iuxta se
posita magis elucescunt [illegible]
[illegible] in sacramento
incarnacionis fuit multe co-
[illegible] simul admirabiliter adu-
nate et [illegible]
et mirabiliter [illegible] appa-
ret et [illegible] dei persona [illegible]
[illegible] contrarietas [illegible]
benedicta incarnacione [illegible]
cione dei filii fuit quia idem
fuit summus et infimus [illegible] quia
[illegible] fuit [illegible]
[illegible] omnia [illegible]
Christus est [illegible] benedictus [illegible]
[illegible] et [illegible]
[illegible] Cum esset
forma dei [illegible] non rapinam ar-
bitratus est esse equalem deo [illegible]
[illegible] formam

sum acquiris / sunt ergo humiles et
infirmi contra adinvicem humilis est con-
natura humana venit infirmum quod
magnitudo eterni voluit per divinum
venerat carnem continuit idest bonum
quod semper nunquam convertuntur .i. eum
erant non dimittens quod erat sed
accipiens quod non erat in se fuit
non amisit quod erat vel aliter
dicitur infirmus quia quasi despectus
et vilissimus amicis reputatus
apud eum et inimicus cum et non
erat aspectus eius et desideravimus
eum despectum et novissimum virorum
et vidimus eum non ... Ego sum
vermis et non homo obprobrium
hominum et abiectio plebis. Et
Augustinus dicit quod si incarnatio magistri
humilitatis fuit hic ... c et
lucidum ... dei honorem suo-
rum ad humilitatem eorum et ad
demonstrandum signa nos dile-
xerit deus hec cum nobis ... est
crede ... atque incarnatio
tociens vicine humilitas quod vel
est dei ... et amor-
tabilem ... columnelius
productus ad mortem ... in
esse medicamentum quo superbie
nostre sanaretur tumor et aliorum
sacramentorum que peccati vin-
culum solverentur. Et hec
humilitas nostra fuit infirma
in divinitate deum / Potuit enim
quod deus ... humanitati

sola maiestate potencie sine in-
carnacionis humilitate et sine omni
passionis sed homo qui per ... suspen-
sionis omnie tenebatur obligacionis /
qui per ... moverunt homi-
nem non violenta liberatione
sunt sed mutua redempcione / et quia deus
iustus et misericors est ... sibi ... est
ipse homo ... et ... sui ac
liberi arbitrii ... voluntate
qui voluntarius ... in ...
erat ut ... mortuus ... et
saluberrime fuit ut qui per superbie
adiabolo persuasus fuerat ad
mortem / ideo per humilitatem ... ad
liberaretur adversum / proinde ergo ar-
dentis qui per ... malivoli
spiritus ... non ... sed
... fuerant ad ... in
per sapientiam benivoli redemptoris
non compelletur sed ducetur ad salu-
tem. Et qui cum sua voluntate
corruisse videbatur ad sua in-
voluntate reparetur ut esset
... ac ... locus.
Non ergo ... prudencie
cum si potencie ... benivo-
lenciam solicitat et credit ad
... quod benignitas providet
omnia ... desiderat ... ope-
ris et dignissimi medici studi-
um ... assensu / Item
hec ... dicit in libro de agone chri-
sti / In ... nostre sa-
lute dignius est dei filius et liber

caro factum est et habitavit in nobis
non quia divinitas illa mutata est sed quia
mutabilem creaturam mutabilibus
hominum oculis videri quod incommutabilem
maiestatem suscepit. Sunt autem stulti
qui dicunt quod non potuit deus
aliter sapientia liberare nisi susciperet
carnem et nasceretur de femina et a
peccatoribus illa omnia pateretur quibus di
cimus potuit omnino sed si aliter fa
ceret similiter vestre stultitie displiceret
Si enim non appareret oculis peccato
rum lumen eius utique eternum quod per interio
res oculos videtur inquinatis men
tibus videri non posset Nunc autem
quia visibiliter nos admonere dignatus
est ut ad invisibilia prepararet displi
cet avaris quia non aureum corpus
habuit, displicet impudicis quia
ex femina natus est, multum enim odi
unt impudici quod concepit et pepe
rit, displicet superbis quod con
tumelias patientissime sustinuit
displicet delicatis quia cruciatus est
displicet timidis quia mortuus est
Et ut non vicia sua videantur de
fendere non in homine dicunt hoc displi
cere sed in filio dei Non enim
intelligunt quid sit eternitas dei que
hominem assumpsit et quid ipsa humana
creatura que mutationibus suis in pristinam
firmitatem revocabatur ut secundum
doctrinam ipsius domini infirmitatem quam
peccando collegimus recte faciendo
per gratiam Christi possemus sanare Unde
habetur eciam nobis quanta singularitate

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sed alia homo preveniet ex
singularitate divino auxilio liberatur
Quando utique filius dei hominem assumpsit
et in illo humana passus est
Hec medicina hominum tanta est quanta
non potest cogitari Nam que superbia
hominum sanari potest si humilitate filii
dei non sanatur. Que avaricia
[illegible] sanari potest si paupertate filii dei
non sanatur. Postremo que timidi
tas sanari potest si resurrectione corporis
Christi non sanatur. Erigat ergo
spem suam genus humanum et
recognoscat naturam suam videat
quantum locum habeat in operibus dei
Nolite vos ipsos contempnere viri, filius
dei virum suscepit. Nolite vos contempnere femine,
filius dei ex femina natus est
Nolite ergo amare carnalia, quia
in filio dei nec masculus nec
femina sumus. Nolite amare temporalia
quia si bene amarentur amaret
ea homo quem suscepit filius
dei. Nolite timere contumelias
et cruces et mortem quia si no
cerent homini non ea pateretur homo
quem suscepit filius dei. Hec omnis
exhortatio que ubique predicatur
ubique veneratur que omnem obe
dientem animam sanat non esset
in rebus humanis si non essent
ista omnia que stultissimis displicent
Secunda conveniencia quia
infinitas sit nimia quia si divinitas
est infinita et [illegible]
[illegible] quia per [illegible] et [illegible] [illegible]

capere non potuit. Immo ipse, ut dicitur,
qui inclusus est sigillo agnus
et id est utero virginis et celos pal-
mo ponderaverat. Et tamen super
beatam talis fuit minoratus ut
in utero gremio virginis esset clausus
iuxta illud quod canit ecclesia: quem
celi capere non poterant tuo
gremio contulisti. Ut mirum tamen fue-
rit impleta prophetia: verbum abrevi-
atum fecit dominus super terram, id est in
Tercia contrarietas est quod ibi uniebantur
dives et pauper simul, id est psalmo: Simul
in unum dives et pauper. Christus
secundum deitatem est ditissimus quia
in quo sunt thesauri omnis scientie
et sapientie dei absconditi, Col. 2.
Secundum vero humanitatem pauperrimus
ut dicit in psalmo: Ego mendicus sum
et pauper. Et Matthei viii: Vulpes fo-
veas habent et volucres celi
nidos, filius autem hominis non habet
ubi caput suum reclinet. Quarta
contrarietas quia simul fuit for-
tis et infirmus. Fortis quia
creavit omnia verbo, ut dicitur ad Hebreos,
immo per ipsum facta sunt omnia. De quo
Moyses Exodi xv clamat: Quis similis
tui in fortibus domine. Infirmus
invalidus est quia mulier cum fa-
sciis alligavit et manibus ba-
iulabat, vel in presepio ligat
infans, mater arta presepio compegit
membra pannis involuta, vagina
ter alligat. Quinta contrarie-
tas quia simul fuit viator

et comprehensor. Viator dicitur homo
quamdiu in via est, scilicet non dum habet
beatitudinem totaliter, sed adhuc percipiet
in celis. Comprehensor vero dicitur homo
cum habet visionem divinam. Sic
Christus usque ad suam mortem secundum corpus
et corporis sensus vero fuit viator
passibilis et mortalis quia multa
sustinuit velut flagella, ymmo et
vere dolores, ut ipse premit. Immo
non tantum quantum sensus corporis
verum etiam secundum aliquas inferiores vi-
res mentis, scilicet partem rationis in-
feriorem, quia cepit pavere et tedere,
Marci ix et Matthei xxvi. Christus
est autem viator usque ad mortem. Secundum
vero portionem superiorem clare videbat
essentiam divinam tota simul et
non fruebatur. Ab instanti con-
ceptionis sue de quo patet quod primum
illud hominis Christi. De quo dicit quod primum
tempus est cum Christus anima
Christi semper de quo vel habet Ideo
ac in vere non vult reperiendo de
primo quia semper factus est infirmus
per unum quod est infirmus et humilem
naturam et repugnante spiritu in sic
qui eum se humiliat continue
orans ad patrem: Ipse sine pater
volo ut ubi ego sum et ipsi sint
mecum ut videant claritatem meam
quam dedisti mihi, Iohannis xvii. Secundo quia
infirmus factus est minus per unum
quod quasi vult et quod vult dila-
tare in viventibus et precedentibus

expressa domus et mundo dicitur agit
velit dicta cum in eos potius malis
et miseria 3° quia dives fortis et
potens parum potest quod vult ditare
celestibus diviciis et spiritualibus eciam
per Davitis [?] gratiam dominum meum ihesum
christum qui primus egenus factus est
cum esset dives ut illius inopia
nos divites efficeremur 4° quia
fortis factus est infirmus potest quod
vult fortificare et mortuus est
ea et presentia hinc peccatores
confirmare in eternum gloria Ysto [?] qui
dem fuit comprehensor et viator
ideo licet prout viatores fecit
peccatores comprehensores non tamen quod
ad actum ostendendo claritatem facialem [?]
visionem fruicionem et beneficia dei
nunc sed circa questio ad corpus
dotando eos dotibus gloriosis scilicet clari
tate impassibilitate agilitate et sub
tilitate de quibus patet in sermone debi
tudine ut ibi cum exponitur etc
Item ex hoc argumentum sumpsit de
in nebris [?] quod quamvis sint in hoc mundo
potest tamen in celis recipit magis
discipuli domino sicut se dominum confor
mare in perfecta humilitate ipse
credit secundum prelaturam [?] et volun
tariam paupertate saltim et affectu si
non vult vel non potest totaliter effectu
ut ferendo sa precibus nomen et lectis [?]
bispretium [?] temporalibus habitis dicatis sic
ipse non amet nimium vere nisi
nugatorium sint eorum adventura et
venturis [...] mutua [?] sic deus s
nire in multis continentia et

bone operacionis utilitate et meritis
diu cum nimite [?] primo contra hec [...]
Item oppositum semper orare et nunquam de
ficere et / ad [...] h. Sine intermis
sione orare in omnibus gratias agere
et tunc qui post presentem miserie vitam
[...] perducet nos dei filius ad
gloriam comprehensorum eternam Item
nota quod [...] filii dei in incarnacione
beata virgo habuit alia privilegia primum
quod ipsa concepit dei filium sine [...]
violacione [...] ipsa virgo
virgo concepit 2um quod sic in matri
no utero perfectus deus et homo fuit
fuerit [...] dies plus quam alii
filii [...] utero
3° quod beata virgo nunc stat tota
corpus [...] mater sic tota dei
tunc habuit [...] 4° quod sic hoc
peperit sine corrupcione ita peperit sine
dolore 4° quod illa longa filii
dei in matris utero commorare
beata virgo non tamen inde sed circa
in corpore [...] sensit divi
claritatis splendore Item nota
sed b. Augustinum [...] incarnacio nobis
est ad remedium [...] libro [...] decem
sensu quattuor auctoritate dicit
Consultum est dominus per [...] ad
mortalibus que eius temporalis vita
in rebus orientibus et occiden
talibus occupata tenebatur ut
ipsa dei sapientia adumbrata persone
sue homine assumpto in quo
[...] inspiratur vivit et moritur
et resurgit congruenter salutiferum [?]
[...] dicendo et faciendo

paciendo et sustinendo fecit
quod dicit sum fuerunt hominibus
exemplum reddendi et eis qui sur
sum sunt angelis exemplum miran
di Et sup pro^o ad sermo 2
Ipse te petivit ipse te invenit
ipse te [illegible] ipse te superbum
ipse te [illegible] et dicitur contra
torem facit quod ille est filius
hominis ut nos filios dei faciat
caro factus verbum caro, exemplum
[illegible] verbum maria, [illegible] et ex
illo factus captivus et caro in
xpo demissa captivitatis et ho
adhuc suscepit ate [illegible] mo
rit. Ipse te suscepit ate quod
offert pro te pro exemplo docet
te quia resurrecturus es Vi
cum [illegible] resurrectionem cum certius pro
cedit demissa mortis assum
te [illegible] in illo resurrectione
quia et xpc qui resurrexit et
nos resurgemus Non enim sibi
mortuus est et resurrexit sed in
vero carne mortuus est et resur
rexit ubi mortuus est xpc ubi
tu es moriturus et ibi resurrexit
ubi tu es resurrecturus Exem
plo suo docuit quod non timeas
et quod separatus timebas mortem,
mortuus est desperabas resurrect
ionem resurrexit Et plus secundo
e para nobis dicitur sup pro^o 30
sermone [illegible] Cum non est dedignatus
assumere nos ipse non est de

dignatus transfigurare nos ipse et
[illegible] libens [illegible] ut et nos [illegible]
libens [illegible] et cum mira mutatio facta
est et divina sine parte quia
mutacio nostra celebraret in hoc
mundo [illegible] auctore celesti, velit
subire mortem et dare vitam, velit
accipere contumelias et dare honores
velit haurire [illegible] et dare sa
lutem, xpus talem se fecit in
faciendo et [illegible] ut possemus
de illo homine loqui quia decet
ho quod loquitur nescit quod est dom
ho autem de homine facile loquitur
[illegible] ipse [illegible] mirabiliter nobilitavit
ho lo 13 [illegible] magis mul
ta sunt in [illegible] incarnacione que
superbis displicent quod salubriter [illegible]
enda atque cogitanda sunt prima
est unum quia [illegible] est ho
quae [illegible] in rebus quas deus
condidit [illegible] deo quam
potuit humana natura et [illegible] duabus
substanciis fieret una persona ac
[illegible] deo autem et
carnes ut superbi illi maligni spiritus
qui se ad decipiendum quasi admirandi
medios interponunt Non ideo
se audeant homini proponere majore quia
non habent carnem quia mori valeat
carnem xpc dignatus est et ne
ideo illi tanquam pro deo se colendi persua
deret quod videtur esse in mortalibus
deinde ut gratia dei in nobis sine
ullis precedentibus meritis in homine
xpo commendaretur, quia nec ipse ut
tanta unitate vero deo junctus

Una cum illo persona filius dei fiet
ullis precedentibus meritis est assecu
tus Sed quomodo esse homo cepit
ex illo est deus Unde dictum est
verbum caro factum est Est eciam
illud ut superbia hominis que maxime
impedimento est ne inhereret deo
per tantam dei humilitatem redargui
posset atque sanari / discat quoque
homo quam longe recessit adeo quod illum
valeat admirabilem dolorem
quod per talem mediatorem redit qui
hominibus et deus divinitate subve
nit et homo infirmitate convenit
Quod autem maius obediencie nobis
preberetur exemplum quam [illegible]
eum [illegible] quod deo patri deus
filius obediens usque ad mortem
crucis exhibuit / quod premium ipsius
obediencie ubi ostenditur melius quam
in carne tanti mediatoris que
ad vitam resurrexit eternam / probe
bat ecce administrata bonitate
creatoris ut per eandem culpam acta
turam superaret diabolus quam
se superasse gaudebat et de ipso
genere venientem quod genus origi
ne viciata per primum tenebat
Et quomodo 6 augustinus illud apostoli et
habitu inventus est ut homo sed
q. q. 6 A / et habitu inventus est ut
homo non conversus ut mutatus in hominem
amissa incommutabili stabilitate
sed tamquam vero homine suscipiendo
ipse susceptor in similitudinem hominum
factus non sibi sed eis quibus

in homine apparuit Et habitu inventus
ut homo i. habendo hominem inventus
est ut homo Non enim poterit inve
niri ut homo ab hiis qui cor
mundum habebant et verbum aput
deum patrem videre non poterant nisi
hoc suscipiendo et possent videre
per quod ad illud lumen minus ducerentur
Distinguitur cum habitare dei se dicit
in hominibus [illegible] ad deum [illegible]
Cum ubique sit deus non in omnibus
habitat / eciam in quibus habitat non
equaliter habitat Nam unde est illud
quod poposcit heliseus ut duplex
fieret in eo spiritus domini qui erat
in helya unde in omnibus sancti sunt
alii aliis sanctiores nisi habitatorem
deum habendo habundancius
Deus qui ubique presens est et
ubique totus non in omnibus habitat
sed in eis tantum quos efficit beatissimum
templum suum vel beatissima tem
pla sua eruens eos de potestate
tenebrarum et transferens in regnum
filii caritatis sue quod incipit a rege
neracione / habitat de singulis sic
de aliis deus tamquam in templis suis
et in omnibus simul tamquam in una civita
te tamquam in templo suo quod tem
plum quam diu sic archa noe in
hoc seculo fluctuat sit eciam
impleto scriptum deus habitavit hic
est Signum autem divine habitacionis
ponit augustinus in sermone 6. de epi
phania / hoc scilicet causa est
tremendi atque metuendi ne piis
operibus pietatis christi desistant

ope gratie et inmutat in infirmi-
tate nature Cum autem ex parte re-
pit [illegible] et in quo deus habet desiderio
de mirabilis deus in sanctis suis
sincero examine cordis sui inte-
rius discernit et sagaciter invenit
qui humilitas repugnat superbie quem
benivolencia obluctetur invidie
qui non capiuntur adulacio-
nibus / quippe bonus delectatur
alienis / nec parvulo non capitur ma-
lum reddere / multas multas ob-
liuisse iniurias quam Christum et
similitudinem sui conditoris amplecti
qui omnes ad ortum sua graciosi-
bus [illegible] donis / et pluit
super iustos et iniustos atque solem
suum facit oriri super bonos et
malos Et tunc multos habent
sollicite discrepacionis / in esse [illegible]
priorum matricem virtutum omnium cari-
tatem in secretis sine metis in-
venit / et si eam dilectionem dei et
proximi toto intento corde re-
perit ita ut etiam inimicos suos
gaudeat tribui quod sibi optat
impendi Cum sibi huiusmodi est diu
[illegible] et habitatorem
sui esse non dubitet quem
tanto magnificencius recipit
quanto magnus non in se [illegible] in dono
glorie quam quibus dicitur regnum dei
intra nos est intra illius a
quibus omnis regnum inpius Sa-
ncti [illegible] dilectissimi quia cari-
tas deus est qui operatur cum
omnibus Sectamini caritatem

tel ut regnum celeste dilectionis affectu
universorum fidelium corda concinant
terrenam et vana non corrupte
cupiditatis desiderio adeo quod semper
sint [illegible] tendentes Et di-
stinguit Augustinus tria habitacula humana
d. Tria sunt sub omnipotentis
dei manu habitacula primum / secundum /
et medium / primum est quod vocatur [illegible]
mum regnum dei id est regnum celorum
/ secundum vocatur infernus / medium
mundus presens / vel orbis terrarum
appellatur / horum contraria omnino sibi
invicem sunt contraria et nulla
sibi societate iuncta quia sorte
tres pro ipse lucis ad tenebras
et Christi ad Belial / medium autem
non nullam similitudinem ad extrema
habet / unde lucem et tenebras habet
frigus et calorem dolorem et sanita-
tem / leticiam et merorem / odium et
amorem bonos et malos / iustos
et iniustos / dominos et servos / regnum
et subiectum / famem et saciet-
tatem / mortem et vitam et innume-
ra huiusmodi quorum omnium pars una
ymaginem habet regni dei / pars
altera inferni / commixtio namque
bonorum scilicet et malorum in hoc
mundo est In regno autem dei nulli
mali sunt sed omnes boni / in inferno
autem nulli boni sed omnes mali
/ Utrumque locum medius impletur
debemus autem corde habitare non
[illegible] Ad Rom. XIV Regnum
[illegible] in celis est corpore am-
bulantes [illegible] corde habitantes
[illegible] habitamus ibi sed illuc

3 sunt habitacula

aliquid mittimus quod ibi nobis teneat
Nemo enim habitat corde nisi ubi
cogitat. Inde autem cogitat ubi
thezaurizat. Thezaurus noster
cor nostrum, cor nostrum autem non re-
cedit. Thezaurizate in celo, cor-
pus de celo non descendit. Quod
aperte dicitur: ubi est thezaurus
tuus ibi et cor tuum erit. Et
est triplex habitacio post hanc vitam
ut dicit Augustinus [illegible] sermone 18. Due
habitaciones erunt, una in igne
eterno, alia in regno eterno. Pu-
tas quod in igne eterno alius plus, alius
minus torquebuntur? Ibi erunt, et ibi o[illegible]
[illegible] minus iste, plus ille.
Sed de habitacione celesti [illegible] dicit
habitacio nostra in celestibus sola
erit. Preter laborem et gemitus
[illegible] erunt omnes [illegible]
laudaciones. Non erit ibi ge-
mitus desiderandum sed letum
[illegible]. Aderit enim omni mo-
do suspirans [illegible] illi [illegible]
quem videbimus eum sicut est. Ibi
totum negocium nostrum non erit nisi
laudare deum [illegible] regnum
aliud quicumque ubi solus sufficit
[illegible] facta sunt omnia. Habitancium
et habitans subintrat ille omnia
ut sit deus omnia in omnibus. No-
tandum quod multiplex est habitacio. Est enim

habitacio:
- Supernalis
- Spiritualis
- Temporalis
- Corporalis
- Infernalis

Prima est habitacio beatorum. Secunda est habitacio [illegible]. Tercia est habitacio mundanorum. Quarta vel habitacio viatorum. Quinta est habitacio dampnatorum. Prima [illegible] celi [illegible] cum hi-
tur bonis [illegible] dicitur in psalmo: Beati
qui habitant in domo tua domine in
secula seculorum laudabunt te. In
cuius habitacionis [illegible] dicitur
in psalmo: Habitabunt recti cum vultu tuo.
Delectaciones in dextera tua usque in finem.
Habitatio [illegible] Secunda [illegible]
[illegible] habitavit [illegible]
In corpore habitat [illegible] Job
in habitatione domos luteas et terre-
num habent fundamentum. In inferno
habitacio dampnatorum. Unde in psalmo: Nisi
quia dominus adiuvit me paulominus
habitasset in inferno anima mea. De primo
ergo quinque habitacionibus possumus no-
tare quod habitacio supernalis.
Supernalis est appetenda
Spiritualis est [illegible]
Temporalis seu mundialis est deludenda
Corporalis est [illegible]
Infernalis est cavenda. Est ergo ha-
bitacio supernalis que debet appetitui
esse. Nam [illegible] appetitur habitare
loca clara propter claritatem, in lo-
cis altis propter securitatem, in locis [illegible]
propter amenitatem, in locis plenis
propter fertilitatem, in locis pacificis propter
tranquillitatem, in locis fructiferis
propter sanitatem. Sic [illegible]
appetibile et desiderabile est
in paradiso morari quod est

locus:
- altissimus, securissimus
- [illegible] et amenissimus
- [illegible] clarissimus
- plenissimus et fecundissimus
- pacificus et tranquillissimus
- [illegible] [illegible]

¶ Nota multiplex habitacio

dico 1° primo quod ista habitacio est se-
curissima. Ista enim est alta quod nullus
potest hostilitatis insidias machinari
sicut enim caprea rupes altissi-
mas habitat ubi venatori et des-
tructori est [illegible] sic similiter
modo in altissimo loco paradisi ubi
nullus potest attingere vel nocere hosti-
dens enim altissimum posuit habita-
culum suum dicitur xxxiii habita-
culum eius sursum quod sic dicitur Ps. x-
x in habitant David in locis tutis-
simis. Istum quod loco demum affectare
ut ibi secure possimus habitare
qui nos in hoc mundo sentimus
impugnacionibus et periculis subi-
ci. Ysa. [illegible] Leuit. xxvi Come-
detis panem vestrum in saturitate
et absque timore habitabitis in terra ves-
tra. Dabo pacem in finibus vestris et non
erit qui exterreat. Auferam malas
bestias et gladius non transibit terminos
vestros. Ubi est 2° habitacio securis-
sima quia sicut dicitur in Ps. Non commo-
uebitur in eternum qui habitat in Jherusalem.
Secundo dico quod ista habitacio est iocun-
dissima sicut enim delectabilis est
habitare in locis nemorosis et
[illegible] propter aues que modulantur
dulciter sic est in monte et nemore
paradisi est concentus auium et
[illegible] qui plaudentes [illegible]
modulari non cessant. Dico quod
affectabile et delectabile est ibi esse
[illegible] enim qui habitat in domo
domini in secula seculorum laudabunt
te. Valde enim placet habitare

in gloria et leta societate unde con-
cepimus in habitacionibus et alienis
simus retinendi [illegible] ancillarum
aliorum audiunt / ad deuocionem quam nos
non debemus ad habitacionem paradisi alli-
ci considerantes semper electorum
quod est ibi quod sicut dicitur in Ps. Vox le-
ticie [illegible] omnium habitancium est in te. Et
loquitur de celesti Jherusalem [illegible]
habitare fecit sterilem in domo ma-
trem filiorum letantem [illegible]
habitat [illegible] Ista est 3° habitacio
iocundissima [illegible] Ecce quam
bonum et quam iocundum habitare fratres in
unum [illegible]
[illegible]
[illegible]
3° dico quod ista habitacio est amenis-
sima sicut enim diuites qui in hieme
fuerunt morati in ciuitatibus et
in villis quando veniunt estas solent ire
ad loca delectabilia et amena
sic [illegible] qui in hyeme
[illegible] habitacionem momenta-
neam mundi quando venit estas i. finis
mundi [illegible]
amenitatem paradisi et ut ibi habitare
se [illegible] Nos consequenter ad
[illegible] debemus mundi istud [illegible]
et ad amenitatem celi paradisi
[illegible] Leuit.
xxiii [illegible] vobis fructus
arboris pulcherrime spatulasque
palmarum [illegible] habitabitis
in umbraculis septem diebus. Quar-
to dico quod ista habitacio est [illegible]
lissima ibi enim est [illegible]

caritas eterna concordia sempiterna
Ideo dicit Ps. ubi habitaret Ps. di-
ci illud Ps. Factus est in pace locus
eius et habitacio eius in Syon. Sex-
to dico quod ista habitacio est fertilis-
sima. Ista est enim sicut habitacio in-
sule Fortunate ubi est summa
fructuum fertilitas. Ita quod magis de-
est sacietas comodi expleti quia
sicut dicit Ps. [illegible] Thezaurus in
gaudiis [illegible] tabernacula iusti
Ista est ergo habitacio celestis su-
per nos, sicut qui sunt in paradiso ha-
bitant et morantur. Ysa. [illegible] ipsam ha-
bitabunt electi mei et
servi mei habitabunt ibi. Cum vero sint
illi electi et illi servi audi Ps. di-
centem Domine quis habitabit in tabernaculo
tuo aut quis requiescet in mon-
te sancto tuo. Respondet Qui ingreditur
sine macula et operatur iusticiam
Qui loquitur veritatem in corde suo
etc. In quibus verbis ostenduntur tria
genera hominum qui ad habitacionem huius ad-
mittuntur scilicet illi qui habent mundam
conversacionem sine macula ingressus / Item
[illegible] quia [illegible] loquitur veritatem
in corde suo / et non egit dolum in
lingua sua / et Ysa. xxxiii dicitur
ille qui ambulat in iusticiis et
qui loquitur veritatem qui proicit avari-
ciam et excutit manus suas ab
omni munere qui obturat aures
suas ne audiat sanguinem et
claudit oculos suos ne videat
malum iste in excelsis habi-
tabit munimenta saxorum sub-

limitas eius panis est datus
ei regem in decore suo vi-
debit. Ista est igitur habitacio ce-
lestis que est affectanda. Secundo
principaliter dico quod est habitacio
spiritualis que est frequentanda et
ista est habitacio gracie qua deus in-
habitat in mentibus suis per gratiam
Est habitacio [illegible] / habitacio religi-
onis / habitaculum devocionis / sicut
enim videmus quod rex habet aliquod
generaliter magnum palacium ubi
familiares sui in diversis habita-
culis et mansiunculis habitant
et morantur. Celum generaliter commune
est habitacio stellarum ipse vero
stelle in diversis habitacionibus et
orbibus locis et spaciis particula-
ribus commorantur. Sic vero spiritu-
aliter eciam est quod habitaculum seu
palacium summi regis in quo sunt
diverse mansiones et distinctiones
diversi status rerum / diverse bone
occupaciones et operaciones in quibus
scilicet boni viri diversimode habitant
et [illegible] et diversimode con-
occupantur. Unde sicut videmus quod in
[illegible] / aliqua habitant in mon-
tibus / aliqua in aquis dulcibus
/ alia in altis montibus / alia in de-
sertis petris / aliqua in magnis fo-
restibus / quedam in mari habitat
[illegible] in aquis stanti-
bus habitant castores et fiber
in [illegible] habitant aquile volan-
tes in desertis vero habitant ona-
gri [illegible] reperiuntur
perdices passeres Sic spiritualiter

dico loquendo spiritualiter

dico loquendo spiritualiter, quod vivorum
piscium quidam habitant in mari, id est in
amaritudine contritionis; quidam in aquis
dulcibus, id est in dulcedine devotionis;
quidam in locis desertis, id est in solitudine
penitentie et afflictionis; quidam in altitudi
nibus, id est in celsitudine contemplatio
nis; quidam vero in magnis gregibus,
id est in caritate amoris concordie
et dilectionis. Dico ergo breviter quod quidam
habitant in mari, id est in amaritudine
contritionis, quia sicut dicitur quicumque
in penitentia firmata est in bono, quia
habitat in maribus, id est in amaritudine.
Sicut enim vitulus marinus est
animal grande et ... mar
inus, sic Petrus postquam peccavit
dimisit ... accurrens penitentie po
tentiam amplexatus, ipse debet
penitere ... amare pro amara
contritione ... et amaritudine ... co
rdis mei, iuxta illud ps. "Si
sepe pro peccatis meis delictis
et habitavero in extremis maris,
et enim illuc manus tua deducet
me." Bonum enim auget penitentia
discrete consideratio, quia si
precium considerat mala que fecerunt
penis que meruerunt, bona que
perdiderunt, et sic Petro iste habitat
in extremis maris, id est in profundi
tate amare contritionis, et ita
ibi devenit et dedit ... a
devotione divine protectionis ... istud
potissime debet esse in religio
sis, quia isti semper debent esse
in amaritudine et dolore ...

Genesis xlix: "Zabulon in litore
maris habitabit", sic ergo habitat in am
aritudine contritionis. Secundo dico
quod quidam habitant in fluminibus, id est in dulce
dine gratie et devotionis, quia sicut
castor semper vult habitare iuxta
flumen ne cauda sua que est deli
ciosa putrescat, sic sancti viri semper
volunt in fluminibus, id est in fluminibus gratie,
devotionis et contemplationis habitare,
ut esse suum spirituale deliciose possint
conservare. Navem in Nilo ...
... ex alto ... plurimi qui ha
bitant in fluminibus, sicut cum pisces aqua
habitant, aqua non potest carere, sic nec
homo ... flumine gratie vel devotionis
potest in bono persistere. Unde ipsi
in habitant in cellis et in
egredientes inde huc atque illuc
...; cum dictum est egressus fuerit
... torrentem Cedron sancto
... ... fuerit
dicta apostolis: "Sermo quem audistis
audistis me", quia vere bonum cellis,
id est status sanctorum claustralium, torrens
Cedron, id est flumen devotionis
gratie sunt ... quod ... spirituales
habitationes a quibus non licet
egredi huc atque illuc; ... potius
... cum mors potius insequitur
et mortis ... permittitur, habitando
ergo in devotionis dulcedine
sponte contra ... de Salomone qui
liberius habitat in aqua dulci quam
in salsa. Tertio dico quod quidam habitant
in desertis, id est in solitudine afflicti
onis, sicut fuerunt heremite plures

onagrus qui semper voluit in desertis
regiam et solitarie habitare. Unde
Job xxx In desertis habitabat tor-
rentium in cavernis terre vel super
glaream. Quarto dico quod quis habitat
in altitudine contemplationis sicut
aquila quia ipsa super ardua solet
ponere nidum suum et in altis rupibus
solet habitare et inde nisi propter
capiendam predam solet ad ima descendere
aut venire. Contemplativi semper solent
alta loca paradisi frequentare et
a terrenis confinibus se abstinere
sed in mente cum passione et considerati-
one magis habitare ut sic quilibet pos-
sit dicere illud Eccl. xxiv Ego in
altissimis habito et thronus meus
in columna nubis. Quinto dico
quod quis habitat in societate vel in
civitate concordie amoris et
dilectionis sicut cum aliqua pia
fera et modesta solet in societate
venire et in simul pacifice habitare
sicut patet de columbis hominibus cervis cer-
vis elephantibus. Unde sic viri pa-
cifici et modesti simul procedunt quia
habitant in simul / societate voluntate
frequentant. Unde ps. Ecce quam bonum et
quam iocundum habitare fratres in
unum. Consilio ergo sunt quatuor genera
personarum bonarum que in sancta civitate
habitare noscuntur. Et ideo quelibet
persona vel anima potest dicere illud Eccl.
xxiv In habitatione sancta coram
ipso ministravi et sic in Syon fir-
mata sum et in civitate sancti-
ficata similiter requievi et in Jerusalem
potestas mea. In quibus verbis ad-
notare quod ille qui in Jerusalem id est in civitate
habitare debet habere quatuor
conditiones scilicet

dilig[enti]e fidelitatem
perseverantie stabilitatem
castimonie sinceritatem
amicicie concordiam

Item enim debet esse humilis in obediendo quia

scilicet ipsa debet esse ministra / coram
ipso in ministrando. Item stabili-
tas in perseverando quia debent
esse firmi / in Syon nam firmata
sum. Item sinceritas scilicet in mundo
vivendo quia scilicet ipsi sunt in civitate
sanctificata. Item concordia in
pace sedendo quia ipsi debent
simul requiescere / similiter requievi etc.
Dico ergo primo quod ille qui in civitate
habitare debet esse humilis ad
obediendum quia scilicet ipsi debent
esse nostri ministri / ministre
cum non dominabiles et non se-
duli quia scilicet habitatores civitatis de-
bent esse seduli in ministrando et
humiles in obediendo. Unde in ps.
dicitur filii servorum tuorum habitabunt
et semen eorum in seculum dirigetur.
Unde enim dicitur in evangelio qui mihi
ministrat me sequatur et ubi ego sum
illic et minister meus erit. Omnes
enim christiani sumus in civitate sumus ministri
dei quia sicut dicitur Hebr. i. Omnes sunt
administratorii spiritus in ministerium missi.
Secundo dico quod nos debemus esse
stabiles in perseverando quia dicitur
in verbo firmata / firmati enim esse
debemus in fide et veritate quia

sicut stelle in habitaculis suis
fuerunt presentes ita quod numquam a lu-
mine suo defecerunt nec a loco
suo cadunt Sic et nos debemus
cadere a loco nostre professionis nec
a lumine scilicet gratie et discretionis
Baruch c. v. Esto firmus in via
domini quia sicut dicitur in psalmo Non
commovebitur in eternum qui habitat
in Jerusalem 3° debemus esse sinceri
ad capiendum [illegible] quod ostenditur quia
qui habitant in civitate [illegible] Nota
cum deceat [illegible] immundum esse
et habitare in loco secreto quia in
loco alto debemus esse propterea
quod [illegible] [illegible] [illegible] ii et
Josue v. ubi dicitur Tolle calciamen-
tum de pedibus tuis locus enim
in quo stas terra sancta est Calcia-
menta enim que de carne et pelle
mortua contrahuntur possunt
significare carnalia seu carnis
peccata que per [illegible] debemus a se
tollere qui in terra seu civitate dei
quis velit habitare ut sic quilibet
talis dicatur illud psalmi Erunt in
sancto habitans laus [illegible] debemus ergo esse
sinceri ad capiendum [illegible] Quarto
dico quod nos debemus esse concor-
des ad pacem tenendam quod ostenditur
cum dicitur Salem interpretatur pax illa enim que
pluribus habitat in pace et concor-
dia [illegible] habitant ut quia consentiunt
et [illegible] patet de stellis quia stelle
in celo sunt sic quod alia locum
alterius non invadit nec propriis
in suis motibus retardat seu

impedit quaquam stelle enim con-
tente sunt locis et orbibus suis
et ideo inter se pacem concordiam perpetuam
[illegible] sicut dicunt astrologi
et etiam sicut dicit scriptura Ecclesiastici xvi
ubi loquitur de corporibus celestibus
dicitur quod unusquisque proximum suum non
contristabit Apparet etiam quod simul habitant
pacifice inter se [illegible] vivunt [illegible]
licet enim omnes quod simul habitant et in
societate vivunt ut [illegible] in pace
et concordia [illegible] Ad idem
tenemur quod nos alii qui in religione
et etiam simul in collegiis vivimus
et manemus in pace et concordia
habitare et [illegible] debemus alii enim
alteri non debet ledere Nec [illegible]
[illegible] [illegible] [illegible] [illegible] requiem
ut dicat [illegible] de pace religionis
illud psalmi [illegible] in [illegible]
[illegible] hic habitabo quoniam elegi eam
[illegible] ideo [illegible] quia concordi
et pacifica habitatione [illegible] debet
esse inter nos in [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] habitabit lupus cum agno
et pardus cum edo accubabit vitu-
lus et leo et ovis simul morabuntur
vitulus et ursus pascentur
simul [illegible] Nulla debet esse [illegible]
[illegible] contradictionis et [illegible] quia
debeat esse plus [illegible] [illegible] et
dilectionis quia sunt [illegible] [illegible]
et [illegible] Sed ergo patet [illegible]
[illegible] quod homo qui debet in
[illegible] habitare [illegible] [illegible] quod simul
[illegible] sunt hodie in ista [illegible]
in [illegible] habitationis alterius con

condicionis quia pro certo hodie habi-
tant in civitate habitatores

Non { pacifici / castificati / stabiles / fideles / spirituales ministratores } sed { venenosi / maledici / debiles / crudeles } sed superbi impatientes et avari peccatores

dolor sicut sagitta plangit ysaias i.
quomodo facta est meretrix civitas fide-
lis plena iudicii et iustitia habitabat
in ea nunc autem homicide et in aggeo
i. dicitur fugerunt habitatores iherusalem et
facta est habitacio corrupcionis et facta est
corrupta a semine suo et nati eius
reliquerunt eam quia pro certo bone
civitatis civitas quam dudum dicebatur
iherusalem propter pacis visionem fidelis
propter fidei firmitatem plena iudicii
et iustitia propter equitatem modo in
[illegible] peccatum dolor facta est meretrix propter
venalitatem symonie quia ibi habitant
homicide propter malignitatem modo
habitacio est corrupcionis i. peccatorum propter
subversionem iustitie corrupta est a
semine suo propter privatam [illegible]
bonitatis et suffragacionis semen
enim de quo fuit seminata civitas fuit
gens ista agnus [illegible] nunc facta est
multiplicata aliena sicut xiij dicitur
nonne bonum semen seminasti in a-
gro tuo unde ergo habet zizania ini-
micus homo fecit hoc i. dyabolus
dyabolus enim seminavit ibi zizania
i. malos habitatores figuratos in
illo cadmo qui seminavit in
agro dentes serpentis de quibus na-
ti sunt milites armati qui
se mutuo occiderunt sic

possunt dicere Dicit unde depre-
hodie seminant in agro civi-
tatis serpentes i. homines
potentes et venenosos qui
eciam transformantur in milites
quia sicut videlicet multi sunt qui
arma et hostes agunt et de-
ferunt seculares ecclesiastice mutuo
occidunt quia sicut discordiis
litigantes vivunt de talibus
ergo malis habitatoribus dicitur apocalipsis
xviij cecidit babilon illa
magna et facta est habitacio de-
moniorum et omnis spiritus immundi
et omnis volucris immunde et
odibilis demones qui immundi
sunt quia ita sunt obstinatos spiritus
immundi sunt [illegible] secundum
et luxuriosos sicut [illegible]
maculatos et habent spirituales
apparentes volucres in medicina
defendantes volucres et odi-
biles quia demones clamant sunt
detractores et verba frivola
effrenatos de talibus dicitur luce xi
quia immundus spiritus assumit
alios vii nequiores et ingressi
habitant ibi Nunc sic ergo non
sunt ibi habitatores boni et non
mali sed et non sancti perfecti et non
infecti pacifici et non malefi-
ci quia pro certo sicut dictum est ista
est habitacio spiritualis que est fre-
quens et habitat secundum principale De
malis autem habitatoribus civi-
tatis dictum sit dicitur in fine pro-
pter ubi agitur de habitatoribus

mundi. Tercio principaliter dico quod
est habitacio mundialis que est de
testanda et despicienda multa
ta dico que non possum portare non
Si enim omnia ea que faciunt ad
propositum vellem ponere dies
forte non sufficeret ad scribendum
Breviter tamen possumus dicere quod ista
est illa habitacio de qua scribitur
ysaie xiii ubi loquitur de civita
te babilonis non habitabitur
et reddit racionem quia
non ponet ibi tentoria a
rabs nec pastores requiescent
ibi sed requiescent ibi bestie et re
plebuntur domus eorum dracconi
bus et habitabunt ibi struciones
et pilosi saltabunt ibi et respon
debunt ibi ulule in edibus
eius et syrene in delubris
voluptatis. In quibus verbis osten
ditur quod iste mundus non debet
merito habitari. Prima est
locus arenosus ibi enim non
habitat arabs qui interpretatur
humilis. Secunda est locus pecu
niosus ibi scilicet quia non sunt pa
stores id est clerici qui alios
possint pascere. Tercia est locus
laboriosus ibi enim non requi
escunt. Quarta est locus periculo
sus ibi enim sunt multa genera
bestiarum que scilicet periculis inducunt
Unde eciam notatur quod ibi habitat
universa genera pestium sunt
enim ibi carnales impudentes
bestie, crudeles viventes

dracones qui scilicet igne spirant sunt
autem gaudentes pilosi insuper salta
bunt, letaliter corporantes struccio
nes que scilicet sunt aves ponderose
presumentes superbe ociosos verbaliter
mordentes ulule insuper que scilicet sunt
aves de nocte ululantes id est in ab
sencia detrahentes, fallaces frau
dulentes syrene que scilicet sunt cantibus
faciunt nautas dormire. De istis
autem habitatoribus et peticionibus de istis
crinibus et generibus de istis auribus
et criminibus a quibus mundus iste
hodie diffusus de habitatoribus possumus
multa dicere sed longum est omnia
enarrare. Sufficit hoc solum quod
mundus est habitacio malorum plus
quam bonorum ut de hoc dicitur
Ezechiel xv erit babilon in habita
tionem camelorum et ista habitacio
non est frequentanda sed pocius fugi
enda propter illud Jeremie xlix Non
habitabit ibi vir nec incolet eam
filius hominis. vir enim id est persone vir
tuose robuste, homo id est persone nobiles
et discrete, filius id est persone humi
les et devote non habitant hodie
in mundo sed pocius ibi habitat nunc ab
agareni gebal amon et
amalech alienigene cum ha
bitantibus tyro psalmo lxxxiii et cum
aliis multis. Et potest dici
quod in istis aliis quedam habitat magis
sicut salamandra ista sunt animalia
qui in igne amant permanere
ipsa comburunt. Omnes ex nobis
potent habitare cum igne devo
rante. Iste quidam habitant cum

---

+ vide post vi folia signum tale capitulum
ut supra ... et inuenies duo folia
ubi ... habes de ...

cocodrilli

sicut cocodrilli Isti sunt luxu
riosi et gulosi de quibus Job xxvi
Ecce gygantes gemunt sub aquis et
qui sunt cum eis Item quidam habitant
in mari sicut dracones sic sunt
invidi et detractores et eorum na
tura est quod semper vivunt in amaritu
dine et dolore Isti enim more dra
conis spirant contra flumina et ve
nena quod eis dicitur illud Ezechielis
xxxii leonum gencium assimilatus es
et draconi qui est in mari Et de
talibus dicitur Sophonie ii ve qui ha
bitatis funiculum maris gens perditorum
Quod iste habitaverat Ezechiel
ezechielis ii cum dicitur increduli et subver
sores sunt tecum et cum scor
pionibus habitas etc. talibus ha
bitatoribus dicitur Jeremie xlviii pavor
et fovea et laqueus super te o ha
bitator Moab quia breviter mundi
habitatores sunt hodie in fovea
profunda luxurie in laqueo strigiti
avaricie et in pavore angusti ti
moris et sic etc. Ista est quarta ha
bitacio mundialis despicienda Quarto
dico quod habitant mirabiles per tempus huius
vite Ista enim est plus quam habita
culis Chartusiensium qui continue
sunt in motu sicut enim vivunt
de animalibus et non habent se
de pascua ad pascua transfe
runt velut deformes civitates
vel domos hominis solum faciunt
sibi habitaciones portabiles ubi
maneant sic nos cum non habeamus
hic civitatem manentem sed futu
ram inquirimus Hebreorum xiii
non decuit quod habitacio corporis
nostri esset multum fortis sed potius
~~debilis~~ mobilis et portabilis
iuxta votum quia cito oportet mutari
et nos de vita ad mortem ut
acciperemus et solidam habitacionem cele
stem veniremus cito posset de
struere corpus nostrum dissolvi Jeremie iiii capitulo
v. Scimus quod si terrestris do
mus huius habitacionis dissolvatur et
edificacionem a deo habemus do
mum non manu factam sed eternam in
celis Nam et in hoc ingemiscimus
habitacionem nostram que de celo est super
indui cupientes Sed quinto di
co quod est habitacio infernalis
que est formidanda Ista enim ha
bitacio est tenebrosa dolorosa
tediosa clamosa et odiosa
De ista habitacione dicitur Apocalypsis xviii
cecidit cecidit babilon et facta
est habitacio demonum et omnis
volucris immunde et odibilis
demones enim sunt invidi et
obstinati volucres sunt superbi
et elati immundi sunt luxurio
si et maculati odibiles sunt
detractores et insuper omnibus
effrenati Preterea enim est habitacio
talium in quorum quia sicut dicitur
Job xxvi Ecce gygantes ge
munt sub aquis et qui habitant
cum eis et de persona potencie
Ista ergo est habitacio infernalis
que est formidanda Tercio patet
quod habitacio huius
vite formidanda est

+
X

vide [illegible]

detestanda [illegible] frequentanda
[illegible] affectanda. Ultimo possum
aliquid dicere de habitatione divina
et de hac possemus dicere quod deus
vult habitare specialiter in corde
[illegible] per quod Apostolus [illegible] in habita
re Christum per fidem in cordibus vestris
in caritate radicati et fundati
ut possitis comprehendere cum omnibus
sanctis que sit latitudo et longitudo
sublimitas et profundum etc. Glossa
ibi prius dixit Christum habitare per
fidem in cordibus vestris quod [illegible]
perficiat ut secundum de amorio
[illegible] dicitur per fidem habitat in
nobis ut cum fidem habemus Christum
[illegible] videamus / fides enim in nobis
Christus est in nobis / fides tua de Christo
Christus est in corde tuo. Non sine
causa eo dixerat dedit vobis [illegible]
addidit et dixit Christum habitare
in vobis. Sunt enim aliqui fortes
[illegible] in quibus Christus non habitat
per caritatem / ordo verborum talis
est ~~ordo~~ ordo est ut in carita
te radicati i. firmiter plan
tati ad similitudinem arboris que
quanto plus in terra figitur tanto plus
trahit humorem et crescat et
uberius fructum reddit et fun
dati ad similitudinem domus que
in eo Christus habitat ut possitis
comprehendere i. perfecte intelligere
cum omnibus sanctis i. scire omnes sanc
ti est [illegible] divine celestis
reipublice [illegible] non [illegible]

[illegible] sunt i. non commoda [illegible]
sortiuntur [illegible] ubi plenus est
omnium [illegible] possum comprehen
dere que sit i. quam esse debet latitudo
caritatis que debet esse usque ad inimi
cos et eis [illegible] bonum operari
quia qui tristis dat [illegible] perdit
/ Operis [illegible] est latitudinem caritatis ne
[illegible] bonum [illegible] Sed quia ha
bundantia caritatis [illegible]
multorum caritas / operis est lon
gitudinem [illegible] et que sit
longitudo caritatis que est perseverandi
longanimitas ut quod dicitur perseverando
perseverat [illegible] qui perseveraverit
usque in finem hic salvus erit et
que sit sublimitas caritatis que est
[illegible] cor [illegible] ut deus
[illegible] Nam [illegible]
[illegible] adinimicos et
[illegible] habet latitudinem
et si in [illegible] usque in finem perseve
rans habet longitudinem. Sed
si omnia hec non [illegible] su
[illegible] altitudinem non habet / et
[illegible] nec longitudo erit nec
altitudo. Nam [illegible] altitudo est
cogitare deum / et [illegible] amare /
ipsum admirare ipsum [illegible]
possumus [illegible] deputare
non aliud ab ipso quam ipsum [illegible]
Si amas [illegible] ama sive [illegible]
[illegible] quam amas. Et que sit
profundum caritatis i. possitis intelligere
[illegible] di iudicium esse que
[illegible] dat illa non / de profundo eius

indicorum dei quod perscrutari contemplari
nequimus profunditas omne quod possumus/
possumus intelligendo quod non possumus non
videre nisi quam non esse deus omnia
aut ille et non ille det multum c
admirabilis abyssus est profundum. Nec
ergo ipsa caritas in bonis operibus cogi-
tatur ad subveniendum aliis etiam
quod ad inimicos porrigitur et hec la-
titudo est nec longanimiter ad
ipsa tolleranda et cetera quod videtur te-
nuit perveniat hec longitudo est
hoc autem totum propter adipiscendam
vitam eternam fiat quod illi promittitur
in excelso hec altitudo est. Existit
vero ex occulto ista caritas et
hoc est profundum. profundum enim est
voluntas dei cuius causa et non in ve-
stigatur cuius gratia salvi facti.
Non ex operibus iustitie que fecimus
nos sed secundum eius misericordiam voluntate
quippe gratie ... et hec volun-
tas dei in abdito est cuius secretum
profunditatem quodammodo apostolus ex-
pavescens clamat O altitudo di-
vitiarum sapientie et scientie dei hoc est
profundum. Altitudo enim quando non est
excelso in profundo sed cum in excelso
dicitur sublimitas eminentia commen-
datur. Cum autem in profundo diffi-
cultas investigationis et cognitionis
et sacramentum quod in lignis libris significatur
et misterium crucis ostenditur. Omni-
cum quod velut mortuus est quod
velut mortuus est. Non sufficit
igitur mortis tale eligit genus
in quo latitudines longitudines et lon-
gitudines et altitudines et

profunditatis inveniret sed ex eo quod qui
dixerat tolle crucem tuam et
sequere me. Tollitur crux cum
spiritu facta carnis mortificantur.
Quamdiu ergo crucifigitur corpus
peccati/ quamdiu exterior homo
corrumpitur ut interior renovetur
de die in diem tempus est crucis.
In eius ergo potestate erat mori
vel non mori quia vel non
se mori non frustra crucem ele-
git nisi ut hinc mundo ex-
figeret. Nam latitudo est in
cruce transversum lignum ubi figuntur
manus quod ad bona opera pertinet
quia ibi extenduntur manus/ lon-
gitudo est in ea parte ligni
usque ad terram constans ubi corpus
crucifigitur et quodammodo stat et
ipsa statio perseverantiam significat.
Altitudo autem in illo ligno est
quod ab eo quod transversum sursum
versus ad caput eminet per
quod superna sperantur expec-
tatio/ profundum vero est in ea
parte ligni quod non apparet quia
fixa terre occultatur unde
totum illud surgit quod profundum
significat gratuitus gratie unde multorum
ingenia convertuntur ad
investigare conantur/ hec ergo
verba apostoli sic intelligere soleo
Oro ut possitis intelligere quod sit
latitudo caritatis et longitudo
et cetera id est quod sit mysterium crucis Sacra-
mentum crucis hoc est vobiscum unde
lectus conspicitur ut sit scientia

Ipse sit latitudo crucis in operibus
que extenditur usque ad inimicos
diligendos sicut Christus fecit qui o-
ravit pro inimicis quod omnis in-
tencio sua fuit quod in latum tensa
est a dextra in sinistram ubi
manus fixe pendebant, quod signa-
tur quod in hilaritate debet esse
Et quod longitudo crucis per quam usque
in finem durare debet unde di-
citur sic dilexisset suos usque
in finem dilexit eos / quod signatum
est per longitudinem crucis a
sursum usque deorsum. Et quod sub-
limitas crucis id est quo tendat
caritas scilicet ad eternam beatitudinem
quod notatur per partem crucis supprema-
tam / et quod profundum crucis
quod totum portat ut pars crucis
fixa in terra scilicet in abscondito quod
non videtur id est in via dei quod occul-
to iudicio dei provenit. Per hoc cari-
tas in nobis est longa lata
et alta / ex occulta dei volun-
tate vocatur hic ad participa-
tionem glorie. Alius sic alius
aut sic vel profundum crucis
sunt certa sacramenta que
sunt profunda et investigabi-
lia et sunt fundamenta crucis
sine quibus non valet crucis in
[illegible] hic misterium crucis nudo
[illegible] extendentes manus
in latere bono pro [illegible] / et lon-
gitudine usque in finem perseve-
rantes atque latus cor sur-
sum ubi Christus est [illegible]

non nobis sed in te tribulaciones cum
profunda iudicia omnium senta-
torum fatigant / hic usque per glo. Sic
cum in corde meo habitet deus
ut dicit psalmista) 2 habitat in nobis
vestigium sic apes que volunt ha-
bitare in loco mundo in loco quieto
in loco odoroso in loco non vento-
so in loco non fumoso quia
scilicet apes odiunt fumum ventum fe-
torem clamorem sic vere spiritualiter
deus vult habitare in corde mundo
[illegible] Unde in isto
habitatis [illegible] Item in loco
quieto [illegible]
sic dicitur in psalmo factus est in pace
locus eius et habitatio eius in
Syon. Item in loco odorifero
virtutum aromaticitate unde
Cant [illegible] mortis
dilecti [illegible] te unde sto
fumus aromatum in domo domini
in [illegible] unde dixit Salomon quod deus
dixit quod habitaret in nebula.
Item in loco ubi non est ventus
superbie vanitatis ubi non
est fumus infamie et mendacii
ubi non est fetor luxurie [illegible]
ubi ecce non est clamor discor-
die et [illegible]
dixit [illegible] Ego sapien-
cia [illegible] in consilio et eruditis in-
tersum cogitacionibus. Item
[illegible]
[illegible]
ubi nota quod deus spiritualiter ha-
bitat in locis elevatis [illegible]

sublimitatem ergo inquit in altissimis
habito Ysaias quietatis pacis
tranquillitatem / thronus inquit meus
quasi debet esse quietus Ysaias
roboratus potentis stabilitatem in eo
lampada inquit quasi debet esse firma
Ysaias irrigatis per dulcem benignitatem
nubes inquit quasi stillat plenitudinem
Ex hiis patet quod deus habitat
in diversis diversimode. In quibus non
habitat nisi per suam iustitiam qua
deserunt eos impios quibus sunt
excecati ne videant hanc lucem
que illuminat universa / et tandem eos
premit et in pena quam sibi ipsis
male vivendo promeruerunt. In hiis
autem qui iuste vivunt habitat multi-
pliciter habitationem adoptans gratiam con-
ferendo et perseverantiam finalem
et tandem eos transferet ad illam
habitationem quam cum videbunt scient
quod ubi erit omnia in omnibus ubi
amplius nichil desiderabitur sed
saciabitur illo bono quod oculus non
vidit nec auris audivit quod preparavit
deus diligentibus se

Ex premissis verbum in divinis habitat in universis
secundum diversimode in aliquibus primam in
aliquibus eciam per iustitiam

Quinto vero in universis operibus dei
est invenire misericordiam et iustitiam. Et
primo quantum ad opera creationis
Secundo quantum ad opera recreationis
Tercio quantum ad opera remunerationis
Quantum ad primum ait ... psalmista universe
vie domini misericordia et veritas. Vie autem
domini sunt opera. Ergo in universis operi-

bus dei est invenire misericordiam
et veritatem ergo et in operibus cre-
ationis. Item glossa ibi misericordiam et
veritatem manifeste nobis cum hiis
que due tamen in omni opere dei
simul sunt et si non nobis manifeste
appareant. Contra iustitia dei
dicitur tripliciter. Uno modo ut congrue-
ntia secundum quam tribuit unicuique
secundum meritum. Alio modo ut impletio-
nis promissorum et sic dicitur fidelis
iustitia qua implet quod promisit
Tercio modo ut congruentia personis
quasi dat unicuique per se
propriam congruentiam conservationis
et regimen / sic hic dicitur iustitia
dei ut perfectionis creature et
regiminis conservationis earum. Sed
in opere creationis nullo precedente
merito est iustitia dei cum creatio
sit nova dei esse adesse ergo
in operibus creationis non est iustitia
dei. Item Gregorius super Job misericordia
nisi iustitia admisceretur sed ubi potest
semper [illegible] eius non est
beatum nec miserum ergo in operibus
creationis non est beatum nec
miserum ergo nec misericordia
Quintum vero de operibus recreatio-
nis utrum in illis sint pariter
simul misericordia et iustitia sic in incar-
natione quod est opus recreationis
Augustinus sic ait XV de trinitate
Christum iustum fuisse crucifixum
... ... promissionis pro per-
... aut super misericordia honoran-
dus / ut dicitur quod Christus in de eis

fecit misericordiam quia ipsis erat promis-
sa unde in replicacione fecit miseri-
cordiam / Item fecit eis iusticiam quia
promisit incarnacionem et gentibus non
fuit promissa incarnacio ergo ex
misericordia fuit illis exhibita et
non ex iusticia ergo simpliciter quantum
ad omnes non fuit simul misericordia et
iusticia in opere redempcionis
Contra secundum dicit loquitur apostolus de
Christo factus est nobis sapiencia a deo
et iusticia et sanctificacio et re-
dempcio et loquitur generaliter
quantum ad omnes iudeos et gentiles
de fructu incarnacionis ergo
in comparacione ad gentes fuit iu-
sticia et misericordia in opere redempcionis
Tercio queritur utrum in opere retri-
bucionis simul sint misericordia et iusti-
cia Primo de operibus beneficencie
Secundo de operibus punicionis / De
operibus beneficencie an sit misericordia et
iusticia tria Primo quantum ad
electionem Secundo quantum ad benefi-
cium temporale Tercio quantum ad san-
ctificacionem Quarto quantum ad beati-
ficacionem
Quantum ad primum sic obicitur deus
elegit Jacob et esau reprobat
et cum tamen essent in utero quantum
in alio non dispares se habebant
ergo sine iusticia elegit eum Ja-
cob elegit et sine misericordia eum
esau reprobavit Item multa
beneficia dat quibusdam que non
dat aliis cum ex causa se habent
ergo etc.

Item quantum ad secundum de opere beneficencie
temporalis scilicet utrum deus de iusticia et
faciat bonum temporale malis hominibus
contra dicit augustinus quod peccator non est
dignus pane quo vescitur Sed
iusticia respicit condignum meritum
vel promissum ergo non est iusticia
quod faciat bonum temporale peccatoribus
Item quantum ad tercium utrum in iustificacione
impii sit misericordia vel iusticia videtur
quod sic [illegible] quia misericordia admiscetur Item
sed iusticia [illegible] sed
misericordie est opus misericordie ergo iustifi-
care est opus iusticie Contra de
misericordia sua iustificat deus non ergo
de iusticia Item peccator non est dignus
facere opera vite et [illegible] ut facere
opera digna Item in similiter opus
misericordie est remittere peccatum Item de
opere iustificacionis ps. apud dominum
plena est [illegible] Glossa [illegible] dicit
non celi quia celi non indigent
misericordia ubi nulla est miseria in
terra homines habundat miseria et
superhabundat domini misericordia ergo
in illa iustificacione secundum in celis
quia erit nobis [illegible] non erit
opus misericordie
Quarto queritur utrum in operibus
punicionis sit misericordia et iusticia
Primo quantum ad punicionem temporalem
Secundo quantum ad punicionem eternam Item
de punicione temporali quantum ad adul-
tos quantum ad parvulos Quantum
ad primum sic punicione temporali
qua punit in peccatis parvulos deus

moriet dominus quoniam sic Nabuchodonosor vidit
multos subiectos febribus et
penis corporalibus postquam baptizati sunt
sed non remanet in eis culpa ori
ginalis post baptismum ergo non est iusti
tie punire Item pueri per tales de
civitate antequam sunt adulti ad cul
pam ergo utilitate puniuntur nec prop
ter hoc quod meruerit ergo non deinceps
puniuntur

Item obicitur de penis corporalibus quibus
puniuntur adulti maxime de illis
quibus nunc puniuntur pro alio vel ma
ledicuntur sicut fuit Chanaan iste
enim Chanaan nichil peccaverat
unde debet hoc maledictum sed pater
eius tantum sed illa fuit maledictio
divina sive prophetica divina ut
supponimus ergo non videtur ibi fuisse
iusticia Item propheta pater punit
filios ergo propheta aliquos punit in
nocentes sed hoc non est demonstratum
quod iustum est ut solum qui peccaverunt
puniantur ergo et cetera Item Ezechiel xviii filius
non moriatur iniquitate patris sed vita
vivet et ibidem filius non portabit
iniquitatem patris ergo non videtur
deus iuste in contrarium patrem in
filios Item Ezechiel in Cornet
vindictam quam et contulisset in in
fantibus suis Hanc causam quo
modo dominus Iosue in filiis
Achar de Anathemate et ubi
dicit sic Omnes solum pro
iustitia peccatis aliorum in alios vin
dicatur ad in hac dicto sic
Non punientur patres pro filiis nec filii
propter patres in infantibus esse pu

niendos et cetera propterea videtur quod opus
quod non punit deus iuste si
hos pro patribus Item Osee xxxi
Non sunt alieni puniendi pro
vitulo conflatili sed solum alien
tus plus aut puniendi sunt
ergo et iuste fecit dominus

Item obicitur de penitencie et a
pena punit deus in infantes pro
pter ad adultos Solutio patet
ad primum

Circa primum queritur utrum deus
posset punire aliquem in inferno
absque culpa hoc est quod me
ruit Secundo utrum aliquem puni
at absque culpa sed quod meruit
Quarto ad primum sic obicitur deus
potest quicquid iustum est sed iuste forni
cator meruit puniri tanta pena
ergo iustum est quod puniatur tanta
pena ergo deus potest aliud sed
punit eadem intencione pena sine culpa
puniri ergo deus potest punire aliquem
pena eterna absque culpa Contra
in Anselmo et Augustino negare
non potest dicere ergo non potest non
punire malos quod est opus
iusticie Ita non potest non remunerare
quod est opus misericordie si negaret
negaret sua enim quia ipse est
ergo non potest aliquem punire in inferno
absque culpa sine contradictione meruit

Item queritur de actu puniendi
et cetera secundum deus sine culpa punit
aliquem deus sine iusticia Augustinus
sic Sermo xviii Augustinus
sunt sic rebelles sunt
tamen digne a terminandis et

lucrū Ex quo patet q puniat
q̄tum merent Item apt vltim
qualiter misse sunt remeare et vos
et hoc est p̄ tanta culpa tanta
pena Et in ysaia ppham Con
messam cu abreuiat sunt indi
cabit eam in s. in mensura pe
ne quam mensuram culpe qui li
videt q deus puniat q̄tum
merent Item apt xviij
Reddite illi sicut illa reddidit
vobis duplicate illi duplicia
s opa eius in poculo q misc
miscuit vobis miscete illi duplū
et loquitur poculo quam babilon
pena qua affligat sctos sic
in lit xxv. Sume calicem
vini furoris eius vocant ca
lix pena quo magis punit deus
babilon q̄ merent punire in
afflictione sctorum punit quo pro
nune et a sine mia Item
ysaia Suscepit de manu dni
duplicia glo. vn suprā d con
suetus et plus peregit in penis
q̄ tunc fit in culpis Item plus
punit deus Job pena tempali
qua meruerat vij Job xvij
Non petāi sicut vtj quo cū
plus punit aliquis pena eterna
q̄ meruit Item cū punit aliquis
in inferno p culpa constat q cul
pa est tempalis s pena est eterna
quo plus punit ipm q̄ peccaverit
Item rationes culpe venialis
tempalis est quo iniuste punit deus
aliquis pena eterna p culpa
veniali Item sunt duo quorum
vnus in duplo sit magis peccator q̄
alius et sic vtique decrescit culpa
vnius est duplo ad culpā alterius
q̄o a pena q digna vnius est du
pla ad penam q̄ dupla alterius et
vnus in inferno puniatur magis in
duplo q̄ alius si contingit q
deus vtique aliquis relaxat de eo
digna pena quo magis in pte
subtrahit decedens pena vnius
q̄ de pena eo digna alterius p
patz in nūis si enim vnus nūs sit
duplus ad aliu et de vtroque fiat
subtractio ita q in residuis sit
dupla proporcio plus subtrahitur
de duplo q̄ de subduplo quo plus
relaxat isti qui magis peccauerunt
de pena q̄ alij qui minus peccauerunt
q̄ iniustum est q̄ magis peccauerunt
q̄ ille quo deus in prima et a
aliquis agit iniuste et ita sine
iusticia et mia simul punit deus
peccatores eterna
Item quantum ad dampnacione eterna
quo ad paruulos vtrum iuste et
misericorditer puniat eos Et
videtur q sine mia puniat eos
decedentes sine baptismo q
punit eos pena eterna p peccato
originali in quo decedunt nichil
relaxando de pena quo punit eos
sine mia maior patz q punit eos
carentia visionis q est pena
eodem peccato aut si est pena
nichil relaxat si debitam pe
nam aut relaxat quo ad durationem
aut relaxat aut quo ad intensionem pene
aut quo ad acerbitatem

non relaxat de eo quo addiminuta
tem quia pena ista est infinita quo
addiminutate ... dico michi
relaxat de acerbitate quia carentia
visionis dei cum sit privatio nec reci-
piat magis et minus et etiam in aliis
parvulis est equalis ... omnes
non minus puniuntur unus quam alius ergo
sine ... puniuntur parvuli pena
eadem Item dicit Augustinus quod carere
visione dei est maior pena et
peccatum ... minimum peccatum est ergo
parvuli pro minimo peccato puniuntur
maxima pena ergo deus iniuste et
immisericorditer agit cum illis Item
in visione dei est maxima gloria
ergo in carentia visionis maxima
pena quia maxima pena et maxima
gloria sunt opposita ergo parvuli pro peccato omni
simili puniuntur maxima pena
Item comparatione dei est maxima
delectatio ergo ... carentia visionis
maxima ... ergo maxima pena
et inde ut patet ... celum
videtur quod ... in celo ... est ...
Solutio dicendum ad primum ista quod ...
... et nostri multum accipitur
Si accipitur ... luce
sic sunt in operibus dei ... et
virtus unde ... du-
... et virtus glorie in omni opere ...
... sunt ... in nobis manife-
apparent Notandum ergo quod [illegible]
dei multum dicitur ... dicitur
ut ... in ... mi...
aliud ut ... condecentia bonitatis
divine et hec distinctio sumitur
ab Anselmo in Monologion

Cum primus malus nostri est quod
illorum ... convenit ... vi ...
malus nostri est Item ... illorum
... quam bonitati ... con-
decens est Patet ergo dicendum ...
primo modo sic non convenit
in omni opere dei quod nec ...
... convenit in omni ope-
re Secundo vero modo ...
in omni opere dei convenit ...
divinitati ... distinguitur est
quod in deo est condecentia ...
et est ... condecentia sapientie
et condecentia dispositionis
et condecentia ... ratio-
ne ... si cum
... condecentia
divine bonitatis Si ergo dicitur in
... condecentia ... pertinens
hoc ... in opere in
... et hoc ... dicit ad
Romanos ... si deus volens osten-
dere iram et notam facere potentiam suam
sustinuit in multa patientia vasa
ire apta in interitum ut ostenderet
... vasa glorie sue Unde ...
... aliud ... hoc ...
... Unde Hugo in
libro de sacramentis ... alia
est ... debitum ... alia ...
... debitum ... si ...
debitum ... est ... quod
sine ... si
... debet
... est quia ...
... ... si vellet

quod eius merito debetur Cum ergo
deus punit peccatorem iuste facit
quia eius culpati debetur uel
possit si velit Cum vero deus
misereatur peccatori iuste agit
tamen quia misericordia plenus est et sic
ei licet Si autem appelletur
iustitia dei condecentia sive pro
prietas sic est iustitia dei in
eligendo et reprobando et sic
iuste elegit Jacob et esau
reprobavit / condecens enim est
superiori eius quod det illi gratiam
qui scit bene uti gratia
et illi non qui scit male uti
ad meritum sive ad indurationem
Et hoc est quod dicit Ambrosius deus
dat gratiam illi quem scit sibi
consentire et illi non quem scit
sibi non consentire / et hoc est
dare / cum dandum est / et non
dare cum dandum non est Et
hoc est decens decentia superioris
superior enim est per scientiam non
solum praeteritis qui modo est sed etiam
qui futurus est Et ideo bene
dicit quod dat illi gratiam quem scit
sibi consentire et hoc est prae
scientia sive et ideo iustum et
condecens est quod sic faciat Unde
et sicut duo equaliter dispositi tamen deus
dat uni gratiam alii non / quia
licet dispositi sint quoad [illegible]
scilicet ad merita non tamen quoad
omne tempus futurum unus utetur
iuste alius iniuste Si autem
appelletur divina iustitia condecentia
dispositionis sic est iustitia in [illegible]
cione quia iustum est ut quod deus
disposuit et ordinavit impleatur
Si ergo [illegible] aliter [illegible] dispensatur
iustitia [illegible] quod [illegible] ab ipso
quia hoc sine dispositioni condece
bat deo iustitia et ut quod promisit
impleat Si autem appelletur iustitia
divina condecentia [illegible] sic re
spicit opus retribuendi quod re
tribuitur secundum merita bonis bona mala
mala Unde hugo de sancto victore
iustitia [illegible] est qua retribuitur
unicuique quod eius merito debetur et
dicitur in [illegible] divina iustitia
[illegible] iustitia ut iustitia [illegible]
ab [illegible] quod [illegible] [illegible] si
tamen bonis bona et non malis ma
la reddidit [illegible] enim est qui
bonis et malis [illegible] qui bonis
tamen merita retribuit Si autem ap
pelletur iustitia dei condecentia
[illegible] hoc est ut [illegible]
puniat [illegible] condignum et re
muneret [illegible] condignum Unde ad Ro
manos Non sunt condigne pas
siones huius temporis [illegible]
[illegible] Sciendum autem [illegible]
[illegible] est uno modo dicitur [illegible]
[illegible] relaxationis iustitie [illegible]
dicitur [illegible] supplementi defectus
[illegible] primo modo [illegible]
et [illegible] in [illegible] [illegible]
[illegible] non est [illegible] in deo [illegible]
[illegible] est [illegible] defectus
[illegible] est / est enim defectus

contrarium adesse. Et hoc est mirum quod non
est quia iste defectus est non esse, sup-
plementum autem huius defectus est
in creatione quae est exitus de non
esse in esse. Sic ergo in opere creatio-
nis est misericordia quae est ad supplementum
defectus qui est contrarium adesse, et sic hoc
ipsum miserationes eius super omnia
opera eius. Est alius defectus qui
est contrarium ad bene esse et iste
est misericordia semper in actibus, creatura
enim nulla potest per se subsistere sine
regente, quia dicit Augustinus quod omnis
creatura sub vero est non vero
culpae aut penalitatis sed vero de-
fectus quia nulla potest esse
sine conservatore. Hoc eodem modo
est misericordia in beatificatione. Non tamen
ibi sit defectus veri vel penalitatis
sed quia semper conservat [illegible] animas
in ista gloria. Et hoc est quod dicit glossa
super illud Psalmi apud dominum propitiatio
est etc. quod omnia indiget deo
et miseratione, et sine illo
nihil non subsistat feliciter nec
regitur. Sic ergo in opere creationis
est opus misericordiae quia ibi est necessarium
supplementum defectus, scilicet quod est non
esse, et ibi est opus iustitiae iusti-
tiae secundum condecentiam bonitatis in opere
dispositionis et iustitia est secundum hoc
quia quae ibi distinguuntur eadem
per creata erant in praeordinatione
divinae dispositionis ita quod ipsa

non creaturae sine creatore non eius in
se iustitia [illegible] respiciat per
ordinationem quae erat in divina dis-
positione et ita praeordinatae
erant deinde redispositiones iustitiae
erat quod creatura producatur apta
aut respiciat non esse excepta
creatione quod quia cum creatura
erat non eius esse nec
esse poterat in esse producendi
divinae fuit misericordiae quod ipsam produ-
xit ad esse. Secundum adhuc ergo praedic-
ta patet solutio ad rationes probantes
quod in opere creationis non
sit misericordia et iustitia est cum
ibi iustitia sic dicta est quod
condecentia bonitatis divinae et
illa reddat ad illum praedictum
modum iustitiae quae est impleta
actione praemissa. Solutio de misericordia
patet quia non est ibi misericordia
quae est sed tamen relevationis
miseriae sed quae est supplementum
defectus contrarium adesse. Ad secundum
patet solutio. Secundum ad obiectum quod obi-
citur quod quaerit non sit in-
stantia in opere creationis
dicendum quod iustitia dei potest dici condi-
cio bonitatis suae et sic
sit [illegible] iustitia
quam [illegible] dicit
Anselmus. Non est iustum ut deus
videns creaturam quam fecit ad
beatitudinem [illegible] perire sinat
id est non condecet studium bonita-
tem. Aliter dicitur iustitia

[illegible] [illegible] divino [illegible]
quod est condecentia

ut in ps 82 quia cogitaverunt unani-
miter simul adversum te testamentum dispo-
suerunt tabernacula ydumeorum et
ysmahelite Moab et agareni gebal
et amon et amalech alienigene
cum habitantibus tyrum Etenim assur
venit cum illis facti sunt in ad-
iutorium filiis loth / fac illis sicut
madian et sisare sicut Jabin in
torrente cison disperierunt in
endor facti sunt ut stercus terre
Pone principes eorum sicut oreb
et zeb et zebee et salmana etc
Glossa Exponit qui sunt malignan-
tes vel quo studio malignantur
et primo quo studio dicens quia
cogitaverunt unanimiter i. eodem stu-
dio simul i. omnes contra te possent re-
ferri conatum disposuerunt adversus
te ut contra eos innuerent te-
stamentum i. pactum plectuntur in ipso
Testamentum mortis in scripturis sumitur
aliud pactum dicitur quod non valet in
testatore mortuo sed omne pactum
[illegible] quod mortuo valet
testamentum vocatur sicut [illegible]
Jacob testamentum fecerit
mortui vivis valet / Ita et mali
ipsi qui pactum fecerunt quasi [illegible]
mi [illegible] Ecce
exposuit quo studio malignentur
deinde ostendit qui sunt mali
Videlicet dicens Tabernacula
ydumeorum principes hec in quo
eos [illegible] continentur sicut [illegible]

et [illegible] [illegible] [illegible] cum
[illegible] Caleb cum [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] cum [illegible]
[illegible] [illegible] qui [illegible]
[illegible] [illegible] similiter [illegible]
[illegible] [illegible] ita illi [illegible]
[illegible] debellabunt [illegible] qui [illegible]
[illegible] / disposuerunt [illegible]
tabernacula i. [illegible] eorum
ydumeorum / ydumei dicti sunt
ab edom qui est [illegible]
[illegible] / ydumei [illegible]
[illegible] vel [illegible]
[illegible] [illegible] [illegible] / ysma-
helite [illegible] ab ysmahele
filio abrahe et agar et
[illegible] obedientes [illegible]
[illegible] deo [illegible] [illegible]
[illegible] [illegible] Moab
[illegible] [illegible] [illegible] loth [illegible]
de maiore filia sua genuit [illegible]
moab [illegible] [illegible] [illegible] malo
[illegible] [illegible] fuit [illegible]
[illegible] filia [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] non [illegible] [illegible] moab
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] sunt
[illegible] [illegible] Agareni [illegible]
[illegible] ab agar [illegible]
[illegible] i. advene vel alieni
[illegible] [illegible] [illegible] [illegible]
qui [illegible] sunt in terra
qui non sunt cives sed alieni
[illegible] [illegible] [illegible]

libertate cordis et in vita oris media-
se ordinat. Gebal. Gebal interpretatur
vallis vana quia est vallis
vel vana interpretatur per quod significantur
falsitati studentes i. heretici. Et
Amon. Amon vel dicitur a
monte genuit loth ebrius
de filia sua minore et interpretatur
populus turbidus vel populus me-
roris per quos significantur furiosi
et amalech. Amalech fuit
filius eliphat primogeniti esau
a quo dicuntur amalechite
contra quos pugnauerunt filii israel
[illegible] in moysi leuate manus
superabant. Interpretatur autem Ama-
lech populus lingens terram per quem
significantur cupidi terrenorum
terrena. Alienigene. Philisti-
num est proprie in hebreo
hoc est philistiim licet goy la-
tino nomine se inducat alienos
et oblique inimicos tunc hebrei
ac dicuntur philistiim i. caden-
tes poculo per quos significantur
illi qui sunt ebrii luxuria
seculi et hii omnes disposue-
runt testamentum cum habitan-
tibus tyrum cum possidentibus
terrena. Cum quibus angustiantur.
Tyrus enim lingua hebrea
dicitur Sor et interpretatur tribula-
cio vel angustia quia [illegible]
inimicos populi dei. Sed aliud
quod est amplius tribulatio et

angustia in omnibus aliis apparens
habitans nobis. Domine quasi dicit
cum ceteri sunt inimici
populi dei adiungitur. Et enim assur
quasi dicat cum isti sunt omnes inimici populi
dei et enim i. quia assur venit
cum illis. Assur adiuuit. Na-
buchodonosor rex est qui fuit
rex assiriorum et interpretatur diri-
gens vel elatus per quem significatur
dyabolus qui operatur in malis quasi
princeps et quem nos sustinemus solli-
citamur et hii omnes operantur
nisi precipue duas facti sunt
in adiutorium filiis Loth i. ad
iuuamentum malis hostes qui
[illegible] apprehendunt populum dei. Loth
enim interpretatur declinans. Filii
ergo loth sunt angeli apostate
qui sunt filii declinantis qui
a ciuitate declinando in superbia
cum dyabolo descenderunt. Vel [illegible]
[illegible] quasi dicat quia declinando
[illegible] fecerant [illegible] stellarum
de quibus [illegible] est in
collectacionem aduersus [illegible]
[illegible] aduersus [illegible]
[illegible]. Fac illis [illegible]
de vindicta [illegible] et est [illegible]
[illegible] cum illis mala [illegible]
subsequitur [illegible] modis quasi dicat
[illegible] fuerunt
[illegible]. Fac illis [illegible]
[illegible] sed [illegible]

madyan et sisare Sicut Jabin in
torrente cyson hoc enim ad literam
impletum est quando filii israel debellaverunt. Nota
Madian fuit filius abrahe ex cethura
uxore et madianite fuerunt qui filios
israel multociens affligebant qui tandem
clamantes ad dominum omnes hostes de
bellaverunt. In libro eciam Judicum
legitur quod cum Jabin rex chanaan
affligeret filios israel clamaverunt ad
dominum et debbora prophetissa que
iudicabat israel illo tempore [illegible]
barach filii abinoen ut assu-
meret x milia pugnatorum secum
et iret contra sisaram qui erat
dux exercitus Jabin quod dixit
se ire si ipsa cum eo iret [illegible]
iuit ipsa cum eo. Dominus autem ex-
terruit exercitum Jabin quem congre-
gaverat sisara ad torrentem cyson
fugitque sisara ad tentorium Jahel
uxoris aber cinei ubi eum ab-
scondens suscepit. Erat enim pax
inter Jabin regem asor et do-
mum aber cinei ubi eum abscon-
dens suscepit Jahel tulit clavum
tabernaculi [illegible] assumpsit quod cum
malleo defixit in cerebrum sisare
usque ad terram et ita mortuus est
[illegible] soporem morte [illegible]
veniebat [illegible] egressa quod Jahel in
occursum eius dixit ei veni et
ostendam tibi virum quem queris. Qui
cum intrasset ad eam vidit

sisaram iacentem mortuum et
clavum in tempore eius in-
fixum / humiliavitque deus in
die illo Jabin regem
chanaan coram filiis israel
qui crescebant cotidie et
forti manu opprimebant Jabin
regem chanaan donec
delerent eum. [illegible] quoque
deleverunt madianitas ad
[illegible] illi se-
[illegible] [illegible] [illegible]
[illegible] orientis
principes madianitarum quos
[illegible] / oreb et capite
[illegible]
[illegible] [illegible]
[illegible] principes
[illegible]
[illegible] qui [illegible]
[illegible] [illegible]
[illegible] sicut madian
et sisare sicut Jabin in
torrente cyson hic enim
in torrente cyson [illegible]
[illegible] / [illegible]
[illegible]
[illegible] [illegible]
[illegible]
[illegible]
[illegible] hoc
[illegible] [illegible]
[illegible] principes
[illegible] [illegible]
qui [illegible]

vel mx nisi trauernas non
q dia put Madian mss
declinare inclorem desaria
perclusio gaudy Iabin sr
pnas deys aplus vbi supra
vbi scriba Cyson vbi racti
fuerunt nsr duica et
gt ffy fec illis sic madian
cepsie s. ut poteillis q
declinat inclorem sic indicat
dos ni putatos et qui co
cludunt faucy gaudium
qui sunt inflati supra
curis qui minima est
deri q nos obstinatio mecht
duicat i pma ad nichil
deprimit i cadere cadere
ulc pianid nsr fons
guicanis si nsr carnalis
qua em dati sr pianid
ni cognati facti sr ut sterq
tre qua dati tronig gra
aom sr ut sterq qua decis
nichil ppagat nisi fundi
tus tiena Oponi pria
pes cesp sic oreb zeb
zebee salmana Oreb
mys in strictis zeb lupi
zebee victima lupi s.
mi di salmana vmbra
comocis sh aut gaudiunt
malis quis in bono mat
sy libus dei pone pri apes
cesp sic oreb ut pote stri
lus ageni dei et zeb. i. ra

pacis zzebee. i. ut pote curis
qui sunt vim verum lupi. i. diali
et salmana. i. instabiles oi
piu suggestioni Qui pria
pes cesp. i. consiliorum aucto
res qui dixerunt hereditate posse
deamus sanctuarium dei / et i damis
pomus qua sumitur iuniua
tui q dixerunt pos. s. di deys
aplus in specla di sancti d. q posse
ros dsi sr q sancti di heredi
i madian / deus mos pone
illos ut rotam ni sr instabiles
i et q curgunt / vel sic ro
ta ab hys retro sunt surgit
et an cadit Ita illi cophys
q retro sr. i. aostremis i quilibus
casum pcellidit q vel est
ut cadit ab hys q ante
sr. i. ab eternis / et pone illos
sicut stipula ante faciem venti
i. ad primam leptacionis vbi
cadunt omnibus mobiles pur
suggestionis vetys precipitatur
ponitur q lima et i aiam
cadit prim / et gene
liuoris petidum rate gressu
qua hec villa relatus p
hos cum plurimos fidat
multos cesp aliamentos
lenitate cum peticione pris
q nos omnis tenebit sic
q glorit plures spate hec
mala pacem oferre sed mulos
dr plures cesp iubet sr aurum
et clamatores co plures si fug
bet in indice eum dest plures
petios et mores sophie cum
bedit

sanctis et potes vesta quo myst
aurilia x cite cap. vj folio

quod est condecentia bonitatis in deo
et hoc est in implendo promissum et
ista non fuit ibi quo ad electos et
ita licet non fuit ibi iusticia
que respicit promissionem que est con
decentia virtutis, fuit tamen ibi
iusticia que est condecentia sue
bonitatis
Ad illud secundo quod commutative dicitur re
tributionis respectu ad but...
...am patet solucio Ad illud quod
obicitur demonstracionem dicitur quod
sicut se habet iustificare ad in
stantiam sic iniustificare ad iniusticiam
sed iustificare non dicit iuste
facere sed de iniusto iustum facere et
hoc non solum est opus iusticie
sed misericordie dicendum sicut sic se
habet iuste facere ad iusticiam sicut in
iuste facere ad iniusticiam sed iuste facere est
opus iusticie non iustificare quia
iustificare non est debitum conditionis
Ad aliud dicitur quod pena procedit de iusti
cia que est condecentia divine bo
nitatis quia hoc semper est in iusti
ficatione peccatoris quia non de
cet summam bonitatem ut volun
tatem eius (?) fecit ad beatitudinem
pire sinat ut dicit anselmus sed
non procedit de iusticia que
respicit congruenciam meritorum
Ad illud quod obicitur de punitis dicitur
sicut dicit Iohannes damascenus quod divina
providencia concedit multociens
iustum mortem in calamitatibus
ut eam quod in ipso latet virtute

aliis manifestam faciat ut in iob
Aliquando concedit quod in honore agi
ut proprium estimatum in comme
mente (?) magnum quod et mirabile dignum
ut procuratum fulmen homini Secundum
alium modum concedit pati sancti male
ut non arrecta conscientia procedat vel
ne cogitata virtute et gratiam in
superbiam erigatur ut in paulo
delinquunt in quibus adipiscitur ad
in directionem aliorum ut quod si pro
intendentes alii crediderit ut
in lazaro et in divite / naturaliter cum
vident quosdam peccatores contrarium
delinquunt quibus in aliorum gloriam
non sed ipsi vel pristina peccata
ut qui audiunt actionis in salutis
filii hominis Iohannes in Neyz hec
perierunt magis pristina eius sed
ut manifestentur opera dei in illo
Quidam sunt concedentur quibus pati in
alterius zelum ut gloria eius qui passus
est magnificata / impigra aliis
passio fiat / spe future glorie
credentium bene de desiderio
ut in martiribus / concedit quibus in
inspheram nude apparatur / quibus
in directionem aliorum detrimentis passi
onis ut puta est quibus elatus
in similibus et directionibus eius
concedit hoc deus in aduliciam
mode ut corpus in sensitu
vi cumas ipse infirmis habet
et adversus custodiri dux
spiritus secundo non respicit semper

mutuo paciencia sed aliquando zelus dei
sicut in acceptando aliquorum utilitatem
aliorum ut si attendat zelum dei in a
liquibus et perfectam adventuram et inten
cionem timoris in petentibus comparabilis
go non est peccatum propter mutuam compassionem
baptizati sunt sed propter aliorum utilitatem
sed propter aliorum utilitatem. In hac compe
racione non est instancia personalis
que expetit mutuam personarum paciencie
sed instancia generalis que expetit utilitatem
et communem in aliis
Ad illud quod arguitur de penis parvulorum
quibus puniuntur adulti scilicet unius
pro alio sicut contingit pro patre suo
dicitur quod Augustinus quod eciam duplex sit pena
scilicet eterna et temporalis numquam unus
punitur pro alio scilicet pena eterna. Pena tamen
temporalis contingit quod unus pro alio punitur
ut Josue vij sicut [illegible] filii Israel
prevaricati sunt &c. Non est eciam
de penis quod post mortem infligitur alicui
dampnato pro se pro alio sed in hiis
temporalibus rebus hanc magnam penam quam
sunt ferunt hic tunc / ista pena
temporalis bene punitur unus pro peccato alterius
et reddet tibi deus viam valens
dicitur quod pena eterna non est sed pena
temporalis est ad salutem / valet enim
primo ad cautelam in declinandis et
vitandis malis / quia in hoc ostenditur
quantum peccatum esset si omnes peccarent
et quantum malum sit unius peccato infli
gitur ut si non sint alii scienti
et hoc est quod dicit Augustinus in illa
glo. Simul significatum est quantum

malum esset si universa multitudo
vel congregacio peccasset quod
unus quando ita potuit vindicari
ut ab eo possent ceteri esse securi
Cetera que sequuntur hic dicuntur. Hic
fuit Achan [illegible] ad hoc eum
comburit pena
ista ut omnes filii Israel essent
in honore propterea. Valet eciam
contra [illegible] ista ad removendum
negligenciam in faciendis bonis
Et in hoc ostenditur quod [illegible] debet
esse in se concordia sicut est
in membris corporis ut unum sit
sollicitum de alio sicut unum membrum
de aliis membris. Non sic dicit
Apostolus Nunquid [illegible] fratres mei
[illegible] in [illegible] corpore [illegible]
[illegible] sollicita sunt membra
[illegible] si patitur unum membrum compa
ciuntur omnia membra. Ideo go
[illegible] puniunt aliquos [illegible]
[illegible] ut tollat negligenciam [illegible]
sit sollicitus pro alio. Et hoc est
quod dicit Augustinus in eadem glo. ostenditur
quantum compassa sit in populo societas
quam unicuique ut non solum in se
ipso singula sed tamquam partes in toto
compareantur / Et sic patet quomodo
est instancia quod unus punitur
pro peccato alterius pena temporali. Ad aliud
autem quod obicitur quod filius non portabit
iniquitatem patris dicitur quod pena patris
eterna non portabit [illegible]
sit imitator patris in malicia sed
tamen eciam non portabit penam eternam

prius sicut quod meruit penam
in spiritualem prius in corporalem dein
sicut Ad obiectum dicitur solutio
ipse dicitur in alia glo. de ... ut
illud incredulis hominibus ...
... ne ... ipsa pariter puniant ...
aut ... non sunt hic / quia
alte et ... visibile suo consilio
non ... vicem ordinat cum hoc
spiritualem penam salubre ...
... ut non solum se curet ...
in ... sed in vicem sibi ad ...
ant diligentia et tamquam unius
corporis et unius hominis alia ...
sunt membra sollicita Ad illud
quod obiicitur de aaron qui non fuit
punitus dicendum quod primo punitus fuit
sed non pena manifesta sed occulta
punitus enim fuit pena que est in
sacrificio vitule ruffe quod ...
... et ipsa omnes sacerdo
tes illa pena puniti erant quod
ille qui immolabat in ...
erat ... et pena in
omnes sacerdotes immolantes ...
... qui ... alios munda
bant ... sacrificandi ... inmet
inficiebantur Non fuit autem
aaron punitus pena multa ...
signum quod ... delinquentes non
debent puniri manifeste si occulte
... enim quod ... sed
...
Ad illud quod ... de ...
... deus ... pos
set ... in ... capitulo

meruit / dicendum quod ... ...
de ... / aut ... aut de
... sed ... ... / ...
... absoluta dicendum quod posset
sed non ... est ... ...
... quod non decet sua ...
... est ... quod ... puniat
absque ... ... solu. Ad obiectum
... quam ... ... pena
... que meruit ... est ...
quod ... ... est ... ...
... ... quod ... est ...
... ut ... in ...
Ad illud quod ... ... ...
... dicendum quod ... est ...
... sed ... ...
et ... sed ... ... non ...
... ... ... ...
... ... arbitrata pene
debite pro mortali peccato diffinies
quod ei debetur ... sic ...
... debetur ... ...
... ... / et ...
... ... ... est sed ...
... ... descendendo ad
... ... ut tanto
... pena debetur et non
... ... ... est
... ... ... est ...
descendendo ... ...
... ... ... ...
non ... debetur / ... quod ...
... ... pena ...
et est ... ... ... non
... pena ... ...

semper est opus misericordie coniunctum opi iusti-
cie ut iusticia ad equalitatem pene et
contrarietatem generis / misericordia vero ad quantitatem
specialiter eius arbitrantis inflictam

Ad primum ergo obiectum dicendum quod equalitas
pene et culpe potest esse secundum genus ut
si multum peccavit multum puniatur
vel potest esse secundum delectationem eorum quod
ergo dicit quantum glorificavit se tantum pu-
niatur respondet equalitatem pene ad
culpam secundum genus quia dicitur quod multum
peccavit multum puniatur et non
equalitatem secundum eorum delectationem Ad se-
cundum patet per solutionem Ad tertium quod dicit
duplicate ei duplicia / dicendum quod
hic non dicitur secundum quantitatem pene ut si
in duplo reddatur maior pena sed
hic dicitur secundum proportionem ut sicut
peccavit homo in anima et in corpore
ita puniatur pena in anima et in corpore
unde debetur ei duplex pena quia peccatum
debet esse in corpore et anima / Ad
quartum patet per solutionem preterea idem Ad quin-
tum dicendum quod in culpa est delectatio
transitoria / et est ibi inclinacio de-
lectationis que est infinita et perpe-
tua / quia peccator habet voluntatem
semper peccandi quantum ad primum
est quod plus exigitur in penis quam
commissum sit in culpis / quia delectatio
vel culpa est transitoria pena autem
non sic perpetua / quantum vero ad volun-
tatem delectandi que erat infinita
non est illud inconveniens sine eterna
condignum puniatur Ad sextum dicendum quod
est pena ad cautelam et est

pena ad vindictam / pena
ad cautelam est ad augmentum
et conservationem virtutis et ad reprehensionem
estimationem sed ad emendationem pa-
ciencie talis pena sunt Job
pueri sed non pena que est
ad vindictam de qua procedit
ratio Ad septimum dicendum quod de
iusticia punitur culpa mortalis
pena eterna In peccato enim sunt
duo primum est aversio a bono
eterno incommutabili / secundum con-
versio ad bonum commutabile
propter aversionem vult dicere
quod iustum sit ut puniatur pena
eterna unde dicit Non custodi-
at sicut ut peccatum eternaliter
puniatur sed custodiat illius
cuius peccatum qui ad sit eternum
et implendum mediata eternum
bonum prohibet / transgressor vero
committatur penis eternis eo
ipso quod dignus bonum est et quod
in se eternum / etiam indignum
offenditur pro crimine eterno et
malum crucietur / hic est ergo vero
propter bonum commutabilem ad quod
fit conversio peccatum sive in quo
peccatur quod scilicet patet per solutionem / maior
pena magna qui offendit
militem / maiori qui comitem
maxima qui regem terre
temporalem / qui regem temporalem
/ ergo eterna qui offendit eternum
regem Item in peccato est conversio
animi ad bonum commutabile

quod vellet sibi esse eternum et infini
tum durare, et ex hac parte solum
iustum est quod debeat homo puniri
pro mortali eternaliter. Unde Gregorius quia
in peccato moritur in infinitum pec
casset si in infinitum vixisset
unde non propter actum peccandi punitur
eternaliter sed propter voluntatem peccandi quia
semper esse erat eterna erat et
hoc scilicet propter hoc quod in peccato mori
tur. Et alibi dicit quod homo
peccat in suo eterno hoc est in
sua delectatione quam sibi vellet
esse eternam ideo deus punit
eum in suo eterno. Et est ergo iusta
ut voluntati male eterne quantum in ip
se est reddatur pena eterna.
Item quarto patet auctoritate nostrum est
verbum Augustini in tertio de libero arbitrio di
gnus est malo eterno qui in se peri
mit bonum quod posset esse eternum
et hoc per [illegible] eciam meretur
penam aliquis qui aufert alicui
rem aliquam conservando quod male
abstulit et ubi restitucionem rei
ablate ergo eadem rem abstulerit
temporalem penam meretur temporalem qui
rem perpetuam pena perpetua eo
ergo anima sit perpetua qui autem
quod dei est deo aufert iustum est
ut pena perpetua feriatur. Ad
tertium quod obicitur de venialibus
dicendum quod illud est [illegible]
subiecti sic cum [illegible]
cosse fracto lesura est irre

remediabilis non dicitur si non sit
subiectum sed propter hoc quod fractum est et
quod est incurabile. Sic autem
quod fracta est in infinitum propter peccata
mortalia et propter lesura alique
venialis irremediabilis. Non est
dicendum sit aliqua irremediabilis
si non sit subiectum in quo est, sed
lesura dicitur sit est incurabilis
ubi punitur irremediabiliter. Ad
nonum dicendum quod cessacionis pene de
duplex autem secundum separacionem pene ad
culpam, autem secundum [illegible] sine absolute
dicendum ergo absolute sine [illegible] non
est hic cessacionis pene secundum separa
cionem ad culpam et ibi cessa
cionis sic aliquis qui est inde
plus fecerit alius cessacionis et ad
peccandum hic homo [illegible] sic pre
[illegible] ergo [illegible] sine [illegible]
non est cessacionis pene et alibi
pena est non est [illegible] pene
[illegible]
Ad illud quod sequitur de punicione
eciam parvulorum dicendum quod parvuli in
inferno punientur ad [illegible]
sic dicit Augustinus in libro soliloquiorum
deus [illegible] qui intelligit
eciam intelligere facit sicut sol
qui fulget ipsum eciam illuminat
Sic autem contingit quod aliquis vi
deat vos solem tamen non videt
per solem qui est forinsecus lumen
[illegible] quod non videat solem nec

ipso sole et iste habet maiorem car-
entiam visionis quam primus. Et dicitur
de sole sensibili quod est deus sicut hic
ergo dicendum in principalis quod in omni eo
quod comprehendunt perfectionem semper
quia lux est ad illuminandum vel inte-
lligendum quam certe intelligere fuit
primi licet non videat ipsum fontem
lucis dei sicut tamen videt et intelligit
certa propria. Sed si nullus esset
intellectus in operis esset in eis frui-
cio lucis utroque modo si non est
ita credendum. Unde licet non
videat ut intelligat primam lu-
cem tamen propriam certa intelligit
et sic eam nata perveniunt quam non
habent creaturam creandam. Ad illud
quod obicitur quod in visione dei est
maxima gloria ergo in separacione illius
visionis maxima pena et eam
[illegible] in minimis peccatis. Dicendum
quod separacio potest intelligi dupliciter vel sic
nomen vale ut intelligatur separa-
cio coniunctionis vel privacio primus
et sic verum est quod sicut maxima
delectacio vel gloria est in coniunctione
sic maxima est tristicia vel
pena in separacione. Secundo autem
separacio negative id est non coniunctio, sic
non est verum. Unde non valet ar-
gumentum si sit maxima delectacio
in coniunctione ergo [illegible] sit tristicia
maxima in separacione quia sicut plus
aliorum delectacioni opponitur tri-
sticia aliorum non, quia delectacioni

que est apetiti opponitur tristicia
que est sicut fetum, delectacioni autem
que est contra quod dicitur est
absencia id est contrariabilius
tristicie non opponitur tristicia que
est [illegible] illius quia
qui hoc scit delectatur, qui autem
hoc ignorat ut infirmus non inde
tristatur. Similiter in [illegible] si coniunc-
cione sive visione dei est
delectacio maxima non oportet quod
in separacione sedum quod accipitur
negative sit tristicia maxima
sicut quod tamen accipitur ipse est maxima
pena [illegible] intelligit Augustinus ad
[illegible] quod est maxima pena [illegible]
[illegible] adalia
Utrum [illegible] deus misericordiam
agat cum uno quam cum alio quod
quia Jacob elegit et Esau rep-
robat ergo misericordiam agit cum
uno quam cum alio. Respondeo dicendum quod
[illegible] agendis scilicet dei non agit misericordiam
cum uno quam cum alio. Similiter nec
[illegible] referendo ad [illegible]
[illegible] quam equaliter affectam [illegible]
retribuit unicuique et [illegible]
sicut quod meretur, demum autem dicendum
quod plus [illegible] sua non miseri-
cordiam agit cum uno quam cum
alio quia [illegible] dei non est
[illegible] nec [illegible] autem [illegible]
[illegible] [illegible] [illegible]
[illegible] quod [illegible] referendo [illegible]
[illegible] [illegible] in nobis dicitur quod
plus relaxat uni quam alii
ergo misericordiam agit cum

Augustinus ad [illegible] pro [illegible] videat dicit nichil sit [illegible] qui male vivunt [illegible]
[illegible] male vivunt vel pro originali [illegible] vel quod [illegible] addendo. Sed si [illegible] vite [illegible]
[illegible] quam [illegible] fecit [illegible] peccatis [illegible] omne [illegible]
[illegible] [illegible] [illegible] supplendi [illegible]
[illegible] [illegible] [illegible] qui [illegible] delicta [illegible]
[illegible] vincti et non de [illegible] [illegible]

vnio quam cum alio si hoc non faceret
confusa natura corrumperet magis tamen
si quod sit maior offensio sine vnio-
nem quam in alio

**Et vidimus gloriam eius gloriam quasi vnigeniti a patre plenum gratie et veritatis**

Posita vbi incarna-
cionem considerat euangelista insinuat
eiusdem vbi inuentam. Et circa
hoc duo facit. Primo enim ostendit
modum manifestacionis vbi incar-
nati. Secundo vtrumque modum apperit
ibi. Et de plenitudine eius.
Primo tangit autem vnum mediante apostolis
dixit primo quod presencia velut
notorium vbi a patre ibi accipi-
tur. Secundo non pandit notoriam
ibi ex testimonio Iohannis accipiendi
bus. Primo hic manifestat euangelista
quod de vbo viderunt vbi Iohannes te-
stimonium et cetera dicit autem tria
de vbo primo eius glorie manife-
stacionem vnde dicit et vidimus gloriam
eius. Secundo eius glorie singulari-
tatem vnde dicit gloriam quasi vni-
geniti a patre. Tertio glorie decla-
racionem quia plenum gratie et veritatis.
Hoc autem quod dicit gloriam eius vidimus
et cetera potest continuari ad precedencia
tripliciter. Primo vt sit quasi argumen-
tum eius quod dixerant verbum caro
factum est et cetera quasi diceret Hoc ha-
bemus certo quod verbum dei est in

carnatum quia ego cum aliis apostolis
vidimus gloriam eius et cetera et in Canonica
Iohannis et quod vidimus et testamur Iohannis
primo Cum fuit abiuracio et cetera Secundo
continuatur secundum Crisostomum vt sit consequens
multiplicati beneficii quasi diceret Non
solum hoc beneficium collatum est
nobis per incarnacionem verbi quod scilicet esse
fieret filii dei sed etiam quod videamus gloriam
eius. Oculi enim debiles et infir-
mi non soli lucem ipsam non valent aspi-
cere sed tamen eam videre possunt cum
in nube seu aliquo corpore opa-
co resplendet. Ante incarna-
cionem vero vbi mentes humane
valde erant ad comprehendendum hoc
quod illuminat omnem hominem sicut est
in se ipso et ideo vt eius visione
gaudio non priuarentur ipsa lux
verbi scilicet dei carne vel dei velut
vt ambobus videri posset Ysa. 4
Et Canonica xvi Respexerunt ad solitu-
dinem viderunt gloriam domini in nube
scilicet verbum dei in carne Et non quasi
nubis carnis obumbratur dicens quasi
nubes est in carne vngmacionis
mediante cuius facilis impres-
sionis et debilis opinionis sic in cor-
pus meum contra producatur quam for-
mauit deus hominem de limo ter-
re et [illegible] et moritur Iob
Homo natus de muliere breui vi-
uens tempore repletur quasi flos
egreditur et conteritur et fugit velut
[illegible] et consumitur per quam inueni-
ebatur vel si actus peruenerit quasi
in se vigorem fuit plenius euangelista



[illegible] nisi [illegible] vna per [illegible] Et nemini dampnant nisi [illegible]
[illegible] ad illud [illegible] liber [illegible] sermoni
Et in eodem [illegible] apostolus [illegible]
[illegible] et obedient nulla [illegible]
[illegible]
[illegible] alicuius [illegible] eam

ps facit sicut sic vter in primis
homo debilit' cpat' quia vtrus eius
medica et tarda / hanc aut hui
mitatis nubem dei filius assumpsit
Verum aut humanitas est hunc et ad
huma descendit quia corpus quod car
nat adam eterna hereditate de
primit sensu multa creaturarum
super vos homo ideo cointus et
ponderosa quia per te plena dei
aut filius assumpsit nubem leuem
qui cum non tam suscepit deum a peccatum
aut non assumpsit sed deus / deo sine
humanitas leuis fuit et indissolubilis
nubes leuis non sed dignitatem
euitatem habet huius filius nubes
Dicitur ex parte non humanitas sicut apostolus
in plenitudine carnis peccati // 
non tamen peccatum ipse homo homo in car
ne sine peccato accepit sed actum
assumpserunt ut dicit apostolus ro viii. vii
/ petri ii Quia peccatum non fecit
nec inventus est dolus in ore eius
Secundo hoc dubium quare peccatum
dicitur grave cum tamen sit pondero
bonum vel honore dei. Primo quia
spoliat adam gracie divine caritatis
gratie quia statim post peccatum perpe
tratum homo spoliatus divina gratia
et ipse in igne est saluator venit
mittere in terram sicut ut ait
dicitur luce 12 Secundo quia dei
filius qui portat omnia verbo virtutis
sue propter eius grauitatem et de
formitatem non potuit impetrare
3° quia vnum peccatum mortale plus
deprimit adam quam omne pondus
corporale mundi quia omne pon
dus non posset adam sine peccato
detinere qui statim peccatum mortale
ascendit in celum sed vnum solum
mortale peccatum peccatum adam de
primit in infernum Quarto peccatum morta
lium dimissibile ideo hortatur
nos apostolus hebr xii deponen
tes omne onus circumstantiis nos
peccatum Quartum dubitatur cur dei
filius fuit nobis tam cum sit vel
tamen quia non potuit petere
in assumpta humanitate. dicitur quod hoc
fuit propter iusticie offensam in dignitate
quia missus fuit ut pontifex
mediator dei et hominum Si enim
petere potuisset indiguisset
alio mediatore qui eum in
deum reduxisset et sic non
fuisset verus et summus sacerdos
et mediator hanc rationem tangit
apostolus hebr vii Talis
decebat ut nobis esset pon
tifex sanctus innocens impol
lutus segregatus a peccatoribus et ex
celsior celis factus qui non
habet necesse // quotidie aliorum more do
nis pro suis delictis hostias
offerre deinde pro populi hoc enim
fecit semel se offerendo / Et
sic ibi dicit potest saluare quos acce
dentes ad deum non salui sed ipse si
sicut ipse dicit Nemo venit ad patrem
nisi per me / deo potest saluare qui
est semper viuens quia non alii ad
interpellandum pro nobis responderem

tam formitate peccati
accidit deprecatio vel
debilitavit

// attende

// non dicit in carne peccati sed in similitudine peccati et
in similitudine carnis delinquentis

sine opere nam quia potestas est .i.
spiritus qui malus intelligit et ymol
impellat. Talis enim iste dico quod
ipse est accedens addi et inito
est enim sanctus intimus possessione
virtutum et mente sine [illegible] manibus
ipsum adipiscitur et impollutus corpore
premo [illegible] et non modo
est impollutus sed eciam segregatus
a peccatoribus .i. ab omni peccato in-
munis quia semper sine peccato
vel segregatus a peccatoribus .i.
a peccatoribus sacerdotibus quibus dissi-
milis est et factus est excel-
sior celis .i. omni celesti cu-
ria quia eciam omnes angeli ado-
rant. Et decebat ut talis pon-
tifex esset nobis filius dei. Qui non
habet necessitatem/ Cum
ad talis sit non habet cottidie
necessitatem non quod aliquid egeat
sed hic dicit ut removeat ut
legalibus sacerdotibus conveniat.
Non habet necessitatem dicit quia
pro suis delictis hostias offerre de-
nuo [illegible] quedam sacerdotes
leuitici qui [illegible] figura fue-
runt qui non habent hanc necessita-
tem sacerdotes [illegible] hoc
enim .i. offerre fecit offerendo se ipsum
non pro suis [illegible] delictis et
hoc semel quia sufficit sola
vice oblacio et non est opus
iterari. Aliter enim magnum
est sacrificium quod hoc unum et
semel oblatum sit [illegible] sufficit
ad eternitatem/ Lex enim q. le

infirma sacerdotes habentes necessitatem cot-
tidie et non ipse/ et ideo [illegible]
infirmi hic autem semel suffecit quia
filius perfectus et dicit quod/ Lex enim con-
stituit homines sacerdotes habentes
infirmitatem peccandi et moriendi et
ideo ipsi offerebant. Sermo autem iuris-
iurandi qui post legem dictus est id est
in quo constituit sacerdotem dicitur [illegible] in
eternum filium [illegible] perfectum/ Omnis
enim declinaverunt [illegible]
Sed dicunt [illegible] non potuit peccare
dico quod peccati defectibilitate [illegible]
quadruplex [illegible] quia peccatum [illegible]
[illegible] igitur Christus [illegible] deus
non potuit cadere a se ipso nec in
aliud peccatum [illegible] deformitate
quia peccatum subvertit universi ordinem
quia ordo universi est ut inferiora sub-
sint superioribus sed hic ordo destruitur
peccatum [illegible] non subicit se deo
ymmo agit contra voluntatem dei. 3o
[illegible] peccatum [illegible] quia peccatum [illegible]
fecit [illegible] ut omnis creatura
eum contempnat et ei resistat quia
super [illegible] pro deo [illegible] tempus
contra [illegible] Cum [illegible]
[illegible] et ab [illegible]
[illegible] .i. ab [illegible]
[illegible] quia [illegible] est [illegible]
.i. ab angelis [illegible] quia [illegible]
[illegible] peccatur. Concedo [illegible]
[illegible]
[illegible] potuit [illegible]
aut non [illegible]
[illegible] peccati in [illegible] Christo
[illegible] potuit [illegible]

sz filius nō pt deum inhonorare qr
inhonoraret seipsum 3º qrt ad
plenitudinē Nam petrus nō qr
nisi ibi ubi ē gra defectus quia ple
nus grā ueritate hinc dicitur [illegible]
dine eius nos omnes accepimus grām
p grā et x° qrt quale adep
te celsitudinē et consumatē ma
gnitudinē quia fuit ab instanti co
ceptionis sue ut̄ [illegible]
di̅ [illegible] habet quantum ad mensuras
[illegible] et quantum ad spacium tem
poris [illegible] fuit viator ut posset
pati opus redemptionis [illegible]
tales aut [illegible] [illegible]
nō p̄ut peteret [illegible] multo [illegible]
[illegible] Tercio ad hoc [illegible] dicitur
[illegible] hoc quod x° sustinuit omnes
penas quas homini [illegible] fuerunt
[illegible] sz famem sitim frigus
et calorē lassitudinē et infir
mitatē dolorem et [illegible]
nem et mortem quare nō [illegible]
sit petrus [illegible] qui nō [illegible]
[illegible] nec nobis p[illegible] eo quod ipse
fuit verus deus / sunt [illegible]
[illegible] ab instanti conceptionis sue
[illegible] [illegible] prudentiam
[illegible] [illegible] nō potuit esse
ignorans quia erat mediator
mediator [illegible] sed nec
potest quod [illegible] vel [illegible]
[illegible] Quinto ad hoc
dubitatur eo quod [illegible] Nulla [illegible]
[illegible] adiscimus si nulla
[illegible] [illegible] eo quod
[illegible] fuit potest non debuit

tales sustinere penas / dicitur quod
ne iste nō fuerunt in x° quem
[illegible] [illegible] si [illegible] [illegible]
[illegible] quia habet quantum ad corpus et
[illegible] [illegible] quantum ad animam
[illegible] et [illegible] [illegible] in malis
[illegible] sunt tales defectus quos
nō p̄ut [illegible] eo quod [illegible] ha
bent [illegible] ut [illegible] [illegible]
[illegible] in x° [illegible] dicit
[illegible] serui [illegible] si [illegible]
[illegible] [illegible] nō [illegible] Alio
[illegible] quod omnes iste pene quas
homo sustinet in corpore [illegible]
[illegible] sunt [illegible] quantum petrus
[illegible] si homo nō [illegible] tales
penas nō sustinuisset quia
[illegible] [illegible] [illegible] [illegible]
[illegible] originalem [illegible]
tales defectus quod [illegible] petrus
[illegible] [illegible] sua positate
[illegible] omnes in [illegible] [illegible]
[illegible] dicit apostolus ad [illegible] 3 / x°
[illegible] [illegible] sustinuit nō quantum petrus
[illegible] ab eo [illegible] quia nulla
fecit petrus si quia [illegible] pe
nas [illegible] satisfacere voluit
[illegible] [illegible] ipse [illegible] [illegible]
[illegible] quantum [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] omnes [illegible]
[illegible] omnes [illegible] [illegible] et
[illegible] possunt [illegible] [illegible]
[illegible] [illegible] [illegible] quantum [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] nō fecit [illegible]

Sed quod sicut petrus fuit pro eo quod filius mori volunt [illegible] oportebat quod luc. 24. Oportebat pati christum / Et sic iam signum nubi in quo [illegible] tunc videbant illa natura in scriptura dicitur arcus in nubibus positus [illegible] et dicit meum ponam in nubibus et erit signum federis inter me etc. Iste igitur arcus dei filius nube humanitatis indutus fuit signum

Primo fuit debite revelationis [illegible]
2o spem insuper nos clemencie
3o quod eciam indicacionis terribilis
4o [illegible] gloriose [illegible]

de primo nota quod licet dei filius in humanitate fuit signum reconciliacionis [illegible] de quo petebat gedeon judic. 6 da michi signum quod tu sis qui loqueris ad me id est de primo in quibus dicitur [illegible] loqueris [illegible] deus qui loquitur pacem in plebem suam Nam ante hoc signum elevatum in humanitatis nube fuit magna inimicicia inter deum ad celum suis angelis ex una parte / et homines ex altera parte / quia omnes homines nati [illegible] filii ire Col. 2. [illegible]
~~[illegible] revelabant omnes~~
Sed cum deus christus per eum primus fuit natus deo [illegible] hereditate celestis regni [illegible] se quod designabat [illegible] trestis [illegible] paradisi / [illegible] aut [illegible] Col. 2. pacem fu

[illegible] reconciliabant omnes in uno corpore per [illegible] inimicicias omnes inimicicias in semet ipso quas ibi [illegible] sustinuerat et deo nos reconciliat Et hanc pacem [illegible] in nativitate christi angeli predicabant dicentes Gloria in altissimis deo Et in terra pax hominibus bone voluntatis luc. 2. Cor. 5 v. deus reconciliavit nos sibi per christum unde de hoc signo christi dicitur [illegible] ecce inimicus [illegible] et [illegible] [illegible] quod [illegible] toto [illegible] fuit [illegible] revelatio [illegible] in [illegible] [illegible] Nam quod filius revelandus autem [illegible] signum [illegible] Et hoc licet fuit [illegible] eius [illegible] fuit [illegible] passione [illegible] signa [illegible] dicit deus erit quod arcum meum in nubibus unde [illegible] signum federis sempiterni quod [illegible] inter deum [illegible] arcam [illegible] est signum inspecte [illegible] Secundo clemencie de quo [illegible] in [illegible] omnes [illegible] regis [illegible] vir sive mulier [illegible] regis [illegible] alius [illegible] [illegible] nisi rex signum [illegible] clemencie [illegible] possit [illegible] est signum clemencie [illegible] per [illegible] dum [illegible] data [illegible] illa

sima quacumque hora comederit de mor
te morieris Gen. 2. et hec fuit ex
tensa quando nubes operuit tabernaculum
et apparuit gloria domini Exodi Num. xvi
et hoc fuit magnum signum divine
miseracionis et clemencie quando nec
sufficeat mittere per nuncios prophetas et
angelos sive ministros quin deus vo
lens ampliorem miseracionem ostendere
ad hominem morti obnoxium pro
tendit manum scilicet suum filium virgi
nitum. Unde illud psalmi Extendisti
manum tuam et salvum me fecit dextera tua
Signum clemencie adeo consolan
dum informandum et liberandum et
videte maiorem clemenciam
non solum deus pater extendit
manum scilicet filium suum immo extendit
manus tales in longum latum et
profundum quando in cruce sue manus
extense et affixe fuerunt in
altum peccatoribus ad exportandum
et celi hostium reparandum in longum
usque in finem mundi suum be
neficium perdurandum in latum in
fines orbis terre remedium ab
solucionis apertis quam eundem
profundum ad patres de inferno
liberandum Sed heu possum dicere
illud Prov. 1. Extendi
manum et non fuit qui aspiceret
deberemus enim intueri illum sibi di
cens recordare quod dicit de vita
re corpus domini Considera aut
mea intuere intima mea quan
tum ille debeat tota plus [illegible]

Certe domine quia tu me fecisti de
beo amori tuo me ipsum totum quia
me per mortem tuam redemisti de
beo me ipsum totum quia tempus
tanta promittis debeo me ipsum
totum quia tu magis es pro me
dedisti tempus terreni promittis
tempus. Quartum est signum
declaracionis quod cedet terribilis
Act. 2. Videbant apostoli ex
signum adventus tui et consum
macionis seculi post aliqua
imposita terribilia iudicium pre
cedencia dicit Tunc apparebit
signum filii in celo et propter
more plangent se omnes tribus
terre et videbunt filium hominis
venientem in nubibus celi cum
virtute multa et maiestate quia
maiestate venient sunt
per gloriam quem in humilitate con
tempserunt Et ista causa
est una causa assumpte humani
tatis ne nisi demones et
mali homines indoctis in
deitatis gloria divinitatis nuda cum
ditus non possunt videri nisi a beatis
et mundis oculis cordis quia
Mt. v. Beati mundo corde quoniam ipsi
deum videbunt Immo ut sine fine
celesti gaudio quia hec est
vita eterna ut cognoscant te
solum verum deum Joh. xvii. pendi
cabit [illegible] in forma humana
gloria [illegible] boni et reprobi
videbunt boni ad eorum gloriam

et honorem mihi vero aderit
confusionem et ignominiam Sol.
aut boni videbunt gloriam dei
ysa 26 Tollatur impius ne vi
deat gloriam dei Ibi textus hebr. Ho
mini hec in textu ascendet impius
et non videbit gloriam domini scilicet dei
tatem christi secundum quam videbunt
scilicet gloriam assumpte humanitatis et con
fundentur. Sic videbunt deum a
desperacionem in visione mortis quando
dicet domine quando fuit tua in nocte
veniet 1 Thess 4. 1. [illegible]
vel sicut Aug. nullo sciente quia
de nocte illa vel hora nemo scit
Apoc 22 Et erit in nubibus
celi i. in humanitate glorificata filius
hominis veniebat scilicet sicut admi
randum et ideo est omni vere et
patris eius plus claritatis
longius fuit ei patre cum patre
et illa isto cum modo veniet
admirandum sicut apparuit ad alii
pharaoni scilicet dixerunt duo angeli
Sic veniet quemadmodum vidistis eum
ascendentem in celum ascendit autem
in humanitate glorificata quam nubes
suscepit eum ab oculis eorum
Sexto est status splendore glorifi
cacionis honorabilis de qua
dicitur xvii Sed magis apparent
in celo nubes amicta et humani
tas in actu diversis glorificacionis
Et ysa 44. Erit dominus de novo
[illegible] et hec super
erit in nube gloriosa humanitas
tibi dare gloriam deo super [illegible]
[illegible] hec quam oculis ingerit

actum et beatus eius in nubibus
Est ergo ecclesie una de causis qua di
filius in nube humanitatis est beatus
sibi complendum gaudium beatorum Nam
licet beatus videat essenciam
divinam perfectam et fruatur ipsa
pro voluntate et affectum repleatur
omni gaudio quantum ipsa est obiec
tum beatificans possibile et de
nova eis quod omnibus diversis
et ex humanitate fruitur bonorum reple
citudine gaudii propter ad potens
viribus sensibilibus et potenciis
consistit dotibus ad Et sic quatuor
dotibus corporis scilicet claritate impassi
bilitate agilitate subtilitate gaudet
omnis ad corporis defectus et
omnis post desiderium appetitus beatus
angelis scilicet quam corporalis
sensus appetitus qui habent cor
pore glorificatus et veniat obiec
scilicet faciei salvatoris non glorificatus
nisi quod faciei est obiectum glorifi
cacionis sed eciam quam beato plena
potencie visive in faciali intui
tu divinitatis et potencie gustativis
in odore ... humanitatis
pro beatificare cognoscuntur Nam
scilicet angelis est gaudium super [illegible]
potere primum agere cum non
magis angeli gaudium magnitudo
magis asserit gloriosus quam tamen
est speciosus et amabilis ut
in eum desiderant angeli prospicere
Dixit dominus Ego veni ut
vitam habeant scilicet in gloria mee

va

diuinitatis // potencie virtutis in qua
ab aspectu Christi humanitatis propter beati-
tatem respiciatur. Nam si angelis est
gaudium super vno peccatore penitenciam agen-
te cur non magis angelis gaudium
magnitudo in eius aspectu glorioso cer-
tum est speciosus et amabilis
ut in eum desiderent angeli prospi-
cere // Christum dauid heraut in aspe-
ctu nec humanitatis Jo. x Et cum
tunc suam assumpte humanitatis habunt
angeli in hoc aspectu et anima Na
propter deus factus est homo ut totum
hominem in se beatificaret et ut to-
tus homo quasi esset in deo et tota
delectacio esset in ipso videns eum aspe-
ctu mentis corporis quia videt eum in
carne oculis corporis et eum assumpte
mentis quia videt eum oculis mentis
eum contemplacione diuinitatis et hoc
erit totum hominis bonum ut siue
egrederetur siue ingrederetur in suo
factore pascua inueniret / pascua
foris in carne glorificacione / pascua
intus in diuinitate contemplacione. Et angeli
est quam terra corporalis assumpte huma-
nitatis quia in eius diuinitatis ocu-
lis carnis videre non potest ut quam
haud aspectu visionis contemplantur
ipse se mirari videt

Continuatur autem tercio modo
secundum Augustinum ut referatur ad beatificandum
Quia oculi eius hominum non solum
videre desiderabunt contemplacione
lucis diuine secundum eciam corporaliter pote-
st illud per Dyonisium in nobis

et non videre solem in sua specie
ut ego possit videre oculis
ipsa lux diuina sanauit oculos
hominum faciens collirium de carne
sua ut sic oculos ex ipsa
sanaret carnis et corporis
verbum suum carne curaret. Et
inde est quod statim eo dicitur
verbum caro factum est sequitur et
vidimus gloriam eius quasi statim
sed collirio carnis sunt ocu-
li nostri infra vel lucem facti dum
dispositio ad lucem quod decet ill-
spiritum accipere diuinitatis. Ita in
personam Christi recta quod humiliat as-
sumpta deitas est verbum vero
incarnatum accipere est sic adeo
pre hac gloria lucem statim eum
apposito fuit oculis hominum
vidimus gloriam eius hanc
autem gloriam sic claritate ut la-
Moyses videre desiderabat cum
dicebat Exo. xxxiii Ostende
mihi gloriam tuam etc. Sed eam
videre non meruit. Immo dictum
est ei adhuc posteriora mea vi-
debis id est in vmbris et figuris
Item apostoli non plenam clarita-
tem viderunt in aduentu in illis
autem reuelata facie gloriam domini spe-
culantes et plene videre hanc quia
claritatem videre non sed tamen vela-
ta facie sed in figuris et enigmati-
bus / et hoc significabat velamen
Moysi quod apparuerant facie sua
quod filii Israel non poterant intueri

Ut gloriam vultus eius quam habuit ex
visione dei in monte ad accipiendum
tabulas testimonii / ubi prius
Moyses intelligitur spiritualis intellectus
legis / gloria legis [illegible] intelligere et
legales observancias quas [illegible]
[illegible] quia lex Moysi fuit in
gloria et filii Israel i. iudei non pos-
sent intendere in faciem eius
i. corporaliter spiritualem intelligenciam
legis quam [illegible] in lege non intel-
ligebant [illegible] gloriam vultus
eius i. legales cerimonias quas
[illegible] significacionem habebant sed
illi adhuc carnales [illegible]
[illegible] non intelligebant [illegible]
ferebat velamen [illegible]
[illegible] Moysi [illegible] gloria Moysi erat
[illegible] quam [illegible] figure re-
velata [illegible] sed gloria
Moysi evacuatur [illegible]
ad [illegible] accepta in missione
[illegible] facta ipsi [illegible]
gloriam dei sicut Petrus et alii
viderunt in monte gloria [illegible] Moysi
evacuatur quia figura est
[illegible] gloria Moysi [illegible] stelle
[illegible] sol [illegible] / gloria
[illegible] sol qui omnes stellas ab-
sconsat gloria vultus Moysi [illegible]
[illegible] quia evacuatur quia
veniente imperatore imagines
tolluntur de medio [illegible]
[illegible] ubi imperator pre-
sens est ubi Augustus [illegible]
[illegible] fulget [illegible] imperatoris
[illegible] apostoli viderunt [illegible]

[illegible] alii [illegible] et ideo
[illegible] dicitur [illegible] qui videt
[illegible] et ideo hic dicitur et
vidimus gloriam eius gloriam gloriam eius
[illegible] per [illegible]
[illegible] et [illegible]
[illegible] est [illegible] et
ideo hic [illegible] ubi [illegible]
[illegible] / [illegible]
ubi [illegible] apostoli
[illegible] ad utramque
naturam divinam [illegible]
ad divinam dicit vidimus gloriam
eius [illegible]
[illegible] Nam [illegible]
[illegible] eius gloriam [illegible] ubi [illegible]
[illegible] et
et [illegible] in [illegible]
[illegible]
[illegible] missione [illegible] gloria ubi
[illegible] fuit [illegible]
[illegible] quando [illegible]
[illegible] tenebre [illegible]
non comprehenderunt [illegible]
[illegible] oculi [illegible]
[illegible]
[illegible] et ideo ad [illegible]
[illegible] ut gloriam dei pos-
[illegible]
[illegible]
[illegible] et ideo [illegible]
est ut non possemus dicere et
vidimus gloriam eius in [illegible]
quia [illegible] dedit [illegible]
Petrus [illegible] si [illegible]
[illegible]

heremus vita eterna unde ad Ro vi Stipendia peccati mors gratia autem dei vita eterna / Finis enim peccatorum mors est scilicet eterna / quia sicut corpus moritur quando anima ab ipso separatur sic et anima moritur cum deus ab ipsa separatur et iste status est pene supplicium inferni adeo quod mors est separari [illegible] eum dicitur de peccatoribus dampnatis in inferno / quorum non est memor amplius ipsi de manu tua repulsi sunt [illegible] sic mors naturalis est privatio vite naturalis sic et mors eterna dicitur privatio vite eterne / Vita autem mea eterna est ipse aspectus dei [illegible] non heremus inspectione [illegible] unde salvator Joh xvii hec est vita eterna ut cognoscant te solum verum deum et quem misisti christum Jhesum / In inferno autem carebunt Eterno conspectu predicta visione [illegible] ibi mors sempiterna [illegible] ad hoc pro omni [illegible] supplicio huius vite mors dicitur [illegible] quia [illegible] plenitudinem eius de dolore [illegible] quia mors est in morte naturali sic et pena inferni gravis dolore [illegible] Eterno dicitur mors eterna [illegible] enim [illegible] ad hoc ad mortem corporis [illegible] plenitudinem [illegible] in Jeronimo [illegible] quibus sit salvi [illegible] obviare [illegible] ad hoc pro illa pena dicitur mors eterna [illegible] ibi vivit Eterno adveniet apud quos

[illegible] desiderabunt mori et fugiet mors ab eis / Unde vivet Eterno vita corporis / morietur bene morte predicta [illegible] dicitur mors secunda Apocalypsis xx Secunda mors [illegible] stagnum ignis [illegible] cuncta [illegible] morte / [illegible] de dorgbystione Rigor frigoris [illegible] Rubor [illegible] et eterne [illegible] / quarum moriet omnis [illegible] sensualitatis [illegible] deus Joh viii [illegible] morietur / [illegible] fidelis [illegible] hanc eandem fidelibus [illegible] Joh xi Omnis qui vivit et credit in me non morietur in eternum / hanc eciam moriet [illegible] adiectus Joh in [illegible] non diligit [illegible] manet in morte i. [illegible] mortis eterne / hanc eandem [illegible] diligentes Joh in [illegible] de morte ad vitam quia diligimus fratres / hanc nichilominus morietur carnalis [illegible] Ro viii Si secundum carnem vixeritis moriemini hanc eandem [illegible] vel [illegible] penitentes Ezech xviii [illegible] monere domus israel / quia nolo mortem peccatoris dicit dominus revertimini et vivite hanc [illegible] moriet omnis mortalis peccatores Apoc xxi timidis

et incredulis

aut et incredulis et apostatis et homicidis et fornicatoribus et veneficis et ydolatris et mendacibus pars illorum erit in stagno ardenti igne et sulphure quod est mors secunda. Si hanc evadet omnis integraliter deo obediens Joh v. Qui audit verbum meum audit ipse obediet in iudicium non veniet s. condempnationis sed transiet de morte ad vitam de qua dicit gratia dei vita eterna. gratia quia donum dei quod gratis datur et gratis reddit operantem et gratis facit operari et gratia reddet operi honorem dignum facit vite premii et opus perfectum gratia gratum quod est de se quod hoc continet premium. Deo homines facit dignos in vita eterna. Unde gratia sufficit ad evadendum omne malum et consequendum omne premium. Unde dictum fuit paulo ii cor xii sufficit tibi gratia mea. Hec autem vita eterna que erit nostrum premium duplex est s. increata et obiectiva quod ipse deus qui est obiectum beatitudinis quam intelligit duplex habitudine consideratur secundum perfectam ... quod dicit cor meum donec quiescat in te dicit augustinus i confessionum. De ista vita dicit ipse christus Joh xi Ego sum resurrectio et vita et xiiii

Ego sum via veritas et vita. vita autem eterna creata et fruitio consistit in tribus actibus s. in visione dei in visione in fruitione dei dilectione et in perpetua tentione. Actibus tamen quos creatura tenetur vitalibus pura absolute et voluntarie habet gloria eam probat tamen eam quam inveniet absque medio illi qui est vita. erit etiam in hiis vita eius cum perpetua tenore et inamissibilis possessio. Operibus autem perpetuabit inseparabiliter visionem dilectionem dei. Ista autem vita non solum erit quoad animam sed ipsa etiam redundabit in ipsum corpus ut ipsum inmortale fiat et virtutibus dotibus decoratum. De ista vita loquitur christus Joh xvii cum dicit hec est vita eterna ut cognoscant te solum verum deum. Ista vita consequitur veraciter credentes. Joh iii Qui credit in filium habet vitam eternam. et postea ibidem dicitur Qui autem incredulus est filio non videbit vitam sed ira dei manet super eum. Ad hanc vitam ... ordinantur corporis opera. qui corpus digne recipit vel spiritualiter per fidei confessionem vel sacramentaliter percipiens sacramentum Joh vi Qui manducat meam carnem et bibit meum sanguinem habet vitam eternam. Et postea ibidem nisi manducaveritis carnem filii hominis et biberitis eius sanguinem

mediatione tamquam spirituali sponsa
specialis sponsa est corporis gratia
que nos ad gloriam perducit ut dicamus
et videamus gloriam eius. Item per
ordinem Anima (primo comparatur
comparatur a sordibus | a sordibus mundi
adornatur virtutibus | more 4 [illegible]
fecundatur operibus | cum illuminat
conferuntur donis [illegible] | et tene-
elevatur sensu actibus | bris ignorancie
vigoratur [illegible] | [illegible]
differuntur gloriae dotibus | [illegible]
primo quia lucet [illegible] medio
[illegible] ad [illegible] in oris
me liberabit accipe [illegible]
[illegible] dei [illegible] Con-
[illegible] cum [illegible]
[illegible] peccatorum [illegible] / abstra-
[illegible] nichil liberat [illegible]
[illegible] / [illegible] ille
[illegible] / vide
et amplius nolo peccare [illegible]
tenebre [illegible] sunt ad [illegible]
gloriam eius videt [illegible]
[illegible] preciperetur
[illegible] pridie
est [illegible] omnis [illegible]
[illegible] peccatis
[illegible] multitudine
peccatorum / [illegible] adornatur
[illegible] gratia [illegible] est
[illegible] ubi est [illegible] ibi
sunt eius filie / virtutes [illegible]
[illegible] aliquo [illegible]
[illegible] mediante gratia [illegible]
adornatur anima et [illegible] plenius

honoratur [illegible] christus [illegible] xx
in [illegible] mei honoris et gratie
est [illegible] gratia sicut paradisus [illegible]
in [illegible] sicut [illegible] xl
[illegible] sicut paradisus [illegible] multa [illegible]
[illegible] est lignum vite sic et
[illegible] virtutes [illegible] in
anima [illegible] semper [illegible] vite [illegible]
[illegible] / [illegible] anima
fecundatur operibus fructibus ubi
enim est gratia ibi est bonorum
operum [illegible] [illegible] ibidem
[illegible] potest est
[illegible] omnium [illegible]
[illegible] in [illegible] ut in omnibus
semper omnium [illegible] ha-
bentes [illegible] in omne opus
bonum [illegible] bonum [illegible]
[illegible] opus bonum est semper [illegible]
gratia [illegible] de
[illegible] / [illegible]
[illegible] laboravi non ego [illegible]
gratia dei mecum [illegible] Sic
[illegible] in bonis et [illegible]
[illegible] sicut [illegible]
[illegible] in
[illegible] laboribus [illegible]
[illegible] confertur
donis [illegible] Anima cum [illegible]
[illegible] desponsatur [illegible]
[illegible] in [illegible]
[illegible] placuit [illegible]
[illegible] anima [illegible]
[illegible] in sponsam et uxo-
rem [illegible] non [illegible]
[illegible] est anima sponsa dei

ut de ipsa mediante gratia, sicut
mediante semine incorporali produ-
cit bonos affectus bona opera
bona sibi. Unde sicut modo potest
dici mater Christi, sic cum maria
que invenit gratiam apud deum
cum dictum est Ave gratia plena
concepit Christum primo corporaliter
Et sic anima in qua est divina
gratia concipit et parit Christum spi-
ritualiter/ spiritualiter concipit quando
ad similitudinem in ipsa et per
alios adheret eidem/ Tercium
opus anime elevare sursum actio-
nibus non enim potest anima sursum
ferri ad contemplandum divina ad
appetendum eterna nisi per divinam
gratiam supra virtutem sue nature
elevetur Unde dicit apostolus Ephe.
2. Et deus consedere fecit nos
in celestibus ut ostenderet [illegible]
divitias divinas gratie sue sed
cum pervenerimus est divina
gratia causa cum unita fuerit ob-
sedet cum ihesu Christo in cele-
stibus/ Per gratiam enim sursum
agimur ad contemplandum superna
ad appetendum eterna unde et
in celestibus conversatur ut
dicit apostolus philipenses in [illegible] con-
versacio in celis est/ Quartum
opus anime ingerere [illegible]
[illegible]/ gratia enim anima stabilitur
ne frangatur in adversis [illegible]
quod dicit idem ad hebreos xiii

Optimum est gratia stabilire cor in
virtute caritatis gratia facit homo cont-
motus concupiscentie ne cadat in fo-
veam concupiscentie unde dicit apostolus
hebreorum v. habemus accessum ad deum per
Christum in gratia ista in qua stamus. i.
in cuius virtute stamus/ unde cum
eum colaphizaret actionis stimulus
diabolus fuit adiutorium sufficit tibi gratia
mea/ Quintum opus anime deifi-
care. i. deiformem facere deo similem
per gratiam enim anima fit deo similis
per bonum autem usum gratiae tam agat
ista assimilatio donec fit perfecta
conformatio per visionem dei visionem
perfectam dilectionis In quibus duobus
vita eterna formaliter consistit
secundum quod dicit apostolus Ro. 6. Et gratia
dei vita eterna/ sicut enim gratia
magis perficit tanto plus anima
ad illam vitam accedit et cum autem
perfecta tunc est vita eterna
dicta gloria est gratia consummata
et parum gratiam dicit deus
per quam stabilis eterna acquiritur in
cum plenitudine gratie Ephe 2. gratia
dicit Ysaias dicitur Et gratiam
et gloriam dabit deus/ de ipso enim
dicitur Ioh. 1. Et cum exorietur gratia
gratie eius gratia s. pater gratie
vere de plenitudine enim omnes
accepimus gratiam pro gratia. hec ergo
videtur bona sunt in anima per gratiam
primo et omnia bona per gratiam
bene et multum est Secundum vis dicitur
apostolus in multis locis in suis

celis fidelibus graciam optat vnde dicitur
Gal vi Gratia domini nostri ihesu christi
cum spiritu vestro fratres amen Sz cand'
quod amor sit ydoneus gratie recepta
culum sit duo ydonea que maxime
per habilitatem prestant dicitur Iac in ca
deus superbis resistit humilibus autem
dat gratiam (Per sinceritatem Sap
in Gratia dei et misericordia est in sanctis
eius i. in illos qui sinceritatem
mentis habent Item pro viii xxii Qui
diligit cordis mundiciam propter gratiam
labiorum amicum habebit regem
per dealitatem Eccl xxxii Audi
tilitas (?) [illegible] accedet et
bonam gratiam [illegible]
pro viii xxii [illegible]
gratia primum [illegible] xx
v. Ubi [illegible] et [illegible]
[illegible] eum [illegible]
in / [illegible]
in Si bona [illegible] parit[er] susti
net [illegible] hoc est gratia apud
deum [illegible] confessionem ecc
in [illegible] adventus [illegible]
et [illegible] confessio vel peni
tencia [illegible] multi sunt
qui per [illegible] gratiam [illegible]
quod [illegible] est spiritu gratia [illegible]
[illegible] baptisma
[illegible]
gratia [illegible]
[illegible] habet [illegible] aut
[illegible] gratia quod non est
vera si falsa [illegible] est [illegible]
[illegible] clericorum

dum [illegible] tales
que non [illegible] sperare [illegible]
dicitur [illegible] xx Gratia [illegible]
[illegible] sunt vane
[illegible] que homines [illegible]
[illegible] pro viii [illegible]
gratia et vana est pulchritudo
hec ergo dicta sunt de forma
[illegible] dicitur gratia [illegible]
dicitur Gratia [illegible]
fuit [illegible] et gratia [illegible]
[illegible] honorem [illegible]
[illegible] honorem
[illegible]
[illegible]
forma [illegible]
est [illegible] et [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
quod [illegible] sunt [illegible]
dicit apostolus ad Cor xv Gratia
dei sum id quod sum [illegible]
in me [illegible] non fuit vbi
[illegible]
ad [illegible] gratia dei [illegible]
[illegible]
[illegible]
[illegible]
[illegible] fuit Gratia [illegible] est
[illegible]

ut dt aug' 3 p meo c frai decde
lave delete et cetera c fui eius
digne z deleri non deo cpresio / q'
nullus fit p' ad q dignitat
hoc

in esse gte unaquaque consistunt
et q omnia actu militum et
et nichil sp'i hoc est c gli
mi drachmis agila effectiva z
eterna hec deus ipse efficit
in rebus spiritualibus continuum
presentem est dei homo est q'
est c esse nostre et sancti
est q c inmobili esse q
sine illo homo q' nichil est
dicit est aug' sup. hoc
est petrus nichil est et nichil
fuit homines ad petrum / bn
dicit apls gra sum id q sum
/ vn pta homo est q ad
esse nil de q ad ptas vnd sol
mittit dt apls que habitat
sua gra ioh xv d in vos
in de cpus / q adesse pp
pt xc cepi apls dicit ad
v. vos esse sol de dens
sup apostolorum q apostolorum
dicit e mo describe unce q
q fuit cepi dicto ioh xv
vos bn mei esse / sine pnd
nd dicto est eis vos esse
qui pnd esse meo in rem
membris meis hoc xxv / sic
fulgere sp p doctrinam z
gra pp dicti fuit eis vos
esse lux mundi / digne pnd
vnd dicit petrus fidelibus
et pe penitenti tinis
aliquid sic v vos crucis q
q est esse et in pec v.

/ plenam summe q magis plena
est nisi cu quas p'm nisi adsu
vite sue esse inent in bonis opibus
perseverando z hoc totu c grat
/ pt q dicit et thol filij sc
sunt et vere illa esse tamen
q deus dedicavit est hoc qui
fidem sua magis mutat ab eo / tale
esse c opus sunt q' nullu
aliud esse / / sic ad prolos / de
fundo / esse robustu / esse prudet
tem / tpalis esse loca lute /
/ esse in columen z b est est va
nissimum et non esse p'missimum / vn
qui pt tale esse / de ipso esse
q dicit dna gra corrigit se
aliq esse deceptus est / qui
in veritate nichil est gal' vi
cum se quis putat aliqd esse cu
nichil sit ipse se seducit / de
ende gra gratia spiritual
venit efficacia spiritualis ad
agendum pp q charitatem ois spus
gra sunt alio oportet ac
dt ppter subdit apls et
gra e me vacua no est videns
nil q sic fuit nobis tunc
pt dicta vacua q pcta vos
no inmet ne loqui assequi
nolentem q tne est sic se magis
suscepisse et gra forma sup
nobis q est gra tne alio
q vacua qd hoc s cu non
opert nec operando suam
gra debeat agit tunc cu

est gratia ac si nichil fuisset. Et sicut
vacuum sit nullo modo patitur vacuum sic
divina gratia talem vacuitatem nullatenus
pati potest. Unde eciam dicitur
de [illegible] operatur magna si est si operari
renuit gratia non est. Tunc igitur gratia
dei plena est et non vacua quando peccata
delinquntur peccata / dimittuntur ... ostenduntur
obscurantur maledicta / Talem vacui-
tollentur adversa / tatem prohibet deus
cogitentur divina / ac per hoc talem
contemplantur bona / plenitudinem pre-
appetuntur eterna / cipit d. Exo. xxiii
contemnuntur mundana. Non apparebis in
conspectu meo vacuus. Et apostolus
ad Cor. vi dicit hortamur vos ne
vacuum gratiam dei recipiatis. Sed proh
dolor multi sunt dampnandi quod
potest dici illud Gen. i. Terra erat
inanis et vacua. Dum enim ste-
rilis actibus deserta inanis est et
sine soliditate et vacua et sine
boni plenitudine quam divina gratia
eis affert / quibus [illegible] talem potest
dici illud Job vii Ego habui
menses vacuos [illegible] tales in perdi-
cionem vadunt. Unde de ipsis dicitur
Job vi ambulabunt in vacuum et
peribunt / quia eius affert in vita
ista predicta plenitudine gratie
non eciam veniet ad plenitudinem
glorie. Sed cum in dicitur ... superba
pravum et displicuit quia abiecit
~~[illegible]~~ [illegible] est et va-
cua est spes illius. Sed illi

[illegible] voluntas divine con-
sensit gratie sine qua meritum
non requiritur / quia si aliquis in
hoc vitam ne velle bonum et
facere virtutes et dei est quia
ipse [illegible] voluntatem / et enim
meum est quia non fit sine no-
[illegible] nobis / Sed quod quia est
eciam glorie assignatur oportet
eciam quod divina gratia voluntatem
[illegible] [illegible] [illegible] quod volun-
tatem adiuvat. Unde si [illegible]
[illegible] de gratia et libero arbitrio
[illegible] liberi arbitrii cassi
sunt et vacui si non adiuvantur
gratia et nulli sunt si non
operantur abundans. Et infra
[illegible] gratia operatur liberum
arbitrium eciam sentiat cogitatur
[illegible] ad unitatem [illegible] [illegible]
ut perducant ad actum suum
[illegible] defectum. Sed ista
nullo modo sunt gratia [illegible]
pre in adultis nisi in adultis
voluntas obicit meritum
divine gratie et proprium [illegible]
divine voluntati / talis eciam est
voluntas apostoli qui dicebat
Phil. ii Non enim vacuus [illegible]
neque vacuus laboravi / Ergo
[illegible] ut divine gratie
[illegible] ut tandem fructum
divine gratie [illegible] / dicit
enim Petrus 2 [illegible] 2 c
[illegible] in fide [illegible]

consolacionem in sola abstinenciam in abstinencia paciam in pacientia pyetatem in pietate amorem fraternitatis in amore aut fraternitatis caritatem Hec enim si nobiscum sint et superent scilicet omnes passiones et vicia, ergo nullo modo potest esse sine divina gracia non vacuos nec sine fructu, immo plenos fructu in nostre domini nostri cognicione, scilicet divina mente Christi ypsa cognicione qua cognoscere est vita eterna. Johannis xvij. Ho[c] quod dicit videmus gloriam eius id est glosam mater nostra quam concepit in spiritu est super dominum posse quod anulla poterit fieri creatura scilicet in angelica ruine reparacione dyabolo posse vel mihael superacione in erecte creature reformacione in humane nature glorificacione et hiis cenatur angeli laudare dominum devote dicentes gloria in altissimis Sic quod hoc vocabulum gloria quandoque describitur ut infra patebit primo angeli laudant dominum pro sue ruine reparacione. Ista patet per primum lucifer multitudo angelorum sibi consenciencium de celo empireo est eiecta sic apponit apostolus xij. forum est plumbum magnum in medio et serpens et pugnatus est draco ille magnus serpens antiquus qui seducit universum mundum proiectus est in terram et angeli eius

cum eo missi sunt Sed de multitudine angelorum dicitur ibidem draco traxit cauda sua terciam partem stellarum celi gloria lucifer cadens per superbiam penas se traxit terciam partem stellarum id est angelorum non suggestione sed exemplo quia eum imitando cum eo postea ceciderunt Sed Christo nato per precium hominem adelit gaudium induratur quia per eos ruina angelorum reparatur, ideo in Christi nativitate angeli clamabant tota evangelizo vobis sequitur quia natus est nobis salvator qui est Christus dominus ideo mito dominum cum eo multitudo angelorum dicit gloria in altissimis deo id est in angelis sublimiorum quia ipsi sunt altissimi in tota creatura confirma cum sint corpora alta ut patet per cinque celestia altera aliorum. Spiritu incorporeo sed ptolomeus super [illegible] in dicto celestis / altissimi sunt angeli et ideo Christo nato id est filio dei nato cum homine videmus gloriam eius id est glosam post in altissimis per angelorum ruine reparacione per apostolum / presunt deus in Christo instaurare omnia que in celis et que in terris sunt ideo naturaliter dicunt gloria deo quia gloria ruine dicitur celebrata laudacio sed per Christum exemplo seu id est in celo omnia dicit gloriam et gloria superior ad apostolum / presunt deus in Christo dicit sic beneplacitum suum secundum bona voluntate sua ut celestes subvenire possent id est longe ante quam fieri possent vel omnibus prelati obtulit illud deo in plendo

in eo filio s. non alio i. in christo / et non
in alio tempore implendum s. in dispensa
cione plenitudinis temporum i. in pleni
tudine temporis dispensata adeo i. in
tempore gratie quo impleta que celis temporibus
[illegible] prefigurata sunt divina pro
videntia [illegible] dispensavit. Si enim
penitus [illegible] essent homines non pre
destinati non recepit christum / et nisi pro
videntia et doctrina lege esset
[illegible] superbi preponderet adventu
christi. Nego [illegible] cum in hoc tempore
[illegible] in alio volunt implere
[illegible] vel [illegible] instaurare i.
ad pristinum statum reducere omnia per
destructa [illegible] in celis i. angelos
et que in terris sunt i. homines
Nam per angelum mortuus est christus
Sed adeo cum per angelos sit quasi
homines per eius mortem redimuntur
et liberantur angelo quia eos
[illegible] reddet in [illegible] post in
[illegible] inter homines et sanctos
angelos peccatum fecerunt ut [illegible]
hominum redemptione [illegible] illam
angelicam [illegible] reparatur / et
utrosque [illegible] angeli sunt decti
adeo cum [illegible] [illegible] contempla
cione beati sunt [illegible] supple
[illegible] [illegible] [illegible] [illegible]
illius civitatis [illegible] per
[illegible] aut que in celis sunt
[illegible] quod inde cecidit in angelis
[illegible] hodie [illegible] instaurantur
aut que in terris sunt [illegible] homines
qui predestinati sunt in eternam
vitam [illegible] vetustate

renovantur et quod [illegible] vo
lunt instaurare i. supplere que
in celis sunt i. in angelorum
diminutionem implere [illegible] in terris
i. homines [illegible] per peccatum deputati erant
renovare vel que in celis sunt
i. [illegible] [illegible] que iam sunt in celis
et que in terris sunt i. [illegible] qui
adhuc in terra sunt et hoc in
[illegible] i. [illegible] christum / christus enim ad
[illegible] [illegible] est [illegible] qui
iam [illegible] sunt et illos qui
adhuc futuri sunt [illegible] [illegible]
i. [illegible] christum [illegible] nos apostoli
ut nos alii simus vocati [illegible]
[illegible] [illegible] et hoc non
meritis sed sorte i. divina electione
[illegible] [illegible] [illegible] dei que [illegible]
[illegible] simus / quia [illegible] [illegible] [illegible]
homines non est electus [illegible] [illegible]
dei qui nullum [illegible] [illegible] [illegible]
[illegible] sorte voluntatis sue nos ad
salutem vocavit [illegible] volunt [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]

Secunda causa [illegible] [illegible] [illegible] in
[illegible] christi in [illegible] [illegible]
[illegible] supponere. [illegible] [illegible]
[illegible] [illegible] [illegible] sunt [illegible] ut [illegible]
[illegible] dei adversum Iob [illegible] non
est super terram potestas que comparetur ei
qui factus est ut nullum timeret [illegible] (interlinear: [illegible] [illegible] [illegible] [illegible] vel)
sublime videt ipse est rex
super omnes filios superbie [illegible]
[illegible] super terram potestas [illegible] [illegible] [illegible]
potestas eius superiorem eminen
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] sue [illegible] [illegible] homines
[illegible] omnino [illegible] [illegible] [illegible]

nature angelice per dicionem transcendit
per superbiam et ut nullum timeret Sed
quia primus status est ut creatorem
suum caste timere debuisset sicut
presente tales status est ut nullum
timeret et propter aliquo conditus
fuerat subditus esse depperat
Unde ad hunc superbum describitur
omne sublime videt .i. cunctos
velut infra se positos quia de sub
limi respicit quia deo pro tanto
quia auctore suo contemnere placuit
quando solem dedignatus per eorum me
briis eius congruunt quia ob
pro tuorem cordis elati cunctos
quos tunc superbiae fastu despi
cit ipse enim est rex super omnes
filios superbiae Omnes superbi dia
boli filii sunt locucione inferni
et cum pro malis omnia ha[illegible]
[illegible] superbum dicit quod posset
malis aliis dominus videretur
[illegible] per tunc ponitur radix
viciorum esse videtur Sicut enim
inferius radix tegitur sed ab illa
rami exterius panduntur ita sup
bia se intus celat sed sunt
aperta mala que postquam fide
li fuerit deus hominibus eius
[illegible] fit [illegible] [illegible]
[illegible] deo vicia illius fructibus
patefecit Tercio Nunc autem videndum
est mundi nunc principis eius
[illegible] forma Joh. xij dyabolus
enim dicitur princeps mundi, quia
non propter creationem vel adeo
collatum super mundum imperium sed
propter temeritatem et iniustum imperi

um vel dominium sed adeo iuste per
missum imperium hominis demeritis vel
potius dicitur princeps mundi propter tem
ptationis usum quo temptat in
toto mundo [illegible] aut laudem
dei [illegible] in celestis de .i. ma
ioribus laudibus est pro hoc [illegible]
deus extollendus quia gloriam al[illegible]
dicitur [illegible] [illegible] [illegible] vide apoc.
xij [illegible] draconis [illegible]
[illegible] [illegible] [illegible] [illegible]
in [illegible] per [illegible] eius .i. per [illegible]
[illegible] [illegible] et sed hoc nos
[illegible] Et videmus gloriam eius
.i. gloriosam potestatem in creatura
cione in superiori dyabol[illegible]
[illegible] [illegible] Nam ad [illegible] pote
eius [illegible] [illegible] [illegible]
[illegible] [illegible] obsessor Tercio
[illegible] est gloria filii dei nati pri
mi [illegible] [illegible] reformatori
omnis enim creatura propter hominis
peccatum fuit in multis [illegible]
minorata Nam sol luna [illegible]
minorata sunt in [illegible] ad
[illegible] et [illegible] [illegible] sua
ut dicit [illegible] [illegible] l. Creatura
[illegible] [illegible] [illegible] ad
[illegible] in [illegible] [illegible]
[illegible] [illegible] [illegible] obedire
et admirare [illegible]
quia se in [illegible] non [illegible]
[illegible] per hominis prudenciam
ut dicit [illegible] [illegible] [illegible]

est in cogitacione et honore pro hoc
cum in honore esset / vngulta et
tre in scilicia in rigore Angeli
in mo[illegible] scilicet in obsequio ut habetur
in fine / Si in filii dei natiuitate q
omnia sunt reformata et innouata
ut dicit ipse apostolus 2 Ecce noua
facio omnia. Hanc tamen innouacionem
modo habemus in eius assumpcione
exponitur pro eum compleuit i pass
one / post resurreccionem generalem
in eius adepcione quia ibi dicitur
vidi celum nouum et terram nouam
primum enim celum et terra prima abiit
et mare iam non est. In dei natiuitate
xpi clarificatur. Aliud pro lectione
celi et terra commemoratur
mare et plenitudo eius ...
debent tempore et omnia que in eis
sunt [illegible] gaudebunt omnia
ligna silvarum. Sed ideo laudes
et congratulacionis rerum que reddunt
deo filii in natiuitate Sed in fine
mundi veniet in maiestate
dei sapiencie qui venit iudicare
terram iudicabit orbem terre
in equitate et populos in iusticia Et
ubi ambo dei gloria dei in aliquo
sunt que natiuitati in infirmitate ab
alcioribus homo in altissimis ...
est eius glorie manifestata Nam
alio dicitur glorie que tu ... fecisti
firmamentum laude pro supponencium
tibi gloria tua in gloria Re
uelabitur gloria domini et videbit

omnis caro pariter quod os domini locutum est
Presens Et vidimus gloriam eius
et in carne clarificare reforma
cione. Dico ergo est dicitur
pro in humane nature glorificacione
vel sublimacione Illa
enim sublimacio humane nature
fuit magna Et ubi indi
gloria eius in vnione subli
macione humane nature in eius
natiuitate / homo enim primus fuit
dominus super omnem / modo super
omnem creaturam deus
paruus minoratus fuit paulominus
ab angelis modo homo est exal
tatus ab angelis Sed hoc
dicitur deducere pre ... introdu
cit primogenitum in orbe terre
dicit et adorent eum omnes
angeli / primus homo fuit dubius
in modo fragilis est ita
fecit ut peccet omnia vbi vbi
sine ipso ipsum facta sunt
Verbum dei filio nunc glorie
facta est humana natura quia ad
illam gloriam adquam sunt sancti in
dei vnida aliquando quam prius
primi homines peccauerunt per ...
incarnacionem recuperauit Nam
statim anima xpi mox ut creata
corpori vnita fuit et vbi xpus
homo in corpore et anima assumptus
in vnitate persone statim habuit
clarificacionem dei visionem consumata
beatam per ... superiorem
nobis ut dicitur Ipsum

x passionem christi per eum humane nature
peccatis fuit solutum omnes in lym
bo patres expectantes passionem ante gl
oriam receperunt Et in christi ascensi
one ad locum glorie deputatum scilicet
celum empireum cum christo ascende
runt Sed post generalem resurrex
ionem non tantum in anima sed in corpore
fulgebunt dotibus gloriosis Item
per hanc glorificacionem dantur angeli
dei gloriam in altissimis id est in celis
supra se gloriam super empireum ad locum
glorie et claritatis cum laude nota
habent cum ibi claram facialem
dei visionem et in eternam perfectam
cognicionem Gregorius quid est quod non
videant qui videntem omnia vi
dent et Augustinus de verbis domini ceteri
celites sic in speculo per mutuam
notitiam scilicet speculo videntes per
clarum et aliorum in quo statu gau
dium sicut videmus quem vi
debit dum sequitur tante quod
ibi reperitur Nam autem vi
sionem claram sequitur intima
et perfecta fruicio summi boni
adhesio quam sequebatur
sancti in gloria letabuntur in cu
bilibus suis unde psalmo Et alibi
gloriam regni dicent Et per hoc
dum et virtutes tuas narrabunt
Ideo illud psalmi Beati qui habitant
in domo tua domine in secula secu
lorum laudabunt te / Adhuc vi
dimus gloriam eius in imperio

salubre hominibus pace In eius enim
incarnacione consistit cuius nomen
in hanc terram venerat ubi angeli
decantabant in nativitate christi et in terra
pax hominibus bone voluntatis
Sed gloriam Nomen patris includit
omne bonum per quod Psalmista
filii dei nature incarnacionem omne
bonum homini tribuunt sicut patet
Cum Moyses peteret a domino domine
in verum gloriam in oculis tuis
ostende mihi faciem tuam id est assump
tam humanitatem quam si Gregorius quasi
facie unum quemque cognoscitur
ita per eam deus per cognosci
tur in presenti per fidem in futuro
per speciem et post mortem addet
ostende mihi gloriam tuam Glo
ria patris est filius sapiens pater
Videt deus ego ostendam tibi omne bonum
id est vitam eternam ubi est omne bonum
quod per eam naturam est donata Sapientie 3
donum tempus est claritatis dei scilicet hec
pax non datur angelis malis quia
cum hiis deus nunquam habet pacem
Item nec hominibus impiis vel dam
natis vivis siue Ysaie Non est
pax impiis dicit dominus deus Item
nec inobedientibus Job x. Quis
restitit ei et pacem habuit Sed
datur hominibus bone voluntatis quibus
per pacem multa dilectionis
dominum et non est illis scandalum
Ad hoc in Glori homini tempore cum
operari bonum Item est prevenire
et volicio apostoli apostolus Johannis
Iam pacem relinquo vobis
pacem meam do vobis etc

Quarta pax interna habitis bone volu-
tatis invenitur cum abysso dicitur
ait Non veni pacem in terram
mittere sed gladium dicitur quod est quarta
pax trina spiritus et filiorum
et hanc interpretacionem invenit
Ezechielis xxx 38 Ecce in pa-
ce mea amaritudo amarissima
Secundo pre seculi vel colliga-
cionis [illegible] despicit dispu-
tat [illegible] primus qui veni pacem
dare in terra non dico vobis sed separ-
acionem sed [illegible] mundo et dya-
et malo [illegible] 3º dicit [illegible]
[illegible] hac apostolis [illegible]
[illegible] ait [illegible] domum
intraveritis Salutate eam dicentes
pax huic domui [illegible] est pax
quia hanc veni [illegible] mundus fecit
quia omnis [illegible] domi de mi-
nio [illegible] degebant
[illegible] in [illegible] eius iuste
ac [illegible] pacis [illegible]
est pax pectoris hac [illegible]
[illegible] pacem pa-
cem [illegible] pacis mori-
de rebus [illegible] est pax et
[illegible] hanc [illegible] ysa 32
Sedebit plus [illegible]
pacis et [illegible] amica-
ta est [illegible] pax dicit [illegible]
[illegible] pectoris et
[illegible] pax [illegible]
[illegible] vel in [illegible]
colligacionis [illegible]
[illegible] dei filii [illegible]

pax ultima est eterna ut di-
camus possessionem Et vidimus gloriam
eius gloriam quasi unigeniti a patre
in prosperitate [illegible] ut eam
dictum est [illegible] est
est eius gloria et maxime [illegible] eius
[illegible] dum [illegible] statim non
potuit ambulare dicitur quod [illegible]
potuit [illegible] fecit donec so-
lidarentur plante eius ideo sed
[illegible] cum esset unius anni
et unius mensis [illegible] cepit per se
ambulare [illegible] non sicut
alii pueri [illegible] primo am-
bulare qui [illegible] ad manibus
et pedibus Item quidem si pu-
er [illegible] est
[illegible] dicitur quod
[illegible] non fecit [illegible]
[illegible] unius anni et dimi-
dii [illegible] non
sicut alii pueri qui primo balbu-
ciendo vel [illegible] semplicia
vel [illegible] proferunt verba
[illegible] postea [illegible] si
sunt [illegible] plorant Item [illegible]
cum puer [illegible] esset duorum annorum
[illegible] ab uberibus
matris sue non sicut alii pueri
qui [illegible] amare
[illegible] ad ubera vel offen-
sum [illegible] abstrahuntur
[illegible] Item [illegible]
historie [illegible] cum puer [illegible]
esset [illegible] annorum [illegible] postea
[illegible] alius [illegible]
[illegible] sine ponderare

H v

9ma licet no fuit adhuc vi
cilate fuit tn̄ ut sapia refs
aut 9pilla facta no dicerent
natiuitati sapientiam. Ante aut il
los annos illa pilla facta q̄
legit puer ihc fecisse fuit
ad declicum ve assūpte huma
ne fantasma putaret et ut
sacrm̄ nouitatis adyae ela
ret. Nam q̄ Orig. Nam q̄
modo i eo omnia mirabilia
fuit ita 9pinca ihū mirabil
fuit ut dī scptū complet
Unde 9possimus se hicz i
velg. Et vidimus gliam eius
i miris miraclis q̄ ydeo na
tiuit 9tigerunt i modo pte
rmna dei filii huanitatem na
tiuitatem. Et dī qz qi infi
nita miracla 9tigerunt hic
tn̄ aliqua subnectunt que
ab antiquis doctoribus descri
buntur. Primum q̄ generatio qz
cū Joseph introduxisset btām
virgīnē in diuisorio et bovē
et asino quos adduxerat s.
bovem ad vendendum asi
nū ad mātrē inguentem 9
dendo psepe ad aptingit ex
tam instinct spē pceddi pict
mag lux de celo illustrabit
dominicum totum illud ...
ut virgo in primum intrauit sic
dt Jhellans ... Magna
cū breuem virginem replendes
tn̄ multitudo angelorum cele
stium cū lume descendit q̄

omnes cū eadem laudibus circumsteterunt virginem parientem et sic ihc
dei filius nascitur et angeli virgini
parienti 9puero nascenti ad de
uotis laudibus seruierunt. Ps pz
qz puer natus erat et eius de cuius
cui angeli deuotum impendunt
tanquam vero suo dno obsequium.
Secundum miraculum q̄ Crisostomus
na puer ihs parens ē volunt
et inter bovem et asinum present
bos et asinus qi cognoscentes
suum creatorem ut dt Crisostomus super illo
ysa. Cognouit bos possessorem
suum coram puero illo genua
flectebant nec ulterius desererе eum
modo volebant. Tertium miraculum
de quo agitur in Xo de regimine nato
apparuit quedam stella in aere q̄
pulcrior ceteris clarior sidera
bus splendebat ipsos oculos et
mentes intuentium quantum poterant
ut nullo poterant ... qz talem
ysibilem videbant. Dedit quam aspi
cientibus intellectum comprehendere. s. ym
ut dt ... Et nota de illa
stella dicit Crisostomus qz q̄ aliqui nar
rauerunt in die natiuitatis magis
in monte orantibus stella noua
eis apparuit que forma pueri
habens pulcerrimi in cuius capite
crux splendebat magos allo
quens duxit ut i iudeam pergerent
et ibi natum puerum inuenirent
Et nota de illa stella qz no
erat infinito cele cū stellis

fixis quia tunc non potuisset contra
dicendum eius veritas sciri. Secundo quia
aere stante puero Ihesu sustentata
erat et magos antecedebat usque in
bethleem donec staret supra ubi
erat puer ut dicitur Mt 2. Et splen
dor eius super clarius videbatur per totum
mundum. Quartum miraculum circa pa
stores in illa regione super suum
gregem illa nocte vigilantes
et ecce angelus domini stetit iuxta
illos et claritas dei circumfulsit il
los. Dixit eis nolite timere ecce
enim evangelizo vobis gaudium magnum
etc. sequitur. Et subito facta est
cum angelo multitudo militie celes
tis. Nunquam enim in tota sacra
scriptura invenitur angelorum multitudo
legitur visibiliter apparuisse sed in
nativitate Christi. Ergo patet quod puer
natus vere fuit dominus angelorum
cui angeli ministrabant et primum
nativitate gaudebant. Ideo lauda
bant primo ipsum pro deo adorabant
ut dicit apostolus Hebr. I. Cum intro
ducit primogenitum in orbem terre
dicit deus pater adorent eum omnes
angeli. Quintum miraculum. Re
fert gestis romanorum quod ipsa nocte
nativitatis Christi fons olei prosiliens Rome
erupit usque in Tyberim effluxit
et est ibi modo ecclesia beate virginis
et vocatur ad sanctam mariam
trans tiberim. Predixerat quod ille
natus fuerit qui est fons

omnis pietatis et misericordie et virtutis
omni plenitudine gratie velud
ungens domus gratie sicut virtu
tum decet nos decorando. Ideo
2. Sextum miraculum ut refert
Innocentius tertius cum Octavianus
imperator universo orbe dominio
romano subiugato in tantum
senatui placuit ut eum pro deo colere
vellet. Sed prudens imperator
se mortalem cognoscens immortalitatis
nomen sibi noluit usurpare.
Ad illorum importunam instantiam
Sibillam id est prophetissam advo
cat scire volens per eius oracula
si in mundo maior eo nasceretur.
Cum ergo in die nativitatis domini super
hoc consilium convocasset et Sibilla
in camera imperatoris oraculis
insisteret in die medio circulus
aureus apparuit circa solem et
in medio circuli virgo pulcherrima
puerum gestans in gremio. Tunc
Sibilla cesari hoc ostendit et
cum de hoc plurimum admiraretur ad
spectacula que designaret Sibilla virgi
nitate dignissime nascitura sum
ma in celo ubi natus est et
tunc audivit vocem dicentem hec
est ara celi. Tunc dixit ei
Sibilla hic puer maior te
est et ideo ipsum adora. Eadem
autem camera in honorem sancte
marie dedicata est ipso
est continet fratrum minorum

et dicitur hodie sancta maria de ara
celi sicut legitur in cronica martini quod
hic puer maior se erat ei tunc
in absoluto idcirco deus demum ille
vocari recusavit Septimum mi-
raculum legitur in cronicis romanorum
quod nocte nativitatis domini templum ceci-
dit Nam romani in mundo pa-
cato sub cesare augusto tem-
plum magnum et fortissimum construxe-
runt dicentes deos consulentes
quamdiu duraret responsum fuit
eis donec virgo pareret quod putaverunt
impossibile dixerunt ergo stabit
in eternum quia numquam pariet virgo
et ideo ipsum templum pacis e-
ternum nominaverunt et in eodem tem-
plo statuam romuli posuerunt
hoc templum cum statua corruit
nocte nativitatis christi / sicut dicit
glossa quia ille natus fuit qui
omnia edificia diaboli et officia
erat destructurus Octavum
miraculum secundum Orosium et magistrum in
hystoriis quod ipsa die nativitatis christi
tres soles in oriente apparuerunt qui
paulatim in unum solem redacti
sunt per quod designabatur quod trinitas
et unius dei notitia toto or-
bi publicanda erat et quod ille
puer natus esset in quo tres
nobiles nature scilicet deitas anima
corpus humanum in unam dei filii
convenirent personam Nonum
miraculum est secundum Orosium in eodem
circulo tres plures lune circa

die apparuerunt que paulatim ad unum
corpus lunare sunt redacte signo
designabatur quod ille natus fuisset
qui nos sine benignitate [illegible] [illegible]
vos per quod in ipsum venderet sicut con-
festi[illegible] ad eum celestis glorie adu-
navit Decimum miraculum secundum theo-
philum nocte nativitatis christi per mundum
[illegible] mel pluit [illegible] [illegible]
caritas tua hodie per totum mundum
melliflui celi per quod designa-
batur quod [illegible] [illegible] divine
vindicte et lignis [illegible] divine
misericordie est in dulcorem divine gratie
videamus [illegible] eadem nocte [illegible]
in hystoriis [illegible] [illegible] [illegible]
substitit trium horarum ut non
[illegible] [illegible] [illegible] per quod datur intelli-
gi quod in [illegible] [illegible] nostram [illegible]
[illegible] et [illegible] sunt [illegible]
[illegible] et per [illegible] [illegible] [illegible]
in [illegible] quia puer natus fuit
[illegible] dies Duodecimum mi-
raculum [illegible] [illegible] per [illegible] [illegible]
est [illegible] Nocte nativitatis christi omnes
sodomite viri et mulieres per totum
mundum mortui fuerunt / quod [illegible] [illegible]
videret deus [illegible] [illegible] in natura
fere desistit [illegible] per quod [illegible]
quod ille natus fuerat qui naturam
reformaturus erat et castitatem
promoturus Tredecimum miraculum
scribitur [illegible] [illegible] quod [illegible]
lingua [illegible] [illegible] vincit
et [illegible] [illegible] [illegible] flores et

fructum pro quo edebatur quod beata virgo
sine humano concubitu filium protulit
qui simul flos et fructus dulcoris ex-
titit cum frondibus id est apostolis et
sanctis doctoribus virtutum foliis id est
doctrinis et miraculis operien-
dus et apparandus erat. Unde-
decimum miraculum. Orosius hi-
storiographus dicit quod nocte nativitatis
Christi quidam miles paganus qui re-
bellabat imperatori subito circulum
prope audivit quod illo natus fuerat
qui totum mundum virgo sine sibi
subiugaret. Duodecimum
miraculum legitur in gestis humanis
quod eadem nocte facta est quaedam
insignia in basilica [illegible] et
[illegible] accidit virgo quaedam
forma virginis [illegible] in brachiis
[illegible] in capite baiulabat ut
potuit scire dignam esset natum
quod nullo calore solvi potuit
sed postea in loco domini [illegible] fuit
sed [illegible] per xxxiii annos [illegible]
fiebat [illegible]
[illegible] passionem figurata fuit
[illegible] nato fuit per
annos xxxiii in [illegible] passionis
fuit [illegible]. Tertiodecimum
in media [illegible] locuta
fuit in die nativitatis et duo
boves ut ostenderet quod ille natus
fuit qui bestiales homines vellet
facere. Decimum quartum legitur
[illegible] Christi in Egypto

descenderet propter mortem. Quintodeci-
mo legitur Egypti signum de-
dit quod [illegible] ydola corruerent
cum virgo filium pareret. Propterea sacer-
dotes ydolorum virginis imaginem
puerum in gremio tenentem secreto
loco templi statuerunt et eam
ibi adorabant. Sed Ptolomeus
rex postea interrogavit quid hoc
sibi vellet dixerunt patrie tra-
ditionis hoc esse misterium quod
a sancto propheta maiores eorum ac-
ceperunt et sic in rebus futuris
credebant. Nocte igitur nativitatis
Christi omnia ydola in Egypto corrue-
runt circa virginem igitur ad preci-
[illegible] intelligunt quod ille qui
natus erat verus deus esset
et ad pedes ipsius sicut solus ado-
randus et ideo ei [illegible]
celestium terrestrium et infernorum
flecteretur. Decimum sextum mi-
raculum nocte nativitatis domini vinee
Engaddi que proferunt balsamum flo-
ruerunt frondem et liquorem
dederunt ut ostenderetur quod ille natus
erat qui mundum spiritualem florem
frondem et fructum fecit frucfi-
care [illegible]
[illegible]
decimum nonum et [illegible]
[illegible]
[illegible] arborum [illegible]
[illegible]
Iosephus de quibus eam scribit

allexander rex arabie quesivit in oriente
in finibus indie arbores altitudinis
centum cubitorum et cum sol oritur
et summitatem arborum tangit
splendor arborum hinc inde
se commiscebat et flectunt
se usque ad radicem et tunc quando
quis scire volebat aliquid de
futuris interrogabat ab ar
boribus istis et audiebat ibi
futura a demonibus habitanti
bus in eisdem. has arbores
consuluit allexander quid sibi
futurum esset et responsum fuit sibi
quod interfectus esset babilonie
et quomodo scire sua veni
ne debebat inire. poma
harum arborum que sunt in ma
gnitudine corporis humani et susten
tabatur elisa cum annis et non
licebat alicui intrare ambitum
istarum arborum qui esset ab
lemis et immundus continen
tibus. iste ergo arbores
nocte nativitatis christi responsa sunt
[illegible] demonibus
[illegible] qui in eis [illegible]
fuerunt [illegible] appellat sol
aut arbor [illegible] in nativitate
arbor lune [illegible]
passione. Vicesimum [illegible]
[illegible] flumen
[illegible] mille annos
ante nativitatem christi credide
runt deum [illegible] et in [illegible]
[illegible]

vivum deum et filium incarnandum
et hii in nocte nativitatis christi vide
runt stellam radiantem meridiem
nati regis quam videntes gaudio
sunt repleti. Vicesimum primum
Est quando in carnibus [illegible]
[illegible] regni qui venerant
ab oriente ad eum videndum et
adorandum [illegible] sine [illegible]
[illegible] quod possint duo ova
[illegible] sordium [illegible]
nature sine [illegible] aut [illegible] in
die nativitatis [illegible] duo ova
leo [illegible] agnus in signum
quod is qui nascebatur leo esset
resurgendo agnus paciendo [illegible]
deus qui [illegible] fuit leo fortissimus
[illegible] in [illegible] et
nascendo [illegible] est agnus [illegible]
[illegible] et [illegible]. Vicesimum
secundum alius [illegible] regni
[illegible] in [illegible] plan
[illegible] balsamum et
ex [illegible] balsamico [illegible]
[illegible] herbe [illegible]
[illegible] folia [illegible] et
florem in [illegible]
[illegible] pulcritudinem rosa [illegible]
[illegible] flores [illegible] et
[illegible] et [illegible]
[illegible] paulatim
[illegible] nocte nativitatis
christi [illegible] et produxit
[illegible] columbe [illegible]
[illegible] dicendo
[illegible] celi et terre et

et matrem conservatur honor virginee virginee natus esset quod signum fuit quod in ipso nato representaret scripture plenitudo. Vicesimum octavum mirabile Sedecim enim [illegible] uxor tum magi [illegible] infantem hominem natum [illegible] qui mox ut fuit natus supra pedes stetit plene loquens et dicens sic [illegible] natus sum ut moriar quia [illegible] debeo dum solus natus hodie virgine qui post xxxiii annos passurus et redempturus mundum per crucis supplicium. Et hoc signum est quia ego post xxxiii dies [illegible] moriturus, quod ita fuit. Post tamen multa futura predixit [illegible] et vidimus [illegible] omnes, quia magnus est dominus. Legimus facta mirabilia et ideo per mirabilia testimonia tua credere [illegible] est. Augustinus exponit hec documenta que testificantur bonitati divine, eius sapientie magnitudini. Quia nichil est in natura quod non sit mirabile si in [illegible] non usu suo sed ratione penset. Et si quis vellet tractari omnia [illegible] subveniret contemplacionis apte [illegible] est ut comparationem [illegible] iuxta illud [illegible] considerari opera tua et [illegible] est [illegible] si pro[illegible] debemus [illegible] quia mirabilia sunt. [illegible] mirabilia testimonia tua [illegible] adiungit [illegible] ita quod [illegible] difficultate investigandi fructus est curiosior. Quia res de [illegible] causas obscuriores detinuo est mirabilior. Mirabilia testimonia fuerunt [illegible] que omnia in multitudine testificantur potentiam, pulchritudine sapientiam, ordine bonitatem, luce claritatem, duracione eternitatem. Vel mirabilia sunt testimonia sacre scripture que testificantur deum talia scripsisse [illegible] est omnia fieri de nichilo, et illa in ordine esse [illegible] et manere semper [illegible] continue [illegible] Unde Iohannes [illegible] dicit quod scriptura divina [illegible] testimonium. Et valde scripture sunt mirabiles primo ex hoc quod ut Gregorius dicit: Scriptura est flumen in quo agnus peditat et elephas natat. [illegible] manere sic [illegible] cum [illegible] superabat sic [illegible] ex dono simone [illegible] quod [illegible] Item ideo divina scriptura mirabilis quia [illegible] ad [illegible] potens [illegible] semper [illegible] mirabilia quod deus [illegible] ut [illegible] esse [illegible] ita [illegible] mutare et destruere

[illegible]

ea / et satis sunt hec mirabi-
lia quia cum est in parte
sensus pedibus subiectum et in
gbin / v. ymo quod ope et in cer-
pi / deum natura mortalis facta
tunc / et tradidit inclinatio et
/ et ideo ipsi talibus peccatoribus
dedit se adversus servitium
Non adhoc ut dei mirabilia
possent comprehendi sed ut ab hijs
posset deum intelligere credere et
mirari vel potius intelligi de
testimonijs dei quibus demonstrabit
scientiam sic hominem valde di-
ligere sic hoc quod filium misit
in mundum ad peccatores et mortem
sed plurimum hominem de peccato
sermone [illegible] dei Qui
etiam proprio filio suo non pepercit
sed pro nobis omnibus tradidit illum
Valde mirabile est hoc quod deus
hominem dilexit sic quod ut ipsum
redimeret suum unigenitum tra-
didit adhuc ut omnis qui credit
in eum non pereat sed habeat vitam
eternam Valde mirabile est quod filius
dei qui est immortalis et impassibilis
factus est homo passibilis et mortalis
ut posset mori / et deus erat
esse in mixtis [illegible] et non
secta [illegible] et per mortem
suam destrueret eum qui mortis im-
perium habebat id est dyabolum au-
tem mors est peccatum ex quo passi
mors adhibe [illegible] Et glossa dicit
deus [illegible] de lapsu primorum

hoc enim testimonio satis innotescit cum
mortem suam corporis / propter auc-
torem dyabolum id est peccatum quod ille
persuasit accidisse Nec enim ob
aliud preter mortem mortuus vissime
hic dicitur Vnde ille qui sine ullo
peccato vel originali vel proprio morie-
batur dicit Ecce venit princeps
huius mundi id est dyabolus qui per tertium
habebat mortis et in me nichil
invenit scilicet peccati propter quod hominibus
mori fecit Nichil ergo dyabolus
invenit in christo ut moreretur sed
per voluntatem patris christus mori vo-
luit non [illegible] mortis necessitatem
de peccato subactore peccati sed
de obedientia et iusticia facta
est obediens usque ad mortem
per hanc nos redemit a servitute
dyaboli Quemadmodum enim in
principio hijs [illegible] qui sedu(x)it
adam [illegible] fecit / et cepit
nos [illegible] vinculis possidere
Sed venit redemptor et victus
est deceptor / Quid fecit redemp-
tor captivatori inde nostro
Tetendit ei muscipulam crucem
suam posuit ibi quasi escam
sanguinem suum Ille autem sanguinem
fudit non debitoris propter quod
missus est redere debitores
fudit sanguinem innocentis et
missus est recedere a vinculis nostris
Ille quippe sanguinem suum adhuc
fudit ut peccata nostra deleret
Vnde ergo dyabolus nos

tenebat deletum est sanguine redemp-
toris Non enim tenebat nisi in venialibus
peccatorum nexibus Iste enim bruchus anathemate
captivorum / veniat ille alligavit for-
tem venalis passionis sive intravit
in domum eius id est in cruce et ubi
ipse habitabat crucifixus eum expugnavit
Nos sumus vasa ista implevit
ille amaritudine sed quod nos re-
demptorem in felle perdiderunt / deus
autem in cruce [illegible] eius [illegible]
[illegible] amaritudinem et im-
plevit dulcedine pertransiit ergo
precio et factus est homo passibilis
et mortalis ut sic vinceret dyabolum
Nisi enim homo esset quem dyabolus vin-
ceret non iuste sed violenter ei tolli homo
videretur qui se illi sponte subiecit
Si esset homo enim vinceret [illegible] homo
perdit / et ut homo vinceret Necesse est
ut deus in eo sit qui faciat eum
esse sine peccato Si enim ipse homo
esset vel angelus in homine facile
peccaret ad utrumque enim constat
cecidisse / Factus est ergo dei filius
hominis filius passibilis et mortalis
ut per mortem destrueret dyabolum de-
leret peccatum per suum subtile consilium
[illegible] mortem liberavit
eos qui timore mortis corporalis
[illegible] vitam erant ob-
noxii id est subditi servituti dyaboli
et peccati Ecce mirabile quod deus
sustinet per quod pridem habebat dyabolus
per hoc victus est et ipse fuerunt
arma ille forti [illegible]

per christum illum perfecit In quo magni-
tudinem virtutis eius commendare
insinuat magis cum erant ar-
ma per que vincebat dyabolus peccati
victus est [illegible] Unde enim mors
[illegible] et peccati liberavit
obnoxios servituti Sui ipsius
erant qui mortem timebat et [illegible]
peccatum ne moreretur Nec
autem [illegible] adversus [illegible]
videt [illegible] Unde apostolus Corin-
thios [illegible] et esse [illegible] Unde
et Job ait Pellem pro pelle
[illegible] quod habet homo dabit pro ani-
ma sua et est hic victoria fi-
dei quod utrumque defunxisset sed [illegible]
[illegible] mortalitatis con-
[illegible] possit quod [illegible]
hoc dare [illegible] ut nec
[illegible] corporis mortem
[illegible] fecisset [illegible]
[illegible] admitteret minimeque
aut [illegible] Sed cum
homines mortem sic timerent ut
non ob aliud feliciores esse dicerent
[illegible] nisi quod mori omnino non
possent de christo nemo [illegible]
illa vita que futura est [illegible]
[illegible] sed ipsi removere
[illegible] mortis molestiam [illegible]
[illegible]
[illegible] et debiles [illegible]
[illegible] videndo non
mori eos qui [illegible] Credentes
enim non moriemur / [illegible]
[illegible] ut se [illegible]

mortuus sine fine vivit christus
christi qui post mortem in gloria re
surrexit et beata sine fine vita
vivit / desideremus ergo vitam christi
quia tenemus pignus mortem
christi / Unde non debet nobis dubium
esse quin passioni et male [illegible]
[illegible] consolationem [illegible]
Unde hortatur nos [illegible] laba
rare et mori / hec sunt [illegible]
[illegible] religionis [illegible] adstabat [illegible]
mercatoris mercator ille descen
dit [illegible] omnis mercator dat
et accipit / dat quod habet acci
pit quod non habet / Sic christus
in ista mercatura dedit et ac
cepit Sed quod accepit et quod
habebat [illegible] laborare
et mori Et quod dedit [illegible]
resurgere et [illegible] regnare Unde bo
ne mercator gratias agimus quod
emisti nos sanguinem tuum bi
bimus [illegible]
[illegible]
[illegible] fecisti nos redempti
nos emere quod [illegible]
[illegible] non potest / dominus autem [illegible]
[illegible] revocavit et [illegible] et
redemit per mortem ne [illegible]
captivi essent / sic et morte
[illegible] ut [illegible] mortis [illegible]
[illegible] vinceret ut [illegible]
[illegible] mortalitatem
[illegible] qui [illegible]
[illegible] ille consolans eos
[illegible] de [illegible] illius [illegible]

[illegible] ut persuadeat contrarium per [illegible]
[illegible] accipe Sic contra
dictum cum omnes homines mortem
timerent persuadens eis ut fideli
ter ad mortem accederet et
[illegible] morte nullam
mortis huius [illegible] / Et ita
christus [illegible] ut per mortem destru
eret dyabolum ut sic in destruc
tione dyaboli et [illegible]
et [illegible] perditione [illegible] dampnacionem [illegible]
dei [illegible] christi gloriosus [illegible]
et [illegible] gloriam eius / dicit
enim apostolus ad Romanos omnes enim
peccaverunt et egent gloria dei gloria
i. misericordia dei non sunt quod ideo
dicitur gloria dei quia per hoc deus glo
riosus apparet omnes ergo peccatores [illegible]
[illegible] christi gratiam qui solus sine
peccato venit et omnes egent gloria dei
i. ut ipse liberet qui potest non
[illegible] qui liberatore indiget / hec ergo
christi gratia sine qua nec infan
tes nec grandes salvi fieri
possunt non [illegible] redditur [illegible]
[illegible] nominatur [illegible]
massa peccatis debet [illegible] omnibus
debitum dampnacionis [illegible]
redditur non iniuste [illegible]
redditur / [illegible] inde [illegible]
liberatur non vasa meritorum suorum
[illegible] vasa misericordie nominantur [illegible]
[illegible] agat gratias misericordie dei [illegible] nolunt
liberandos / quia [illegible] nullus posset
iuste culpare [illegible] si vellet
dampnationem omnes enim peccaverunt

Aug[illegible] 30

et egit gratias deo a indulgentia ve-
nia peccatorum vnde glosa apparet deus
Et illo modo possumus intelligere Et
vidimus gloriam eius. i. propriam glosa
in remissione peccatorum vnde luce
dimittuntur ei peccata multa quia dilexit
multum / et quia omnes peccaverunt
ergo iustificati sunt gratis. i. sine
meritis precedentibus rationem per gratiam ipsius
i. per gratuitum donum Gratia quippe dei
donum dei est / donum autem maximum
ipse spiritus sanctus est Non ergo iustificati
sunt per legem nec per propriam voluntatem
sed per gratiam quod Non contra voluntatem
gratia fiat sed voluntas nostra ostenditur
per legem infirma ut sanet gratia vo-
luntatem et sana voluntas im-
pleat legem non constituta sub
sub lege nec indigens lege ipsa
est gratia que iustificatur impius
i. fit iustus qui prius erat impius
Et ideo preparande sunt gratie merita
nulla precedunt quia meritis impii non
gratia sed pena debetur Nec ista esset
gratia si non daretur gratuita / datur
aut gratuita quia nichil boni
ante fecimus vnde si meruimus quando
nil fecissemus in meritis nostris nisi
vnde dampnari debemus Non
inveniet ergo merita bonorum sed merita
suppliciorum ergo iustificati sunt
gratis quia nil operati erant per gratiam
ipsius quia perfecte iustificati sunt
et per eius redemptionem que est
nobis in christo Jhesu vnde alibi
i. per penam datam pro nobis a christo

quod dixi peccatum et non cum
pro bobus agnis vel aliis receptis
estis sed proprio sanguine vnige-
niti filii dei Nempe ut iustificen-
tur homines diuina gratia vitam
demerita nata est ut posset
fieri illis iustificandis esse sacrifi-
cium passionis et crucis nisi
enim ambos sumeret carnem
mortalem christus mori non posset
Nonne vero quod recte dicitur
redemisse nos non commisse
ipsius enim prius ante feceramus
sed nostris delictis alienati sumus
Sed ergo adepta nos vidimus
fuit non respectus erat nos redemptor
quod ipse xpm deus per proposuit
i. longe ante disposuit et predixit
vel proposuit i. palam omnibus
posuit propiciatorem. i. miseri-
cordem et reconciliatorem
ratione per fidem in sanguine ipsius
i. per fidem passionis sine qua
nil placet deo vel per fidem
in sanguine ipsius. i. ipse fidem de
passione / hic sunt nisi quia
nemo sine alio valet / dico
quod proposuit eum propiciatorem
ad hoc videlicet ad ostensionem
iustitie eius. i. ut ostenderet se ve-
rum in promissis s. ut nos apertis
liberaret sicut ante promiserat / et
ad implendum iustitie se ostendit quod
ostensio necessaria fuit Non solum
propter remissionem preteritorum sed etiam propter
remissionem precedentium delictorum
s. eorum que precesserunt per adventum

delictorum dico quoniam in sustentatione
tacere dei dico scilicet puniendo et non
puniendo / Cum sustentatio enim
dei est ut peccatorem non statim
puniat ut peniteat sed longanimitatem
dei admirans ad penitentiam ergo
quod subtiliter dicit apostolus scilicet
quod deus proposuit filium propiciato
rem humano generi per fidem ipsius
sine sanguine id est per fidem in sanguinis
eius effusione ut per hoc ostenderet
suam iusticiam dum eis remitteret
precedencia delicta que pessimis
tyrannis omnimodo contraxerant
eo tempore quo sustinebat et place
bat deus hoc scilicet quia diu
sustinuit deus et supportavit
peccata hominum quod non esset unquam
homo filius hominis perdicionis fuisset
dudum autem tunc patet sustinendo
ostendit scilicet deus ad ostensionem scilicet
iusticie eius in hoc tempore sustentatio
hic accipitur qua iustificat deus
credentes in Christum vel tempore ex
peccatores qui iustificat et quo
sensus ad hoc predicabatur delic
ta ut ostendit in hoc tempore id est
iusticiam suam quam iustos facit scilicet
quod ipse iustificat et salvat quod
nullo alio tempore fieri potuit
nisi quo deus dedit quod olim
deus promiserat donando velud
per remissionem delictorum non
tantum primi hominis sed eciam prece
dencium adventum Christi delic
torum dico quoniam in

sustentatione dei quem ille enim iusti qui
precesserunt Christi adventum in inferno
tenebantur usque ad Christi passionem ubi
nec penis affligebantur nec tamen
deum videbant quod erat eis pena
hoc autem erat peccato primi hominis
sive peccato originali propter quod ob
clusus erat aditus regni celorum
qui Christi passione est reseratus
unde Zacharias Tu quoque in sanguine
testamenti tui emisisti vinctos
tuos de lacu in quo non erat
aqua super quem locum dicit
Ieronimus in resurrectione Christi iusti qui
peccato Ade vincti in inferno te
nebantur resurrexerunt Solet autem
queri utrum antiqui iusti qui
in inferno tenebantur peccata essent
remissa per fidem Christi quam
eos vere habuisse constat / Et si re
missa erant quare tamdiu de causa
apud inferos detinebantur Ad quod
dicimus quod omnia erant eis di
missa per fidem Christi sed omni
modo remissionis effectum con
secuti non fuerant est enim duplex
remissionis effectus scilicet carere
pena et frui gloria alterum
habuerunt ante Christi mortem quia
penam actualem non senciebant
alterum vero non quia deum non
videbant sed post mortem data
est eis gloria divine visionis
quam differebantur deo sustentante
tamen eorum delicta ad ostensionem
iusticie eius in hoc tempore id est ut
ostenderet in tempore mortis Christi
iusticiam suam qua donat peccatores

in se scriptum ut sit ipse .i. esse apparet
instructus in premissis dans scilicet quod premisit
aliter non posset innuere et ut insi
ficiens .i. [illegible] eum qui est
[illegible] .i.
[illegible] Secundo
possumus dicere quod illi viderunt filium
eius qui fide in ipsum crediderunt eius
divinitatem cognoverunt. Qui autem tene
bris infidelitatis obumbrati erant
non cognoverunt nec viderunt. Exce
caverat enim eos malicia eorum ut
lucem non viderent que eis erat presto
in operibus miraculosis, quod non deo
sed magis diabolo attribuebant dicen
tes In beelzebub principe demo
niorum eicit demonia. Unde et a
postolus 1 ad corinthios 2 Nemo prin
cipum huius seculi cognovit. Si
enim cognovissent numquam dominum glorie
crucifixissent. Glosa dicit principum
huius seculi .i. demonum vel phariseorum
vel doctorum in lege cognovit.
Quod inde apparet enim quia si
cognovissent demones sapientiam
dei de redempcione humani generis
per mortem implendam numquam cru
cifixissent dominum glorie .i. non sugge
ssissent crucifigi. Quia non suggereret
illud diabolus crucifigi [illegible]
si [illegible] vel demones
accipit [illegible] cognoverunt
[illegible] alii vero non cognoverunt
de ignorancia dicit Petrus
Scio fratres quia per ignoranciam
fecistis [illegible] non cognoscebat
illum esse qui in lege promissus

erat eis. Maiores vero ut prin
cipes sacerdotum et scribe et
pharisei cognoverunt ipsum esse
qui in lege promissus est sed deum
esse vel dei filium nesciverunt.
Et ideo dicitur sic accipi
potest Si cognovissent vel maiores
illum esse messiam in lege promissum
vel minores illum esse deum vel
dei filium numquam dei filium cruci
fixissent. Non enim hoc facerent
si deum esse scivissent. Sed cum demo
nes deum hominem factum non intel
lexerint [illegible] magis homines.
Non est illud aliud sciverunt
demones [illegible] sciebant
Sciebant enim ipsum esse qui
promissus erat in lege non tamen
misterium eius quod filius dei erat
et ab eterno sciebant non tamen
incarnacionis passionis et re
dempcionis. Quod [illegible]
clamat demones quid nobis
et tibi ihesu fili dei [illegible]
[illegible] de ipso
[illegible] sunt vel si cognovissent
ita quod [illegible] bene scivit
numquam dominum glorie crucifixissent. Nota
quod autem dominum glorie crucifixum [illegible]
[illegible] crucifixus est et
tamen deus glorie crucifixus est. Ta
lis enim erat illa [illegible]
que deum hominem faceret et
hominem deum [illegible]
[illegible] predicaciones [?]
et [illegible] intelligere. Nam
[illegible] quia id quod deus
est [illegible] et [illegible] quod deus

glorie est et tu deus glorie crucifixus
quia non dicitur deus glorie crucifixus
non secundum divinitatem sed secundum infir-
mitatem carnis. Unde eciam possibile
est ut deus et homo et cetera dicitur
nemo ascendisse in celum nisi
qui descendit. Si ergo attendas
distinccionem naturarum filius dei descen-
dit et filius hominis crucifixus est.
Si autem unitatem persone et
filius hominis descendit et filius
dei est crucifixus. Propter hanc unita-
tem persone non solum filium
hominis descendisse de celo
sed eciam dixit esse in celo cum
loqueretur in terra. Albertus et sic
ut sentiret mortem ut [illegible]
nisi qui vita vitam perdidit.
Si enim hoc ita esset vite
fons aruisset. Sensit igitur
mortem propter participacionem humani affec-
tus quam sponte susceperat
non nature sue perdidit
potenciam per quam cuncta vivi-
ficat. Sicut in sepulcro carnis
sue non amittendo non de-
seruit sic in utero virginis
concipiendo formavit. Mar-
tinus: est ergo non descendere
nisi sic passus est non perire
potenciam. Nemo aufert animam
meam a me quia potestatem habeo
ponendi et potestatem sumendi.
Ecce habes auctorem operis
ponit animam suam ecce habes
opus auctoris. Et ut [illegible]

concludam in carne ex c aliquid
patitur opus auctoris est. Anima
enim potestate sua non alio cogente separatur
ipsa auctor est operis. Non ergo
admireris locali motu ubi divi-
nitas venit sed in effabili pote-
ncia sue plenitudinis non separata
nec dimisit [illegible] ipse cum venit-
mus quando ubique totus ubique presens
uno igitur eodem tempore totus erat
in inferno totus in celo vere mortuus
vere vivus in quo ad mortem suscep-
cio mortalitatis contigit et vita
divinitas non perdidit. Mortem
igitur dei filius et anima non pertulit
et divinitate non sensit sed tantum
propter participacionem infirmitatis in qua glorie
crucifixus. Albertus ubi

Gloriam quasi unigeniti
a patre. Hic autem tercio ostendit glorie eius
singularitatem. Anima enim certum
de aliis hominibus invenitur quod fuerit
gloriosus sic demonstrat hoc nomen [illegible]
cum fuerit eius facta est splendi-
da vel coruscata per aliam lucem
posset aliquis dicere eum eciam [illegible]
quod viderint eam gloriosam non debet
dici quod unum dei sit tamen [illegible], est
enim dispensacio glorie [illegible] angeli sicut
aliorum quia non fuit gloria [illegible]
gloria angeli [illegible] si nos sancti videmus
gloriam eius eciam qui unigeniti a patre
est hoc ut [illegible] quia ut dicitur
hebreorum i. amplioris glorie [illegible]
fecit angelis et potestatibus quia
illi sunt gloriosi participacione unum
autem est ipsa gloria per essenciam plene

deo in filius dei hoc autem quod dicitur
quasi non est comparacio splendidius sed quo
possibile videbatur quasi non poterat ad designan-
dum splendorem filiacionis divine
sed quasi diceret filii dei sed quasi unigeni-
27 mar
ti vidimus per [illegible] / Et est modus loquen-
di quasi diceret per oculos vidimus gloriam eius
qualem decebat et conveniebat
esse unigenito dei filio. Et potest
exemplum simile reciperi ut si aliqui
viderent regem valde eminenter
~~[illegible]~~ [illegible] [illegible]
[illegible] non [illegible] velociter [illegible]=
[illegible] [illegible] multiplicata gloria
[illegible] [illegible] dicerent quod multum
[illegible] deri quod [illegible] i. [illegible] de-
cebat regem. Sic Johannes [illegible]
per similitudinem [illegible] omnia que
dignitati verbi congruerent
[illegible] puta quomodo angeli ipsum glo-
rificabant et [illegible] pastores / puer
Jhesus consultans [illegible] matris
/ magi adducti per stellam / demo-
nes de corporibus expulsi / mortui
suscitati infirmi curati et bre-
viter omnis creatura clamabant et
[illegible] regem advenisse / [illegible]
et post decessum ipsius non [illegible]
ipsum venientes testati sunt hec
et infinita alia gloriam ubi atte-
stancia breviter complexus est
Johannes dicit vidimus gloriam eius gloriam
quasi unigeniti a patre // De hac gloria
eius dicitur 2 petri 1 accipiens a deo
patre gloriam et honorem voce de-

// i. vel glorie decus magestatis dei

celo lapsa ad eum de hic est filius
meus dilectus in quo michi [illegible]. Et non
[illegible] autem singularitas
glorie vel [illegible] ad quatuor primo
[illegible] acceptis testimonium quod
filius [illegible] quia [illegible] fuit
unus de tribus qui viderunt eum
transfiguratum in monte et audierunt
vocem patris dicentis hic est
filius meus [illegible]. Et de ista gloria
dicitur 2 petri 1 accipiens a deo
patre gloriam et honorem voce
de celo lapsa. Secundo quantum
ad angelos quia in festo [illegible] an-
te incarnacionem christi homines erant
angelis subiecti / postmodum de-
vote christo subiecti ministraverunt
ut in [illegible] accesserunt angeli
et ministrabant ei. Tercio quantum
ad naturam quia [illegible] tota creatura
christo obediens ei obsequebatur
ad nutum ut patet in [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
quod quidem nec angelus nec alicui
nature alii concessum est nisi soli
[illegible] [illegible] / et hoc est quod dicitur
ut quod [illegible] est iste quia
venti et mare obediunt ei
[illegible] quantum ad docendi seu
operandi modum [illegible] [illegible]
et alii prophete non [illegible] [illegible]
[illegible] dicebat [illegible] [illegible]
bat sed dei [illegible] dicebat hec
dicit dominus [illegible]. Et [illegible] est
[illegible] admirationem [illegible] / Xpc vero

lapsu[m] tamq[uam] du[m] et p[otes]tatem
h[ab]uit i[d est] q[ui]a virtute sua dicebat
Ioh. x. Ego dico vobis q[uod] p[ro]p[ri]a
infirme s[er]mone cum in m[en]te de[i]
q[uod] erat deo e[qu]al[is] q[uia] p[otes]tatem h[ab]uit
Item aliq[ui] s[an]c[t]i op[er]abant[ur] miracula
virtute no[n] sua x[ristu]s v[er]o virtute p[ro]p[ri]a
vn[de] d[icitu]r [illegible] c. s. Unigenitus
est nomen [illegible] [illegible] sp[irit]ual[is]
[illegible] [illegible] singularis est [illegible]
sibi Et nota ex hoc q[uod] dicit
unigeniti [illegible] eandem et
[illegible] [illegible] [illegible] ibi [illegible]
[illegible] est ut pater q[uasi] [illegible]
[illegible] est [illegible] unicus filius
[illegible] [illegible] totus [illegible] [illegible]
et [illegible] [illegible] est unus filius
p[at]ris [illegible] [illegible] [illegible] est sicut
unigeniti cum totus dat[ur] [illegible]
p[at]ris [illegible] Ioh. [illegible] [illegible]
[illegible] [illegible] [illegible] sunt Nota [illegible]
q[uod] [illegible] non est nisi unus
filius Nec [illegible] aliu[m] filiu[m] p[at]ris
[illegible] aliud [illegible] [illegible] [illegible] [illegible]
s[ed] [illegible] p[at]er [illegible] aliu[m] g[e]n[er]are no[n]
p[otes]t [illegible] [illegible] [illegible] est
ut sit de toto [illegible] [illegible] tota [illegible]
[illegible] intellige[re] p[at]ris alio [illegible]
[illegible] no[n] [illegible] [illegible] [illegible] si [illegible]
est [illegible] toto no[n] est [illegible]
[illegible] [illegible] est unige-
nitu[s] Item nec filius nec [illegible]
[illegible] p[at]ris [illegible] aliu[m] [illegible]
[illegible] est [illegible] filius [illegible] [illegible]
eandem [illegible] et [illegible] [illegible]
pat[er] habet [illegible] [illegible] [illegible]

[illegible] [illegible] intelligit[ur] [illegible] [illegible]
[illegible] totaliter s. adg[illegible] ad
[illegible] p[otes]t [illegible] [illegible] Item nota
q[uod] aliquid dicimus [illegible] [illegible]
unigenitus [illegible] hic et [illegible] [illegible] [illegible]
[illegible] habet s. Et [illegible] [illegible]
dicit [illegible] vel q[uod] [illegible] est
[illegible] [illegible] [illegible] [illegible] est [illegible] [illegible]
[illegible] [illegible] di[illegible] est q[uod] sit de[illegible] [illegible]
Et [illegible] [illegible] [illegible] [illegible] [illegible]
est ipse et sic [illegible] [illegible] singu-
lari [illegible] [illegible] [illegible] [illegible] [illegible] hoc
modo dicimus q[uod] est [illegible] unus
deus [illegible] [illegible] [illegible] deus
deus [illegible] [illegible] est [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] et sic [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] sic [illegible]
[illegible] [illegible] filii [illegible] [illegible]
est [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] s. [illegible] dicimus
[illegible] unigenitus [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] est [illegible]
[illegible] [illegible] [illegible] filium [illegible]
[illegible] [illegible] aliquo [illegible] [illegible]
[illegible] [illegible] sic sunt multi filii dei
[illegible] [illegible] et [illegible] [illegible] [illegible] [illegible]
dicit[ur] filii dei [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] ad [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] unigenitus dei [illegible] [illegible]
[illegible] [illegible] [illegible] ab [illegible] [illegible]

nostre p[ro]ui[den]cie plenitudine[m] [et] p[ri]n-
cipaliu[m] filiac[i]o[n]e ad multos dicat[ur]
Et no[n] s[ecundu]m ... supelle [illegible] ... vel
ti ... multi [illegible] vnu[m] dicat
vnu[m] ... deus ... que ...
qui dicu[n]t[ur] di[i] p[er] p[ar]ticipac[i]o[n]e[m] deitatis
ut s[an]c[t]i sunt in celo ... recepti
ut qui de corpore exeunt sine ...
... ut qui i[n] mortali corpore
adhuc p[er]egrina[n]t[ur] ... falso pu-
tat[ur] ... deos ... dy[?]
... multi sunt dii p[er] p[ar]ticipac[i]o[n]e[m]
deitatis ut s[an]c[t]i ... sunt d[omi]ni multi q[ui]
alijs p[rae]sunt ap[osto]li i[n] t[er]ra archan-
geli in celo ... h[oc] ... ve-
ro ... vnus de[us] pater qui no[n] h[abe]t
... substancie vnu[m] [est] deus ad filios
... deus ... no-
... adoptione[m] [illegible]
substancia ... adoptione
s[an]c[t]i qui p[er] adopc[i]o[n]e[m] gr[aci]e dii
sunt ... demones
ac ydola qui ... dyi[?]
no[n] ... p[ar]ticipac[i]o[n]e / Sunt
eni[m] dii ... paganoru[m] ...
... sunt qui dicu[n]t[ur] dii ...
sunt ... sol luna sunt
t[er]ra ut apollo scolaphius[?] ...
... ydola dicit ... dii
sunt multi ... paganoru[m]
et d[omi]ni multi nobis ... est ...
... q[ui] ... credimus
... credentes ... deus
h[oc] id ... p[at]rem filios di
... qui credunt i[n] nomine
eius Nobis ergo vnus [est] deus ...

tibi plures ... s[ed]
demones qui ... videri
dii sibi exigunt illa q[ue] vero deo
debe[n]t[ur] s[ed] ... et
alia ... non ... homines
deos ... qui no[n] est ...
... verus deus / de eis aut[em]
homines esse appellatos ...
... in illo ... stetit
in synagoga Et ...
dixi dii estis Sed quer[itur] s[ed]
homines dii vocant[ur] ut angeli
vocati sunt dii cu[m] ... sa-
... excellunt[ur] ... qua-
litate angelorum Et in scripturis
... nullo ... posset
... angelos dictos
deos Si ergo ... in diui[n]is elo-
quiis ... potissim[um]
causa occurrit / que angeli
no[n] dicu[n]t[ur] dii ... ab ho[min]ib[us]
putaret[ur] colendi ... homines
adhuc voluntate ut si ... non
religionis q[ue] gr[ae]ce latria di[citu]r
angelis exhiberet ...
offeru[n]t ... vocat[ur]
angeli ... diceret[ur] ...
ut ille colat[ur] ... vicarii
sunt ... deus ...
rex magnus sup[er] omnes deos
non ... accipit[ur] ...
est vnus deus ... di[citu]r
deus ... est ...
... credimus ... esse ...
/ et ... est ... credimus
nos ... in illo .i. ...
... debeat ...
... sit nobis pat[er] vel ...

vel s[an]c[t]e dei

vel sane dicimus Omnes debent
quod debet persona Christi quod regnum
in illa et filii et spiritus sancti ut
patris et quod quod est nobis a patre et
nobis ... Ideo
dicunt quod deus trinitas unus
nobis est pater unus ... qui re
... unus
creator Sed ... si deus
trinitas est nobis unus pater
an sit nobis ille pater qui et
... pater est filium ...
an non / et si non an sit alius
pater Ad ... illi dicunt quod non
simpliciter debeat dici deus
trinitas est pater intelligatur proprie
patris sed est nobis pater nec
est ille pater qui est ...
nec alius sed est deus unus qui
est nobis pater ...
... pater sed filii et unus ...
cum patre ... est ... deus
... genuit Non ... tri
nitas pater nisi forte ... latine
... adoptionis filii
... scripture est ...
... unus est Non
unus ... filio aut ...
... intelligi Omnes
... recte dicimus
... patrem non persona sua
nobis ... trinitas aut
filii nullo modo dicit Christus
... unus deus ... cum patre in
... unus deus est et deus
... patrem ... omnia

creata sunt Omnia cum apostolo secundum
... creata sunt ... alia ...
alia patrem sed eius ... non
non ... patrem et ... filio
... patrem ... filio ...
sunt ... est ... filius
et inseparabiles opera unus ...
... quod dicit ... unigeniti
... quod ... venit ...
gloriam ... sibi
... intelligi ... operatio
... gloriam eius i. ...
... talia non ... et
opera ... unigeniti filii ...
... cum ... sunt opera
aliquid miracula maiora quod ...
... parem ... quod ...
infirmos ... non faciebat
et virtute ... Nam de primo
miraculo facto de ... aqua
... in ... gloriam sua
Joh 2. Sic ... intelligi paternali
attestatione dei sunt dictum
hic est filius meus dilectus et
tunc vidimus gloriam i. gloriam attestationem
quod Johannes fuit unus de
tribus qui viderunt gloriam ... in trans
figuratione et audierunt vocem
patris hic est filius dei ... patris
i. ... honore ... et
gloriam vere ... de celo
... intelligi ... familiari ...
... revelatione et ...
gloriam petiit Moyses videre

// ... quod ... honore ... respondeat ...
... testimonium ... filii ... dilectus vere ...
gloriam ... ante ... quod ...
hic Non filii dei ... sed ... talis ... filii ... non ... in ...
... non adoptione / dilectus ... ab ... in ...

explacionem glorie per quod bene placitum meum audi etc eo quod placet et meum est etc [illegible] [illegible] [illegible] [illegible] [illegible]
gloria que nullus ei succedit scilicet legitur dei [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
vos non audiunt [illegible] ego petrus Johannes Jacobus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
nullus [illegible] futurum [illegible] patris [illegible] [illegible] [illegible] [illegible] ubi [illegible] [illegible]

tue non meruit d. Unde in
due gloria tua Cum dictum fuit po
pulo carnali videbitis i. ymbribus et
figuris Revelato autem evangelio apostoli
hanc gloriam viderunt et ceteri Nos
autem revelata facie gloriam dei spe
culantes Ipse est gloria dei de hoc [illegible]
Beati oculi qui vident que vos videtis
Quoto primum filiacione qua gloria
aliorum scilicet Moysi et helye fuit gloria
servorum vel filiorum adoptivorum
Gloria autem ubi incarnati fuit
gloria quasi unigeniti apud filium naturalem
Et non [illegible] hic admiracionem [illegible]
[illegible] nota plenitudo [illegible] expressa
vit[illegible] Cuius vidimus gloriam qua
lem decebat habere unigenitum na
turalem dei filium Quoto potest intelligi
[illegible] [illegible] intelleccione qua beato
Johanni collata fuit spiritualiter intel
lectu ubi contemplatus apud [illegible]
eandem divine maiestatis gloriam quantus
[illegible] Johannes [illegible] fuit abinicio
quod audivimus et vidimus et
perspeximus oculis nostris de verbo
vite annunciamus vobis Sexto
potest intelligi [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] pati et ita [illegible] [illegible]
[illegible] [illegible] gloriam [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
Quid est homo quod memor es eius
aut filius hominis quoniam visitas eum
Minuisti eum paulominus ab an
gelis gloria et honore coronasti

eum Constituisti eum super opera
manuum tuarum glosa [illegible]
legitur hic admiracione [illegible]
de homo etc quid est scilicet quam magnum
[illegible] et dignum [illegible] quod memor
es eius faciendo eum [illegible]
[illegible] [illegible] [illegible] [illegible] hominis
scilicet idem [illegible] [illegible] qui est de
homine homo ut deus dedere quid
est scilicet quam [illegible] quod [illegible]
[illegible] visitas eum [illegible]
minuisti [illegible] visitasti hominem
et [illegible] indigent visitari [illegible]
minuisti eum [illegible] [illegible]
[illegible] eum et [illegible] [illegible]
in [illegible] formam servi accipiens
Ergo [illegible] [illegible]
[illegible] qui dei sapiencia [illegible]
[illegible] est [illegible]
[illegible] [illegible] minuisti
eum ab angelis [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] an
gelis et [illegible] [illegible]
[illegible] post [illegible]
[illegible] [illegible] eum i. [illegible]
[illegible] videmus gloria in resurrec
cione ascensione et honore
in consessu patris vel gloria i.
[illegible] [illegible] et honore
quod sibi flectitur omne genu [illegible]
[illegible] eum ut stabilis super
opera manuum tuarum [illegible]
[illegible] [illegible] ut eum [illegible]
[illegible] [illegible] [illegible]

[illegible] fuit abinicio [illegible] [illegible] apud Johannem scilicet [illegible] [illegible] vel [illegible] [illegible] [illegible] vel ab
[illegible] [illegible] [illegible] [illegible] vel abinicio [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] perspeximus i. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] vel perspeximus i. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

in ax[illegible] p[ro]prietate Attende eciam q[uod] non simpliciter ait sup[er] op[er]a s[ed] addit manuum tuarum .i. sup[er] di[gnio]ra et[iam] op[er]a s[cilicet] sup[er] angelos et homines que p[re] ceteris op[er]ibus dicuntur op[er]a manuum Et no[n] solum constitutus est sup[er] op[er]a ut dignior sed eciam om[n]ia subiecit sub pedibus eius ut dominus et adoret illu[m] ut creator[e] p[re]fecit eum super ip[s]e et tu[n]c o[mn]ibus non dicitur ideo ait subiecit omnia sub pedibus eius Nulla enim creatura erat non subiecta eo sicut rex s[ed] ip[s]i subi[ecta]

Et ... creaturae subiecti h[ec] glo[ssa] sup[er]a et attende :: dei filium ... qua[m] multi p[ro]phete glorificati sunt puta moyses helyas ... multi quia ... mirabilia ... sed et angeli ... apparuit et ... qui est ... thronis lucem manifestatur sed cherubin et seraphin cum multa visa sunt gl[ori]e ... et ... nos ab ... ... et sup[er] omnem ... et ... ... ... ... nos ... p[er] ... et p[ro]phete aut alicui homo vel angeli aut archangeli aut alicui sup[er] ... est glo[ria] ... ... ... ... ... ...

nobis filij unigeniti / ... ... ... ... ... sup[er]

Et attende q[uod] dicit d[omi]n[u]s ... ... sup[er] ... aut maria ... ... ... dam[us] ... dei filius ... ... cui ... ... ... ... ... potencia ei[us] qua ip[s]e est rex gl[ori]e laudent angeli quos fecit ... q[uod] ip[s]e constituit fundamento maria q[uod] ip[s]e dilatavit fundam[en]to ip[s]e et ... ... constituit et melius restaurando reformavit Ip[s]e est enim ... p[re]ciosus simul thezaurus ... flos delectacionum amenitas deliciarum et vera amoris ... ... Ip[s]e ... angelorum ... ap[osto]lorum ... martirum flos ... gaudium ... Ip[s]e pulch[ri]tudo ... vitas pulchritudo ... in ... sanus ... ip[s]e est ... vite ... ... rex regum et d[omi]n[u]s d[omi]nancium ip[s]e est amicus verus ... ... ... pax defensor ... in bello potens in ... rector in ... ... ip[s]e est gemma ... flos gaudij ... ... ... ip[s]e est ... ... ... ... ... ... ... ad vocans ... lux ... tenebris ... eum pastor ... ...

desperatorum vita merentium salus lan-
guentium resurrectio mortuorum. Hic
est agitator cherubim pater angelorum
rex israel architectus celi. Hic
est qui extendit celum suspendit
terram conclusit abyssos fecit [illegible]
fontes fudit flumina statuit mon-
tes mensus est maria et omnia
que continet universitas ipse descripsit.
Hic est angelus pacis et myste-
rium visus a prophetis predictus in scripturis
ipse lux spiritualis corona vincentium
angelica pugnantium adiutorium
liberationis servientium possessionem
vita omnium in eum credentium qui
caro factus in virgine natus ob-
stetricante pudicicia cum manibus
angelorum de ventre surgens libera-
tor seculi principatus et stella
demonstratus apostolis indicatus [illegible]
[illegible] adoratus a pastoribus manifesta-
tus emanuel vocatus et dei filius
declaratus ipse est sapientia crescens eta-
te perfectus factus sub lege cum ipse sit
lex subpositus cum ipse sit preceptor factus
subiectus hominum in terris cum ipse
sit imperator in celis qui felicitatem
quam adam perdidit filius redonat
paradysum aperit libertatem [illegible]
reserant celorum regnum [illegible]
patefecit per quem paradysi [illegible]
victoria est qui non sibi sed nobis
omnibus vicit gloriam quam adam
ligno [illegible] perdidit ipse
per lignum sue passionis recuperavit
et quod adam non habebat

celorum regnum id est [illegible]
gloriam dedit ad simul [illegible]
latronem introduxit. Et ipsi
maria credens eum genuit et
nos credentes permaneamus in celis
qui nobis natus est in terris
quem solum non maculat hu-
manitas sua ut nos penitus
induceret nascimur. Secunda
est in libro de cathezizan-
dis rudibus. ~~[illegible]~~ Tota
vita xpi est doctrina morum. Omnia
bona terrena contempsit ho-
mo factus deus xpc ut contempnenda
moneret et omnia mala terre-
na sustinuit que sustinenda
precipiebat ut neque in illis
quereretur felicitas neque in istis
infelicitas timeretur. Natus enim
de matre que quamvis a viro intac-
ta permanserit virgo concepit
virgo pariens virgo moriens
tamen fabro desponsata erat
omnem typum carnalis nobi-
litatis extinxit. Natus etiam
in civitate bethleem que
inter omnes iudee civitates ita
erat exigua ut hodie quoque villa
appelletur noluit quemquam de
terrene civitatis sublimita-
te gloriari pauper etiam factus
cuius sunt omnia et per quem
creata sunt omnia ne quisquam
cum in eum crederet de terrenis di-
vitiis auderet extolli. Noluit
rex ab hominibus fieri quia humilitatis

verum credebat miseris quos ab
eo [illegible] supplicarent quinus septi
timi cum regina vindicte contra
respexit. Esuriunt qui omnes pa
scit / sitiunt quia contra omnis po
tus et qui spiritualiter primus est
esuriencium formas quos sicut eum
abstinere tristes fatigatus est
qui se nobis viam fecit mecum
velut omnis obmutuit et ob
surduit coram comminantibus
perpetrantibus ligatus est et
surdum audivit / vinctus est
qui dei infinitatem vinculis
solvit / flagellatus est qui omni
dolorum flagella de hominum cor
dibus expulit. Crucifixus est
qui cruciatum nostrum finivit
mortuus est qui mortuos
suscitavit sed resurrexit
numquam moriturus ne ab illo
se quisquam disceret mortem
contempnere quasi numquam futurus
Et in libro Enchiridion c. xli

Quicquid gestum est in cruce Christi
in sepultura in resurrectione
tercia die / et ascensione in ce
lum et sessione ad dexteram
patris ita gestum est ut his
rebus non mystice tantum dictis
sed etiam gestis configuraretur
vita christiana que hic geritur. Nam
propter eandem crucem dictum
est apostolo qui autem sunt Christi
Jesu carnem suam crucifixerunt
cum passionibus et concupiscen
ciis. propter sepulturam consepulti
enim sumus Christo per baptismum
in mortem. propter resurrectionem ut
quemadmodum Christus resurrexit
a mortuis per gloriam patris ita et
nos in novitate vite ambulemus
propter ascensionem in celum et sessi
onem ad dexteram patris. Si enim
resurrexistis cum Christo que sursum
sunt querite ubi Christus est in dextera
dei sedens. que sursum sunt sa
pite non que super terram. Mortui
enim estis et vita vestra abscon
dita est cum ~~dei~~ Christo in deo. Et in
libro de [illegible] secundum hoc

fuit [illegible] medicina hominum quia in omni
[illegible] et curandum
ab omni peccato et iniquitate in libe
in facto in cogitatione in mani
bus pedibus visu et auditu a
scendentem corpus et animam Christi
cum deus noster qui est deus et
dei filius descendit de celo in terra
ut nos dextera ad celum secum
perduceret pro nobis peccatoribus crucem
ascendit ut nos a dextera diaboli
liberaret ab omni [illegible] penam suste
pit ut nos de pena sempiterna
eriperet mortem suscepit ut de
morte eruit / a mortuis re
surrexit ut nos resurgamus ante
tempore iudicie magno iudicii Et
notandum quod [illegible] est multiplex

Et [illegible]

Secularis, carnalis, spiritualis, celestis. Gloria secularis est vana et inutilis, modica et instabilis, ignominiosa et flebilis, periculosa et miserabilis. Gloria secularis est primo vana et inutilis, quia hominem non vere reficit nec satiat nec quietat, sed magis famelicat. Et illa est in honore, excellencia officiorum, prelacione dignitatum, opulencia possessionum [illegible] temporalium. Omnia ista vana et inutilia [illegible] [illegible] gloria [illegible] dicit dominus: Non glorietur sapiens in sapiencia sua nec fortis in fortitudine sua nec dives in diviciis suis, sed [illegible] in hoc qui gloriatur, scire scilicet [illegible] [illegible] [illegible] [illegible] scilicet [illegible] [illegible]. Secundo est modica et instabilis [illegible] in diebus [illegible] [illegible] ne timueritis quia gloria eorum stercus et vermis. Hodie extollitur et cras non invenitur, quia conversus est in pulverem suum [illegible] [illegible]. Tercio est ignominiosa et flebilis. Osee [illegible]: Gloriam eorum in ignominiam commutabo. Macc. [illegible] [illegible] [illegible] ad illum gloriam ascendit vel [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] 19 [illegible] [illegible] et in deliciis fuit, tantum ei date tormentum et luctum. Quarto periculosa et miserabilis, quia [illegible] [illegible] montem vallem

[illegible] vallis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] gloriam eorum in [illegible] [illegible] et [illegible] [illegible] [illegible] est in [illegible] gloria [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] de Nabuchodonosor rege qui dixit: Nonne hec est Babilon civitas magna quam edificavi in domum regni in robore fortitudinis mee et in decore glorie mee. Cum adhuc sermo esset in ore eius vox de celo venit: Tibi dicitur rex, regnum tuum transibit et ab hominibus eicient te et cum bestiis [illegible] erit habitacio tua. Daniel [illegible] et [illegible] Secundo [illegible] [illegible] Non sumus [illegible] gloria [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] gloria [illegible] [illegible] gloria scilicet carnalis [illegible] [illegible] est [illegible] [illegible] [illegible] est [illegible] qui letantur cum male fecerint et exultant in rebus pessimis, quorum vie perverse et infames gressus eorum. Proverbiorum 2 [illegible] [illegible] [illegible] gloriatur in malicia

qui potest et nocere. Et ostenditur
quod aliqui gloriantur in malicia sim
cordis quia quidam gloriantur in malicia
aliquorum, alii autem in malicia operis
qui potest et nocere, qui similes
sunt pisci [illegible] in abo
[illegible] [illegible] in [illegible] pa
pro [illegible] Michel [illegible]
displicet sic crux circa prop
petum quam tales sunt imita
tores diaboli qui et superbus a se
dit semper. Aliqui autem hoc
in malicia laborant tota die
iniusticiam cogitantes lingua
tua [illegible] malicie [illegible]
[illegible] [illegible] Et agitur
illa malicia excogitationis
perseverancia quia tota die non
semel vel bis sed continue quia
tota die. Item confessionis
vehemencia et [illegible] sicut
novacula acuta i. rasorium
acutum fecisti dolum. rasorium
cum [illegible] latet vehementer vulnus
[illegible]. Sic aliquis latet ma
lum magnum aliis inferunt 3o
comprehendendi [illegible] dile
[illegible] malicie superbientis i.
[illegible] malicie 2o [illegible]
dilexisti omnia verba precipitacionis
s. quibus se ipsos [illegible] dedu
cunt [illegible] et labia [illegible]
[illegible] precipitabit eum. Sed unde
ne putent talis gloriantes
[illegible] impune sine pena, ideo

subditur [illegible] pene eternitas et
multiplicitas / eternitas pene cum
dicitur propterea deus destruet te in
finem s. [illegible] eterne
/ pene diversitas cum dicitur evellet
te / primo autem a corpore violenter
expellendo evellet te. 2o de
hoc mundo quem diligit irrevo
cabiliter transferendo emigrabit
te. 3o non in celum sed in infernum
detrudendo et radicem tuam
de terra viventium. De triplici gloria
s. spirituali dicitur in psalmo Omnis gloria
filie regis ab intus in fimbriis
aureis circumamicta varietatibus
ubi ostenditur quod gloria spiritualis est
in tribus s. in conscientie puritate
Omnis gloria filie regis i. anime [illegible]
[illegible] est filia [illegible] ab intus
i. a bona conscientia 2 Cor 1 Gloria
nostra hec est testimonium conscientie nostre
[illegible] aut conscientie testimonium
de vita bona et de fide vera
quia sine utraque non patet salus
vera / de fide dicitur Luce [illegible] fides
tua te salvam fecit. Et in symbo
lo quicumque vult salvus esse
ante omnia opus est ut [illegible] fides autem
sine operibus mortua est in se
metipsa quia non est [illegible]
[illegible] vite s. [illegible]
Jac. 2. Secundo in bone vite
consummatione in fimbriis aureis
quia sicut fimbria est finis
vestis ita finis vite est ultima

eius cuius finis est aureus. i. cari
tate decoratus tenere in hoc est
glorificandum et laudandum de quo
lauda ergo post vitam magnifica
post consumacionem lauda magnifica
felicitatem sed qui preuenit adportu
lauda ducis virtutem sed cum perductus
est ad triumphum. Augustinus quod
tergeris tu simbria vestimenti
eius salua eris Dico de
primo edificiorum ex bonis
operibus virtutum circumamicta va
rietatibus scilicet virtutum et meritorum
Talis gloria est gaudium in
spiritu sancto de quo ad Romanos xiiij Non
enim regnum dei esca et potus
sed iusticia pax et gaudium in spiritu
sancto quod inhabitet semper etc. De gloria
glorie scilicet eternalis dicitur prima Petri v. Deus
omnis gracie qui vocauit in eternam
gloriam suam in Christo Ihesu modicum
passos. Illa autem gloria est tanta
ut decet dicit apostolus prima Corinthiorum 2
Oculus non vidit nec auris
audivit nec in cor hominis ascen
dit que preparavit deus hiis qui di
ligunt illum Glossa sicut scriptum est
in ysaia ubi hoc scriptum est quod
oculus corporis non videt quia non
est color Nec auris audivit
quia non est sonus nec in cor
hominis ascendit quia non est hoc
i. carnalis sed spiritus i. spiritualis
quia novit et est sensus Oculus
non vidit i. visu corporeo

vel auditu non potest agnosci ut
eius hominis non est non est potest
Non enim cogitatur hoc non
eius quia carnalis est non
spiritualis vel non ascendit in
cor hominis i. quia non est aliquid
tenuius / quod in cor hominis ascendit
ipsa cor hominis est / ideo in
cor hominis ascendit quia supra
illud est cor quo ascendit
Clarius enim in cor hominis ascen
dit dominus est ad hominem
quo aut ascendit cor hominis
sursum est ab homine ipsa
ergo cor hominis quod in cor hominis
ascendit supra cor est et id ad
quod cor ascendit hoc est quod
deus fecit bonus vel sulcare
que preparavit deus ipsam hiis
qui diligunt illum hec est sapientia
dei i. Christus quod diligentibus deum in
primis preparatur est / Glossa ergo et
diuicie eius in perpetuo. De quo eciam dicit
Augustinus li 3 de ci. ar c ultimo Tanta
est pulcritudo iusticie tanta
iocunditas glorie et lucis eterne
ut eciam si non liceret amplius
in ea manere quam unius diei
mora propter hanc innumerabiles
anni huius vite plenam deliciis
et confluencia bonorum temporalium
recte merito contempnentur
Non enim falso aut parvo affec
dictum est melior est dies una
in atriis tuis super milia / ideo

|| Augustinus in sermone vi de sanctorum gloria dicit Si enim cotidie oporteret nos tormenta perferre si ipsam
gehennam parvo tempore tollerare ut Christum in suam videre possemus in gloria venientem et sanctorum eius numero
sociari non esset dignum pati omne quod triste est ut tanti boni tantaeque glorie participes
nos haberemus sed illo vel alio .. de ista gloria

bum dicit apostolus ad Ro viij Non
sunt condigne passiones huius
temporis ad futuram gloriam que reuela
bitur in nobis. Primam gloriam xpc
contempsit scilicet secularem. Nam in
tempore natiuitatis pauper venit secundum illud
Zach ix pauper vnde apostolus ait
ij Cor [illegible] nos [illegible]
omnia possidentes / tercio Secundam
gloriam scilicet carnalem xpc homo non po
tuit quia peccare quia non potuit
eo quod sit vnigenitus dei filius et verus
deus / deus autem peccare non potest
cum sit summum bonum / et talem
gloriam alias [illegible] vitare de
cuit scilicet [illegible] exemplum nobis
peccare / omnes enim iste talem
gloriam vitare debemus quia cum
tali gloriatione non possent iusti
vel filii dei esse secundum apostolum j ad
Cor v. Non est bona gloriatio
vestra modicum enim fermentum to
tam massam corrumpit .i. vnum
in peccatum totam massam corrumpit .i.
omnes contaminat qui eo possunt [illegible]
dissimulant peccatores sunt dampn
[illegible] Terciam gloriam scilicet
spiritualem xpc habuit verum perfec
tissimam vitam virtuosissimam vitam
exemplarissimam dicit enim de se
ego sum via scilicet ducens per virtutum
operationem vite [illegible] et vita
viuificans. Et quartam gloriam
scilicet eternalem [illegible] sine corp
anima habuit [illegible] semper actu [illegible]

fuit in beatifica visione beatitudine
[illegible] Non enim corpus fuit [illegible]
viator secundum eciam comprehensor [illegible]
dicit [illegible] de [illegible] super 3° sentenciarum
anima xpi duplicem habebat compara
tionem scilicet comparationem ad diuinam naturam
cui vniebatur secundum quam fruebatur et
contemplabatur diuinitatem [illegible] secundum
comparationem quam habebat ad corpus cui
vniebatur secundum primam comparationem erat in
statu comprehensoris et beatitudinis secundum
secundam comparationem erat in statu via
toris et secundum hoc anima eius corpori
[illegible] quia [illegible] eo non
poterant esse ociose. Et de [illegible]
distinguunt multiplicem [illegible] secundum
[illegible] vnus modus [illegible] dei [illegible]
est secundum diuinam naturam vbi [illegible]
est [illegible] .i. [illegible]
iste modus fuit in filio dei ab eterno
[illegible] in xpo secundum [illegible] vnionis
[illegible] nulla alia creatura habuit
iste enim modus distinguitur ab omnibus
aliis [illegible] quia [illegible] secundum [illegible]
comprehensoris in [illegible] sicut angeli
et anime sancte. Item [illegible] secundum naturam
integram anime secundum quod habuit adam
[illegible] in statu innocencie [illegible]
habuit [illegible] quam alii [illegible] homines
Item [illegible] secundum penalem naturam
[illegible] Item [illegible] est [illegible]
gracia data [illegible] ad [illegible] nos
secundum [illegible] secundum [illegible] qui fuit
[illegible] ad xpi secundum [illegible]
non dico [illegible] / et [illegible] ad [illegible]

similiter se habet ante incarnacionem
et post Secundus vero non fuit ab
eterno sed hoc tempus omnem cogicionem
scilicet certam que pertinebat ad misterium in-
carnacionis passionis et redemp-
cionis habent certam non tempus an-
geli statim post eorum confirmacionem unde
dixerunt ipsi Quis est iste
qui venit de edom etc Et similiter
qui habuerit hoc fuit cognicionem
addicionem aliquam non cognicionem plena gloriam
et hoc licet multa ad tempus in ut
innotescerent principatibus et pote-
statibus per ecclesiam Secundum vero tercius
modus scilicet quod prophecie fuit cogi-
cionem omnem pertinencium ad salutem
gloriam et scilicet certa 1 certa que ad
dumentum ad illam Quartus vero
modus cognicionis qui est secundum non
integram que fuit in adam quod
in adduxit eam ad adam ut
videret etc fuit in verbo secundum naturam
integram quod assumpsit Quintus
modus est cognicionis que secundum non pe-
nalem fuit similiter in [illegible] in hoc
dicere diversitates penalitatis secundum
cognicionem in assumpta quod tu
cognoscit secundum alium modum scilicet secundum
generalem cognicionis que dicta est
similiter per graciam unionis vel possunt
illius secundum graciam que fuit gracia
unionis Sextus modus cogni-
cionis est ad cognoscendum non
ut prior que assumpta fuit sed

cognitione consensu vero spiritualis
gratia quod tempus ad sciendum fuit
ei data qua ad cognicionem in co-
gnita [illegible] aut gracia
duplex cognicio in sensu per ap-
paritionem/ Cognicio enim in
sensu est duobus modis vero
cum res est in sensu secundum similitudinem
Alio vero cum res est in sensu
secundum formam Aliter enim est
similitudo coloris in oculo
aliter dolor Et secundum hoc
duplex est cognicio in Christo secundum appa-
rentiam prima quantum ad primam pena-
lem secunda quantum ad spiritualem
Circa cognicionem secundo nota secundum
[illegible] Et est d.
complexa simplex una modo in
2/ incomplexa modus apprehensionis
[illegible] vel / Dico quod
duplex est cognicio apprehensione una
priorem apprehensionis secunda
secundum quod complexa modus aliquid
unum apprehendi et complexa
[illegible] unum vel quod est primum
secunda Alia est in una cognicionem
practice sicut cum aliquis habet
theoricam medicine cognoscit
et procedit in opere practice
in prima via est motus ab
cognito ad cognitum in secunda vero
est motus a cognito ad cognitum
secundum a cognito hoc modo in cognitum
secundum alium modum / primo

vna impfecto et natura ut d[icit] ph[ilosoph]us
qua est motus abignorancia
ad sciendum sed ubi non est po
nenda in [Christ]o Secunda ro[tio] q[uia] est
motus non abignorancia ad
scire sed ab h[ab]itu ad aliud me
dia scientia sed ideo venire a
posteriori impossibile est q[uod]
non est contra et imperfectum
Christo non venire est q[uod]
nunc perfectum in suo statu et
ita fuit in [Christ]o Et nunc q[uod]
si quidem venit uno modo q[uod]
prius non venit illo eodem modo
non d[icitu]r perfectio hoc dica ignorancia
ignorancia cum dicitur esse aliquam
q[uod] prius non fuit cognitum et
dicitur q[uod] nova sunt similiter
non fuit in [Christ]o Non enim
potest dici q[uod] aliquo modo venit
q[uod] non prius quia sensibilia q[ue]
didicit per experienciam prius non
vat[?] prudencia nobilitate et per
seccionem ignorancia aut
desicione perfecta Ex quo p[at]z q[uod]
q[uod] didicit ex hijs q[ue] passus
est obediencia q[uod] credidit fuit
usque ad mortem non sic hoc
sapientia q[uod] fuit ignorans q[uod]
per passionem cognovit scientia
experimentali prius cognovit
alio modo cognicione v[er]o
non venit in aliquo non notu
omnino [per] passionem q[uod] in aliquo
non notum sit Et si d[icitu]r [Christ]us sit
et angelis habent cognicionem matutinam
q[uod] creaturam cognoscunt in se ipsis [et]
eam vespertinam q[ue] est imperfecta vespertina
vespertina cognicio primo dicitur in creatura
q[uod] posterius adolescentis vespertina
enim dicitur posterius adolescentis q[ue]
posterius fuit in angelis unde
fuit in mente alia ergo Sed in [Christ]o
non fuit q[uod] posterius sic et unum
unum est habere cognicionem vespertinam
sive non habitur cum cognicione vespertina
nisi fuit ad duo posterius
adolescentis unde habere cognicionem
vespertinam sive eadem tale posterius habitur
~~cum posterius adolescentis~~ cognicione
vespertina similiter non habet p[ro]pter hoc
non vespertina Sed similiter cum vir
tute et natura divina cum habet habet
quam ipse fuit eadem [?] et non
cum obsecratione aliquorum sicut angeli
cognitum est dicitur sicut vir vendingus[?]
glorium cum .i. glossa ad hebreos
dum se cum crederet Verum de
ueneni[?] hic dicti queritur primo
ne q[uod] positiva Et b[ea]tus dicit
apostolus sicut scimus questio cum
et non est sibi omne ut te q[uod] in
tragedia Sed quinto utrum in [Christ]o fuit
cognicio sensitiva propter intellectum
speculativum Nam dicit aug[ustinus] x v
de civitate dei omnium scientiam unus appetit
videbimus nec erunt volubiles
cogitaciones de uno in aliud sed
multo magis sed tenemus in unum

scientie sapientie est secundum naturam rationis
humane sed non secundum quod est in ea homo
imitatur deum adeo et angelus
decurrit ab uno cogito concepto
in aliud vel ab uno prius accepto
post aliud ut a premissis ad conclusionem
sed constat utrumque est talis cogitatio
est successio nature nec est in
uno aspectu et [illegible] Secundo quod scientie
respectu secundum rationem humanam completa speculationis
[illegible] est successiva Item secundum
Augustinum mens hominis ad eum se convertit
avertit se ab alio Ratio secundum aliquos
[illegible] Cum multiplex sit scientia in con-
templativa scilicet secundum [illegible] unionis et
scientia comprehensionis et scientia nature
puritatis et scientia comparationis Secundum du-
as primas est scientia in Christo sub uno
aspectu non successiva que est
contemplatione [illegible] quod deus est
in se videt omnia simul sicut quod dicit
apostolus [illegible] xiij Tunc cognos-
cam sicut cognitus sum quia sicut
deus cognoscit nos in se ipso et
omnia alia ita et nos in gloria cognos-
cemus nos et omnia alia in deo
et ita simul omnia Et hoc modo
anima Christi per gratiam unionis et comprehen-
sionis simul novit omnia non successi-
ve Secundum vero scientiam naturalem
et scientiam comparationis non speculabatur
omnia simul sed erat decursus ab uno
noto in aliud notum vel ab aliquo
~~[illegible]~~ ignoto ad ignotum
sed ignoto secundum hunc modum in quo

bus secundum alium modum sicut quod dicit
philosophus quia [illegible] quod in se
[illegible] Tunc ergo postea
ipsum quam [illegible] scilicet vero movetur
a cogito in non cogitatum sed a cogito
sicut in incognitum secundum alium modum
Utrum scientia anime Christi fuit equalis
scientie dei Respondeo est quod Hugo dicit
quod est sapiens et ut deus [illegible]
et per communicabilius scilicet est scientia
tamen [illegible] confertur est et
potens ad eum Respondeo est con-
siderare duas scientias sicut quod dicitur intui-
tiva et sicut quod dicitur speculativa
[illegible] Secundum vero quod dicitur [illegible]
est scientia [illegible] [illegible]
et secundum hunc modum nichil est
ei [illegible] Secundum vero quod dicitur
[illegible] [illegible] [illegible] dicitur
scientia in [illegible] [illegible] [illegible]
est ad illud quod scitur Secundus
ad modum [illegible] scitur Tertius est
ad modum quo scitur Et ad hoc
quod dicitur aliquid equale scientie
dei oportet quod [illegible] sicut [illegible] quod
non est possibile creature aliquo mo-
do Secundo quod [illegible] scientia
anime Christi ad divinam scientiam sed
quod scitur est deus [illegible] est scien-
tie dei quod scit omnia dei [illegible]
anime vero [illegible] [illegible] [illegible]
[illegible] scitur vel [illegible] ad modum
quo scitur non erat [illegible]
tatem quia deus scit omnia [illegible]
[illegible] [illegible] anima vero
non [illegible] causam [illegible]
[illegible] [illegible] [illegible] in [illegible]

Quemadmodum preteritum clarius et lucidius est cognitum deo quam cogitacio anime pro dierebus [illegible] quoniam ipse deus omnes res videt ut ipse [illegible] vero presens ut ipse sit ut in deo compositum pertz in existentes quemadmodum [illegible] in spiritum in existentes et in [illegible] Vel sic videntes [illegible] quasi [illegible] apertum hoc verbum prophetie potuerunt dicere non tantum sicut apostoli qui facialiter [illegible] in corpore viderunt Christum et audierunt quod [illegible] salvatorem / apostoli [illegible] in mundo sic [illegible] temporali [illegible] obtutibus hominum / viderunt et eunde audierunt [illegible] verbum oculi qui videt que res videt [illegible] prophetie [illegible] [illegible] [illegible] omnibus [illegible] [illegible] videntes sic dicit glosa in principio prophetiam prophetiam / hic videtur dicere quod sit prophetia / et quibus modis fiat / Secundum quod dicit Cassiodorus Est ergo prophetia inspiracio vel revelacio divina rerum eventus in mobili veritate denuncians Unde prophetia dicitur prophetie [illegible] [illegible] fit autem [illegible] modus secundum doctorem [illegible] ut patet [illegible] [illegible] [illegible] [illegible] cercius Et

sic [illegible] [illegible] in ferrea in prophetia ezechielem et [illegible] positum [illegible] ut [illegible] quod angeli dixerunt abrahe et aliis fidelibus ut in [illegible] [illegible] omnes [illegible] [illegible] [illegible] [illegible] sicut [illegible] est [illegible] [illegible] videt ollam succensam a facie aquilonis et sicut moyses qui videt rubum ardere qui non comburebatur Et zacharias videt [illegible] in medio [illegible] per sompnium et per [illegible] Nabuchodonosor qui videt lapidem de monte sine manibus [illegible] et [illegible] [illegible] [illegible] fuit prophetia danielis Et per sompnium pharaonis qui videt [illegible] et [illegible] quod fuit prophetia Joseph [illegible] intelligentis [illegible] [illegible] prophetie aliis modis ceteris dignior [illegible] sola [illegible] [illegible] remoto omni [illegible] [illegible] facto vel dicto vel visione vel sompnio prophetatur / hoc modo prophetavit david [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] deus [illegible] [illegible] [illegible] [illegible] aliis [illegible] obscure [illegible] prophetavit [illegible] [illegible] et denunciacione et depressione et [illegible] et [illegible] [illegible] [illegible] Et sicut prophecia diversis fit modis ita eciam

q̄ dupli[c]a ypa est cum prophecia
alia de p[rese]nti alia de preterito alia
de futuro (de p[rese]nti ut elizabeth
luc. | unde hoc m[ihi] ut mater d[omi]ni m[ei]
veniat ad me (de preterito ut moy[ses]
sex gen. | In principio deus creavit c[elum]
et t[er]r[am] de futuro ysa. vij ecce virgo
concipiet et fit prophecia p[er] v[er]bo
nos ut ysaias | iere[mias] et ali
os et p[er] moles ut p[er] balaam
num. xxij (et omnes p[er] h[er]em
Ioh. xix et alios | item prophecia
alia q̄ p[ro]p[ri]e dicitur large quarum
vere est debet modo impleri eo q̄
p[ro] tempore hoc ubere ut ecce virgo
concipiet ysa. vij. alia q̄ comi
naciones vere ut adhuc xl dies sunt
et niniue subuertetur q̄ non fuit s[e]c[un]d[u]m libr[um]
sup[er]ficie q̄ littera e[st] religione s[e]c[un]d[u]m
s[e]n[su]m[?] impleta | hanc glo[sa] natur
e qui in fide speculati sunt sa
pius p[re]cabat postulaveunt unde
sic apli videntur | unde ysa. xlv
dixerunt postulantes supra glo
distillacionem rorate celi desuper et
nubes pluant iustum i. verbo p[ro]ce
dere nec glo. desuper effundere
q̄ regis inicium sufficiet formiter
credere pietem eius fecundet
et fetum benedictum corpus plasmet
hic vero que postulabat prophecia

[margin: p[ro]p[he]c[ia]]

Prophetarum genus est ille qui
descendit gedeonis vellus mat[ris]
nobis conquerat | sicut pluvia
in vellus nix[?] dicit glo[sa]
in sermone cum sit in carne vi
ua carnis non sentit vellus g[e]d[eonis]
inviolatum fuit totum rore
p[er] sic maria cum virgo conce
pit filium tamen in[?] mansit sicut
prius c[um] virgo semper fuit
incorrupta | q̄ cum dei filius
in eius mundo assumpsit celi
i. divine persone colligavit rore
i. tamen diffudit diguitatem q̄
pretium sorte magis colligeret
s. corpus sive i[n] depressione
macie sanguinibus p[er] dictum
obumbravit | Tamen g[e]d[eonis] vel
tam fuit prophecia illius de illo
re perdit v. dicit dicit s. p[er]
eo tenues p[re]cibus eorum i.
assumens carnem mariae et sanguine
tenues q[uia] p[er] corpus fecit ergo
eorum cum notatur sanguine
et mitibus magis designat celi
colligavit rore | tamen cum
celi distillavit [est] sicut de
mira distillacione dicitur ut p[ro]p[he]c[ia] in
ps. Celi sunt illi in ignem vellus
pluendo sic in fundat elapsu et
tota divinitas vendit se contulit
in carnem | Et obhoc dicit propheti
et nubes pluant iustum ubi po
sitat prophecia scriptura plene ap
tum adimpletum subiecto sec[undum]
sic nubes i. figure scripturarum

vetis testamenti quod quando audivi
principio tonantem per dictum
prefigurato et premissum libri
tonum pluat iustum sicut nuacod
specialiter illum qui solus iustus
est semper implevit ad literam
Sed videmus nubes quod o liberi
nunt aerem postquam dum tona
nunt resolvuntur in pluviam et
sic amovetur impedimentum aeris
ut possit libere celum videri sic
figure scripturarum quod obscurabant
et impediebant scripture noti
ciam postquam ad post tenebro
sa aqua in nubibus aeris id est ob
scura sententia lucis Sed figura
scripture per fidem dum tonabant
per descensum filii dei qui de
scendit sicut pluvia in vellus Sic
sunt resolute per perficere
illum qui descendit data est fide
libus scripturarum sacre notitia
Unde celum serenum ... videtur
libere quod et ipsi dei perful
gore ... eius qui ipse est
splendor glorie et sol iustitie
nubes ipse transierunt id est revela
te sunt ... Sicut dicebat
olim propheta ... deus aperit celum
nubibus et pariter pluviam
celum enim sunt scripture nubes
nubes sunt figure symbolice et
unde scripture celi dei ...
in quodam celo deus in ... suo

modo videtur / Ut enim dicit hugo
de sancto victore super angelicam ierarchiam
omnis illa congeries quam prescriptam
sacram modo distinguimus ... quoddam
est illius caput visibilis quarum
post modum pertemplacio ... have
... dicit ... ad paulum ...
descriptis Nunc vero videtur in
hoc mundo quoddam celi regni ...
... quod dicit ... propheta dicit
ecce deus aperit celum nubibus id est scrip
turam sacram figuris et enigmatibus
quam ante adventum iusti predicto
prefigurato tonabat ... Sic prohibat ...
pluviam id est adventum et descensum illum
iusti qui sicut pluvia descendit
... sicut pluvia sicut enim pluvia ...
est dicit mundificantur ... ...
frigescunt calida ... mollificantur arida
et fecundantur silva sic per doctrinam
... ... fuit mundificata sordes
peccatorum refrigeratus ... ...
mollificata corda durissima et
fecundata corda infructuosa ... ...
... ... ... ... propheta
ut pluvia doctrina mea Deuteronomium 32
Et propheta monebat ... ad pluviam
spiritum pluviam petite pluviam adve
nienti servitio id est ... ...
qui ... mundi Zacharie X et ubi
dicit nubes ... pluant iustum
id est ... ... ... delectat
... ... ... delectat
... ... adiungat ...

dam quod dicitur et adveniet in stercora
sempiterna et vergatur sancti secrum
et ipse vitans delia orta est
et in stercora mens orat simul / sic
ceca quod in stercora surrexit totaliter
ipse Christus erit in stercora omnibus lum
bus eius Et quod similiter in stercora
conspexit verum filii ipsius dicit de
illo in isto quem perfecit ipse deus
post . i . perfectum fecit destruxerat
ipse inde justus aut qui fecit qui
de Rachel et tunc in stercora ino
revolvit ut dicit de illo de
terra venit hic homo in stercora
erit Exemplum in libro quid re
velabat ante quod adventum post dicta
et ponitur hic deus sigt veteris
testamenti consignabat Christum missi de
bita signis quod sunt prima prophetae vi
derunt quae in libro Gen. eius / Re
velabat eum primo paradisi plantatio
Gen. 2 quod cum sit lignum vite in medio
paradisi insinuat quod dei filius fuit divina vir
tus plantatus in medio corporis virgi
nalis Revelabat secundo adventus
columbe unde vide de libro Gen.
viii quod cum significabat quod adventum
columba venit ad archam por
tans ramum olive insinuat quod in medio
vespera venit dei filius ad mariam
virginem portans in medio pacem et oleum
gratie et pietatis Revelabat 3o
arcus federis positi Gen. ix quod
per hoc significabat quod arcus fuit
positus in nubibus celi in signum
federis insinuat quod dei filius de

bebat mediator esse in castissime
marie visceribus in signum ipsius
federacionis inter deum et hominem
Revelabat 4o gratiosus benedictio
quod est quod dictum fuit abrahe
Gen. 22 in semine tuo benedi
centur omnes gentes insinuat quod dei
filius erat sic carnem descen
surus de abraham in semine solo
et in nullo alio poterant omnes
homines benedici Revelabat
vo per Joseph Egiptum quod
est quod descendit Joseph in egip
tum insinuat quod dei filius descendit
in mundum ubi fuit vocatus
ihesus quod est in spiritu salvator
egiptus rubi quem vidit Moyses
et ardebat cum rubus et non
comburebatur significans quod in vir
gine habitavit ille cuius potentia qui
ignis consumens est deus et
eam virginem illesam permansit Re
velabat vio descensus manna
et absconsio manna descendit
in castra rore descendente super
eos et ille qui panis vivus
est descendit in matre in secundo
voce divina fecunda manna
fuit inclusa in vrna aurea
Exodi xvi et vrna fuit intra
archam testamenti posita hebre
ix et divinitas fuit intra huma
nitatem sic intra vrnam aureum
abscondita et Christus deus et
homo intra mariam virginem sic

13 signum nativitatis

v[er]na cu[m] maiestate int[r]a arch[a]m
Comabat viii° virgo sicce c[on]ti-
nens s[ecundu]m xvii [illegible] sicca subi-
to floruit frondiuit c[on]cretu[m]
p[ro]tulit et maria manens virgo
subito virtute altissimi florem
c[on]cretu[m] p[ro]tulit s[cilicet] chr[istu]m xp[ist]m Co-
mabat ix° solis descensio Sol
descendit p[er] x lineas in horo-
logio achaz ut p[atet] 4 reg[um] 20 et dicit
sol iusticie descendit p[er] x lineas
i[d est] p[er] ordines c[re]atura[rum] s[cilicet] p[er] ix
ordines angelorum et p[er] x^m hum[ana]m
humilitate qua[m] assumpsit Coma-
bat decimo cum amen[iss]ime [illegible]
tus descendit dilectus meus in ortum suum
Cant[icorum] 5 veni in ortum meum soror
mea sponsa dicit ve-
nit dilectus meus in ortum suum
et illud [illegible] d[omi]n[u]s veni in ortum
meum soror mea sponsa mea
venit cum dilecto suo in ortum
ortus suus amenissim[us] omnibus aro-
matibus plenus Comabat xi
porta ezechielis clausa vidit eze-
chiel p[o]r[tam] clausam per quam
vir nullus debebat transire quia
d[omin]us deus israel ingressus est per
eam quia porta clausa ezechielis ut
virgo meretur per quam vir nullus transiit
quia d[omin]us [illegible] solus per eam intra-
uit [illegible] de virgo cum [illegible]
nullus vir fuit apta nobilius
nisi divinus [illegible] que illa
porta fuit clausa [illegible] dicat [illegible]
aperuit [illegible] [illegible] [illegible]
[illegible] [illegible] fuit apta

no[n] ap[er]tione a[illegible] [illegible] sed p[er]
cione [illegible] fecundit[at]is et hec
[illegible] [illegible] [illegible] porta erat
clausa et vir non [illegible] p[er] eam
[illegible] q[uia] non fuit apta ap[er]tione
ablate virginitatis [illegible] q[uia] d[omin]us de[us] [illegible]
ingressus est p[er] eam [illegible] q[uia] apta
fuit ap[er]tione collate fecunditatis
[illegible] ap[er]tionem petebat dilectus a
virgine Cant[icorum] 5 ap[er]i mihi soror
mea sponsa i[d est] [illegible] [illegible] ubi
angelorum ut fecunditatem habeas
et virgo [illegible] non amittas Coma-
bat xii lapidis absc[i]sio dan[ielis] 2
abscisus fuit lapis de monte sine
manibus qui c[on]truit statuam et
[illegible] lapis angularis fuit abscisus
de monte virginei sine humano ope-
re solo diuino artificio et hic lapis
contriuit statuam q[uia] xp[istu]s [illegible]
[illegible] Et [illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible] [illegible] [illegible]
[illegible] virginem apud [illegible] non [illegible]
[illegible] [illegible] apli [illegible] [illegible]
[illegible] sunt [illegible] [illegible]
et [illegible] [illegible] [illegible]
et [illegible] [illegible] de [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] / et multa talia
[illegible] [illegible] / [illegible] [illegible]
[illegible] ap[er]tio / [illegible] [illegible]
[illegible] [illegible] / [illegible] [illegible] [illegible]
[illegible] [illegible] / [illegible] [illegible] [illegible]
p[or]te clause / [illegible] [illegible] [illegible]
[illegible] [illegible] / approximabat [illegible]
lap[idis] [illegible] abscisio / [illegible] [illegible]
xp[ist]e [illegible] [illegible] [illegible] [illegible] cum

digito demonstrat dicens Ecce agnus dei qui
tollit peccata mundi Similiter cum gen-
tiles accessissent ad philippum dicentes
domine ostende nobis ihesum ipse eum di-
gito ostendit / et beatus petrus credi-
dit dicens quem vos me esse dicitis Respondit
Tu es christus filius dei vivi / et beatus
Thomas post resurrectionem dominum intingens
digitos in locum clavorum et ma-
num in locum lateris dixit dominus meus
et deus meus Et post resurrectionem fuit
ab eis glorificatus sicut dicitur in ascen-
sione ubi viderunt et manibus
contrectaverunt verbum vite et vi-
dimus gloriam eius gloriam quasi unigeni-
ti a patre / Vel sic vidimus gloriam
eius quasi unigeniti a patre potuerunt
apostoli dicere qui in visione viderunt
beatum deitatem trinitatis clare quomodo
filius generatur a patre et spiritus sanctus
procedit ab utroque unde illam
secretam habuit Johannes ewangelista qui
dixit In principio erat verbum et verbum
erat apud deum et deus erat
verbum et vidit illud quod dicit
Tres sunt qui testimonium dant
in celo pater verbum et spiritus sanctus et hii tres
unum sunt Vel paulo illud post
[illegible] et ideo ipse ... / Visio
prima est quia in verbo dicta divina re-
velata sunt sibi deitatis
mysteria patenter revelando et
quia ipsi clare sunt contemplati

nos in enigmate facie ad faciem videbimus
et sic veniemus ut ad illam
gloriam beatificam in qua eum videbimus
sancti est Et quia non cena
facta domini ad illam in qua sedet
beatus Johannes in cena illa recumbit
et revelavit ut scribit Johannes
erat unus recumbens
ex discipulis eius in sinu ihesu
quem diligebat ihesus Et per
revelationem ei sopore immissum
prima autem ab exterioribus ab
stracta ad celestia instru-
ctione melius est disposita secundum
illud Job 33. per sompnium in
visione nocturna quando irruit
sopor super homines et dormi-
unt in lectulo tunc aperit au-
res virorum et erudiens eos
instruit disciplina 4 Regum 6
Aperuit dominus oculos pueri
Helizei et vidit milicia celi
et ~~angelica~~ Numeri 22 dicitur quod
aperuit dominus oculos balaam
ut videret angelum Et impletum
fuit illud quod dicit canticorum 2 fluc-
tuantem (?) ego dormio et cor meum
vigilat (?) Sic potuit videri
[illegible] ... Johannes opa-
tus fuit quarto misterium prima
quia ei fuerunt revelata secreta
celestia et mirabilia quod vix
in possent alios cum dicat quod
prima cum sua dicat quod fuit
ab initio quod audivimus quod vidimus

misterium quod apparuit Johanni in cena
domini

oculis meis et prospeximus et
manus nostre contrectaverunt de verbo
vite annunciamus vobis vitam
eternam. Secundo quia illorum secre-
torum celestium fuit sic simula-
cra impressa alicuius magistri de
rebus recordari poterit ipse cum
omnis recordatio fiat per species
impressas in memoria. Cuius oppositum
patet quoniam consequenter doctrina unde
qui vidisset interius eius
animam conspexisset clare omnia
secreta depicta in eius memo-
ria. Tercio quia ille species erant
omnibus suppresse quod eas non pote-
rat ut clare usque ad adven-
tum spiritus sancti. Alioquin nisi fuis-
sent ligata acceptatione
sua magistri de resurrectione domini
postea dubitasset sicut habetur
Johannis xx. Quemadmodum dona
superiora ut est prophetia sensus
et gratia que infundebantur per [illegible]
in baptismo ut habetur [illegible] distincta
virtute fundata libere [illegible] sunt
ligata per eas ut non possent usque
adventum spiritus sancti adeo. Quarto
quod omnes ille species reputantur
secreta celestia in adventu
spiritus sancti fuerunt relaxata ad re-
memorandum et tunc fuit ipse
per dictaciones spiritus sancti aptus.
Ideo dicit quod vita eterna que
apud patrem erat apparuit

nobis. Verum in isto sacratissimo
sompno beatus Johannes intellectu
vigilabat. Ideo recte dicere poterat
Ego dormio et cor meum vi-
gilat Canticorum v. Sed propterea quod
amplior fuit sibi facta revelacio
quam aliis apostolis ideo et magis
sublimia describit. Nam primo
describit id quod ibi vidit de pro-
fundo verbi divini eternam generacionem quod
difficile reputabat ipsi lumini [illegible]
cuius [illegible] enarrabat. Unde Johannes
hoc fecit quod dicit superius
ante librum. Secundo docebatur
omnem [illegible] consummacionem quod in [illegible]
scripturam [illegible] [illegible] Tu
fecisti celum [illegible] celi ambi-
[illegible] dominus universorum [illegible]
hoc Johannes [illegible] dictat d
omnia per ipsum facta sunt et sine
ipso factum est nichil i. peccatum [illegible]
Tercio describit [illegible] ubi
omnem [illegible] quia sic [illegible]
[illegible] in [illegible] [illegible]
ta [illegible] [illegible] apud [illegible]
totum mundum [illegible] [illegible] ibi
vita fuit. Ideo [illegible] est in [illegible]
videtur. Quarto scribit de
[illegible] ubi [illegible] quia omnes
[illegible] et [illegible] est
[illegible] que est [illegible]
[illegible] [illegible] scribit de [illegible]
[illegible] [illegible] [illegible] in ipsa [illegible]
[illegible] cum non recepit. Ideo sub-
dit [illegible] [illegible] acceperunt eum

preterito sicut dicitur ad te omnis caro veniet. Factum est et habitavit in nobis. Sexto de eius assumpte humanitatis in divina gloria conformitate personaliter. Que autem hec scripta sunt ut credatis quia Ihesus est filius dei. Septimo scripsit de eterna in verbo felicitate, ideo scripta sunt ut credentes vitam habeatis in nomine eius. Johannis xx. Quomodo omnia videt beatus Johannes videtur quod potuit dicere vidi gloriam. Et alia secreta in apocalypsi scripsit que sibi postea revelata fuerunt, videlicet secreta celestia a principio mundi usque ad finem mundi. Videtur concurrere illius sicut omnibus aliis fuerit ut illi liceret videre. Sicut de beato paulo accipimus illud in capitulo xi. Aliqua revelata sibi fuerunt secreta dei secreta celestia. Quod dicit: Scio hominem in Christo ante annos xiiii sive in corpore sive extra corpus nescio deus scit raptum huiusmodi usque ad tertium celum et scio huiusmodi hominem sive in corpore sive extra corpus nescio deus scit quoniam raptus est in paradisum et audivit archana verba que non licet homini loqui. Glossa: Consuetudo autem circa quod fiat ante hec nobis inspiraverit ut quia ab aliquo [?] circa mundabitur historia cum describens veniret tamquam de alio loquitur. Hoc enim Matheus fecit et Johannes et moyses ita cum de se ipsis locuti sunt tamquam de aliis inquisita cum autem hic fecit apostolus non in hystoria ubi rerum gestarum descriptio explicanda materia sed in epistola se insinuandi sic ordinavit narrationem suam tamquam rerum gestarum scriptor explicande materie fuit non tamquam sui ipsius predicator. Michael cum de se [illegible] qui [illegible] dicitur et de [illegible] conditionis vite. Hoc quippe intelligebat quod ad eum habere pertinebat. De se ipso dicit de alio ait: Scio hominem in Christo id est conformem Christo. Glossa: Non videtur raptus huiusmodi usque ad tertium celum. Hic autem accidit ille homini ante annos quatuordecim; quatuordecim enim anni iam erant transacti a tempore quo vidit visiones usque ad illud quo mittebant apostolo de [illegible] maior erat et ex eo quod tales dies tacuit constat modo non superbe sed caritate dicit. Scio inquit huiusmodi hominem raptum sed nescio qualiter sit raptus, scilicet sive anima remanente in corpore sive extra corpus eadem assumpta. Sed deus scit quomodo hoc fieri potuit. Hoc igitur ignorat apostolus utrum quando raptus est in corpore fuit an anima de corpore exierit ut mortuum corpus iaceret donec peracta illa demonstratione mortuis membris anima redderetur et mortuus

Quomodo beato paulo revelata fuerunt secreta dei

anima reminiscatur et quod ipsa a
corpore alienatur ut cum mor-
tuum corpus relinquit an secundum modum
quemdam vinculis corporis ubi ani-
ma fuerit sed mens eius ad videnda
vel audienda ineffabilia illius
visionis arrepta sit incertum est
unde forsitan dixit sive in cor-
pore sive extra corpus nescio deus
scit. Hoc nescio. Secundum ... ssime
sco thome henricum raptus i.
quantum mentis elevatus usque ad ter-
cium celum s. empireum quod statim
factum sanctis angelis fuit repletum
et dicitur empireum i. igneum a
splendore non calore intelligitur
qui ultra omnia sidera mundi
fundatum est et valde magnificum
et mirabile est quod vocatur secundum
celum aereum est unde dicitur a-
ves celi. Secundum firmamentum unde in
genesi fiat firmamentum et vo-
cavit firmamentum celum. Tercium spiri-
tuale ubi angeli et sancte anime fru-
untur dei contemplacione de quo
ut dicit scriptura scio quod deus
ei ondit vitulum in quo videndum
est in celo vel secundum doctores
celum intelligunt tria genera visi-
onum et est sensus. Secundum hugonem
lumen raptum i. quantum mentis ele-
vatum usque ad tercium celum i.
ad cognicionem dei sed primum
celum est corporalis visio cum

quedam corporalia videntur deo
munere quod alii videre nequeunt ut
heliseus videt currus et equos
quibus raptus est helyas et bal-
thasar vidit manum scribentem
in pariete mane techel phares.
Secundum celum est ymagina-
rius vel spiritualis visio qua aliquis
in extasi vel in sompno videt
non corpora sed ymagines rerum dei
revelacione ut petrus vidit discum.
Tercium celum est intellectualis visio
qua nec corpora nec ymagines corporum
videntur sed incorporee per intuitum
mentis virtute dei potenciam figuntur.
Ad hanc raptus est apostolus ut propi-
dum viseret alia signa videt
et in visu dentibus alijs multo ex-
cellentiori. Secundum quod nemo per cor-
pus videtur ut ymaginibus cum sed
specie ac tali visione videtur que
omnes alias superat. De tribus au-
tem generibus visionum unum sone
lis quibus ipse littere videntur alterum
per spiritum hominis quo proximum et ab-
sentem cogitamus. Tercium per intui-
tum mentis quo ipsa dileccio intellecta
conspicitur. In istis tribus generibus
illud primum manifestum est omnibus
quo videntur celum terra
oculis conspicua. Nec illud aliud
quo absencia corporalia cogitantur
insinuare difficile est. Celum ter-
ramque et que in eis videre possumus etiam
in tenebris constituti cogitamus et

+

3 genera visionum

tria genera visionum

aliquando nihil videntes oculis cor-
poris animo tamen corporales ymagines in-
tuemur vel veras sicut ipsa corpora
vidimus et memoria retinemus vel
fictas sicut cogitacio formare
potuerit aliter enim cogitamus quod
cognovimus aliter quod non novimus
Tercium vero illud quo dilectio
intellecta conspicitur eas res
continet que non habent ymagines
sui similes que non sunt quod ipsa di-
lectio enim non aliter videtur prius
in specie quam est aliter absens quam
in aliqua ymagine sui simili sed quoniam
mente cernitur ab alio magis ab
alio minus ipsa cernitur homo vero
vel arbor vel alia corporalia et
presencia videntur in suis formis et
absencia cogitantur ymaginibus
animo impressis Hec sunt tria genera
visionum primum appellatur corporale
quia per corporis sensus exhibetur
Secundum spirituale quia quicquid non est
corpus et tamen aliquid est iam recte spiritus
dicitur Tercium vero intellectuale ab
intellectu Ecce quomodo ista genera vi-
sionum scilicet corporale spirituale intellectuale
singillatim consideranda sunt Secundum
primum visionem vidit balthasar ma-
num scribentis quia per corporis sensum species
rei corporalis facta presens est in-
pressa est aspectus ipsa facto viso et
preterito illo in cogitacione permansit
Videbatur illud in spiritu et non in-
telligebatur nec tunc intellecta
erat cum corporaliter fieret et appa-

ruit sed tamen signum esse intellige-
batur et id ex mentis officio erat
sicut et parum inquirens quid re-
quirebatur quid illud significaret
utrumque mens agit quo non comperto
daniel accessit et spiritu prophetie
mente illustrata quid illo signo
portenderet apperuit melius dicendus
propheta propter genus visionis quod
mentis est proprium quam ille qui et
signum per corporalem viderat corpora-
liter et transacto eius ymaginem in
spiritu cogitando cernebat Se-
cundum visionem spiritualem videt
petrus in extasi discum plenum
animalibus et audivit vo-
cem macta et manduca vel
dicam aut corpus sensibus
corporum que visu in spiritu memoria
retinerent in eodem spiritu quem
omnino non corporalia sed corporalium
ymagines erant sive cum primum
in extasi visa sunt sive cum
postea cogitarentur Cum vero discer-
nebatur et revelabatur quid illa
significarent mentis erat actio
continens si de eius effectu domi-
nus divinitus adiuta intellexit
quid illud significaret Hanc visionem
que dicitur intellectualis ea cernuntur
que nec sunt corpora nec ullas ge-
runt formas similes corporum ve-
lut ipsa mens et omnis ani-

affectus Quando enim alio modo
ipse intellectus nisi intelligendo con-
spicitur nullo spiritu et caritas gau-
dium pax fides et similia quibus
appropinquatur deo et ipse deus ex
quo omnia per quem omnia in quo
omnia Et sunt tres visiones
ordine suo posteriores enim
est visio secunda quam prima
et tertia quam secunda hec enim mens
subvecta rapitur in illa que
regionem intelligibilium ubi sine
omni imagine corporis videtur
perspicua veritatem nullis opi-
nionum falsarum nebulis fuscata
ubi virtutes anime non sunt
operose ac laboriose Non opere
enim opere temperantie libido refre-
natur Nec opere fortitudinis
adversa tolerantur Non opere
iustitie iniqua puniuntur Nec
opere prudentie mala vitantur
Una ibi et tota virtus est amare
quod videas et summa felicitas
habere quod amas Ibi beata vita in
fonte suo bibitur unde aliquid
aspergitur huic humane vite ut
in temptationibus huius seculi
temperanter fortiter iuste prudenter
vivatur Ibi illa vitalis visio
ubi et secundum omnes ubi et
deus videtur non per corporalem vi-
sionem ut in Synai vel per spiritua-
lem visionem ut vidit ysa-
ias et Iohannes in apocalipsi sed per
speciem non per enigmata quantum labor
suscipitur Hoc modo visionis
petiuit moyses videre deum id est
invisibilem quia deus est quem
multas figuras viderat et
facie ad faciem ei locutus erat
quia illud in illa specie qua deus
est longe incommutabilius et pre-
sentius id est secretius videtur et
Abraham dicit id est revelat ubi
id est in qua claritate speciei nemo
videt nisi semper dominum videt
hoc est tertium celum scilicet visio
qua deus videtur scilicet facie ad
faciem et ipse est paradisus si dici
potest paradisorum Nam et precipue
paradisus dicitur et paradisus dictus
est ille in quo adam corporaliter
vixit ad illud tertium celum raptum
se dicit apostolus sed an in corpore an
extra corpus se nescire dicit quod
Non humano sensu vidit et quod
ita in corpore constitute videant non
sentiunt ad quod ait deus moysi Non
videbit me homo et vivet Tunc
enim apostolus non vixit hic scilicet visum
sensuum corporis sed ablatum est ei
omnis sensus hominis qui morte est ab-
stractus ab hac vita mentem quam
in illud incommutabilem visionis
lucem assumitur et non potest incredi-
bile quibusdam sanctis nondum ita
defunctis ut sepelienda cadavera
remanerent etiam excellentiam
revelationis fuisse concessam

Cum ergo non credamus quod tanto apostolo
doctori gentium rapto usque ad istam
excellentissimam visionem noluit deus
demonstrare vitam que post hanc
vivendum est in eternum. Et cum non
dicatur iste paradisus in regno ubi
ac bene est et ubi scilicet spiritum dei filium
verbum dei ipsum ineffabiliter videt
Vel ita ut per tercium celum intelligantur
tres ordines angelorum quod dionisius
quia tres angelorum ordines constituit
ternarios in singulis ordinibus ponens
in infimo ponit angelos archan
gelos virtutes In secundo ponit prin
cipatus potestates dominationes In ter
tio thronos cherubin seraphin quorum
tercius ordo vicinus deo est [illegible]
ad speciem plenitudinem dei dicitur raptus esse
apostolus et hoc est quod tercium celum
adusque se raptum dicit ut scilicet se
illum deum videret Vel primum celum
dicitur celum corporeum secundum
dicitur celum celestium spirituum Tercium
dicitur deus ad quem raptus est
apostolus Et nota quod et scilicet celum
tercium (expressimus) in secunda sunt
secundum primum et secundum aliter quam hic et
ubi distinguitur hoc secundum ab illa
Deinde quod apparens quod tercium celum
dixerit subdit Et scio huius
hominem raptum Nota quod hunc
raptum predicit sive in corpore si
contra corpus [illegible] scilicet quod de corpore ac
cidit aut nescio deus scit Sed
hoc scio quod raptus est et

paradisum id est celum dei illustratum
quia sicut illi qui sunt in
celesti ierusalem (et sic potuit
videre quod nunquam corruptio sensibilis
videre posset impedivit) Et tunc
eum facta est ab hominibus in te sen
sibus quedam vehementissima
abstractionis auditus et tunc au
divit archana verba id est secreta
pertinentia de secreta di
vinitatis que publica verba
non licet homini loqui id est verbis
explanare, dixit autem quod
posset homo loqui et tenuit
apud se quod non posset dicere Ergo
videtur ad id possumus at
tingere videtur ad quod non
possumus Si [illegible] dicimus illi
regnamus [illegible] nobis ma
gnitudinem illius Nonne forte
hoc viderit nobis Non est
magnus valde quod modo si
[illegible] explicari hoc glo
bi Vel [illegible]

De transfiguratione domini in monte cum
tribus discipulis scilicet petro jo
hanne et iacobo [illegible] assumpsit
ad illud secretum eos [illegible]
et moysen de limbo tulit et
heliam de paradiso Illi cum po
tuerunt dicere et viderunt gloriam
eius scilicet gloriam future resurrectionis
et hec in transfiguratione eius quod
nobis ostendit Primum causa

transfiguracionis apparuit paterna voce
filius maiestatis glorie et spiritus sanctus
in nube lucida. Ex quo notandum
quod sicut dicit lira super xvii
mathei ex apparicione tam claritatis fuit
glorie spiritus partem visum et per con-
firmacionem vestium quadam
dispensacione fiebat ut gloria ani-
me redundaret ad corpus ne
sic corpus esset passibile et
mortale ad implendum opus re-
dempcionis humane Et eadem
quadam dispensacione fecit
quod ut gloria anime redundaret
ad corpus in hoc transfiguracionis
ut ostenderet discipulis glorie fu-
ture resurreccionis Non tamen
ante sed eciam corpori ut sic auctoritate
ad se capiendum x [illegible] in arbitrio pas-
sionis ad quod eius veniebat
Et sic patet quod claritas illa
que fuit in transfiguracione fuit
claritas glorie quantum ad essenciam sed
non quantum ad modum quod fuit eius
racionis cum illa claritate que est in
corpore glorioso sed non fuit ibi
per modum qualitatis permanentis sicut
est in illis sed per modum passionis
transeuntis Et ideo illa clari-
tas non debet dici dos glorie quia
dos dicitur quod importat qualitatem
permanentem Et est simile
de lumine claritatis aut paulo

ad videndum in raptu quod fuit eius
racionis cum lumine claritatis aut beato-
rum verumptamen quia non fuit in paulo ad
modum qualitatis permanentis sed per modum
passionis transeuntis quod ideo in illa
visione seu claritate non fuit
paulus beatus simpliciter quia beatitudo importat
permanenciam Et deinde in illa
transfiguracione loquebantur illi qui con-
gregati erant ad illud lumen. quod
fuit tunc sicut loquebantur ad cor-
de pascha [illegible] quem impleturus erat
Jherusalem [illegible] quod passus fuit
in sua passione [illegible]
[illegible] passionum et ignominiosa
passionum [illegible] passionum
quam subiit ad nos et dicit crisostomus
passionum hic non quod possit modo
[illegible] [illegible] [illegible]
attingebat Et non alii quam moyses
et helyas magis apparuit quia alii quia
moyses erat legislator et helyas
maximus emulator pro honore
dei sicut dicitur zelo zelatus
sum pro domino deo exercituum et
[illegible] Item apparuit quod
xpistus non erat dissolutor legis
ut imponebant ei iudei sed magis
adimpletor Similiter ut blasphe-
mator domini non ut imponebant
sibi iudei quod dicebat se filium
dei [illegible] Considerandum
eciam quod moyses et helyas non
fuit sed apparuit fantastice
sed in vita quia helyas fuit

ibi adductus de loco quodam eius
uicti ad quem fuerat raptus ut
habetur in ij co xij et sic apparuit
ibi in anima et corpore. Moyses autem
fuit ibi adductus de limbo patrum
secundum non[illegible] quia sumpsit [illegible] anima
autem apparuit ibi in quodam corpore
sibi adaptato sicut apparent an-
geli in corporibus assumptis. Et nota
beatitudo essencialis consistit in
aperta clara dei visione et perfecta eius
fruicione. Accidentalis autem
consistit in aspectu humanitatis Christi
et delectacione corporis [illegible] sic
prestituto gustu [illegible] sunt so-
[illegible] ad [illegible] autem apostoli
adducti sunt ad videndum transfigura-
cionem Christi [illegible] ibi
[illegible] Christi [illegible] sic [illegible]
[illegible] eos in
[illegible] glorie et tu [illegible]
eos fuit sic delectatum quod vo-
luisset ibi [illegible] manere. Petrus
dixit Petrus domine bonum est nos
hic esse faciamus tria tabernacula
[illegible] admirandum hec
[illegible]. Et sic [illegible] in baptismo
Christi in quo consistit regeneracio nostra
et [illegible] vite spiritualis apparuit tota
trinitas filius in carne pater in voce
et spiritus sanctus in columbe specie. Ita
[illegible] fuit ut apparet
in transfiguracione [illegible]
est [illegible] vite spiritualis
[illegible] glorie future resurreccionis

Et ideo sicut filius apparuit in carne
decorata [illegible] glorie. Ita
spiritus sanctus in lucida nube
signata est plenitudo [illegible]
in Christo [illegible]
dictum est ipsum audite. Pater autem
apparuit in voce dicens hic est
filius meus [illegible] alii [illegible]
sunt adoptivi in quo michi
bene complacui [illegible] in quo divina
beneplacito [illegible]
disposicione mundi. Et audi-
tores discipuli ceciderunt in fa-
ciem sua [illegible]
[illegible] quod [illegible]
[illegible] et accessit ad
consolandum eos tetigit eos
familiariter [illegible] con-
solando. Bene [illegible] ca 4
[illegible] et vidimus gloriam eius [illegible] gloriam
future resurreccionis [illegible]
in [illegible] quod [illegible]
[illegible] ad confirmandum [illegible] Christus
[illegible] in corpus [illegible]
[illegible] resurrectionis
[illegible] ut [illegible] sic
[illegible] [illegible]
[illegible] Et [illegible] videt
oculus corporalis [illegible] quam
[illegible] in [illegible] amplius
fide [illegible] crediderunt [illegible]
[illegible] dicens hic est filius meus
dilectus [illegible] ipsum audite
[illegible] ista transfiguracio fuit
[illegible] in [illegible] fuit [illegible]

vel ymaginaria s. illa claritas
in corpore domini / quia dicitur hic ipse
constabat mortem domini videat
regnum dei gloriam hoc est glorificacionem
corporis in transfiguracione i. ymagi-
nariam representacionem future bea-
titudinis Sed contra quia [illegible] ipse
constabat mortem domini videat filium
hominis venientem in regno suo
Glorie in ea claritate que erat pacto
[illegible] et [illegible] [illegible] que [illegible]
[illegible] discipulis [illegible] transfiguracione
Item si aliquorum quod claritas illa
fuit vera / et dicit quod transmutacio
dicitur [illegible] sicut [illegible] / vnde [illegible]
modo dicitur [illegible] splendor qui est
[illegible] i. [illegible] Aliorum dicitur ymagi-
naria splendor [illegible] sed
nos dicimus quod ymaginacio non
corporalem fuit [illegible] ymagi-
naria [illegible] representacio [illegible]
[illegible] sed quod [illegible] [illegible]
splendorem [illegible] in [illegible] vel
[illegible] / ymaginaria [illegible]
representacio future beatitudinis dicitur
illa [illegible] glorie [illegible] splen-
dorem [illegible] quod [illegible] clari-
tas [illegible] fuit splendor claritatis
future beatitudinis Talis autem
ymaginaria representacio vera
est [illegible] hoc est realis
Sed [illegible] mutacio fiebat in
veste [illegible] et in facie [illegible]
veste [illegible] non fuit mutacio

coloris [illegible] colorem [illegible]
non albo non fuit sed alba [illegible]
facies [illegible] non claritas fiebat
[illegible] [illegible] hic [illegible]
[illegible] est [illegible] [illegible]
[illegible] alba [illegible] [illegible] albus
[illegible] quod illic fuit mutacio in ve-
ste et in facie [illegible] in facie erat
mutacio [illegible] [illegible] claritas
que resplendebat in facie [illegible]
debat [illegible] [illegible]
[illegible] [illegible] [illegible] fiebat
in veste [illegible] [illegible]
et [illegible] [illegible] erat mutacio
in veste s. [illegible] facie [illegible]
facies [illegible] splendebat et [illegible]
hic [illegible] et [illegible] fuit [illegible] mutacio
in facie [illegible] [illegible] sicut [illegible]
[illegible] [illegible] [illegible] Nec debent
[illegible] ita esse [illegible] in corpore [illegible]
[illegible] corpus [illegible] erat glorificabile
[illegible] [illegible] et [illegible] debent
[illegible] in splendorem [illegible] corporis
glorificati [illegible] splendor [illegible]
Claritas dicitur claritas que apparuit in
corpore domini [illegible] fuit [illegible]
[illegible] fuit in corpore domini vel in
aere [illegible] Item quod claritas illa
fuit in corpore domini [illegible]
non [illegible] in aere [illegible] [illegible]
[illegible] est [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] et dicit glorie [illegible]
[illegible] esse nisi [illegible] mutacio [illegible]
[illegible] hec autem fuit per claritatem

Unde claritas erit in corpore sicut in
sole. Alii dicunt quod erit claritas
in veste et in corpore, quia in corpore erit
abundancior sicut dictum est et ita ut
in sole et in veste aliquando [illegible] sicut apparuit
suo splendore faciei. Tercio notandum
in corpore domini est considerare quod habu-
it corpus sicut quodlibet corpus, et habuit
corpus sicut animatum anima rationali,
corpus habuit sicut unitum anime que est
plena cum gloria, et habuit corpus
proprium prout unitum est divinitati,
quia illud est [illegible] quod eo
imitatur secundum originem et naturam.
Hoc autem [illegible] natura cor-
pus domini [illegible] est ei quod unio non
competit [illegible] modus [illegible] has diversas
consideraciones corporis fuit [illegible]
diverse conditiones corporis proprietates diverse.
Si prout corpus [illegible] sicut corpus est
[illegible] descendens deorsum non mobile
ante vel retro vel sursum. Nec
mobile motu progressivo prout anima
est unita anime rationali sortitur hanc pro-
prietatem quod est mobile in ante et
retro, in sursum et contra in motu
progressivo quia anima comparatur ad corpus
sicut motor ad mobile. Sic cor-
pus domini secundum alias consideraciones
sortitur diversas proprietates. Secundum
eam quod consideratur ut corpus est unitum
anime clarificate divinis et non ex
[illegible] [illegible] ad hoc [illegible]
est quod sortitur operaciones et [illegible]
[illegible] ad divinitatem sor-
titur habitum quod debet possidere
creature [illegible] et [illegible]

unionem [illegible] est [illegible] ad agilitatem
et subtilitatem. Unde Hilarius
in libro de trinitate: hoc corpus divinum
non ut fertur in undis sistebat
in liquidis et structa penetra-
vit. Et sicut corpus in libertate
sine natura est tendens deor-
sum et immobile motu pro-
gressivo, unitum vero anime mo-
vetur et habile est ad hoc
quod moveatur progressive, sic
corpus domini elevatum ad uni-
onem cum divina natura habet
aliquid ultra naturam corporis et
sortitur habilitatem competentem
ad hoc quod non habet corpus
alicuius hominis, scilicet claritatem, subti-
litatem, agilitatem et [illegible]
[illegible] [illegible] et ubi
[illegible] corpus [illegible] operaci-
one [illegible] agile [illegible] hic
[illegible] in corpore [illegible]
quod corpus [illegible] habet
plenus scilicet [illegible] divinitati
[illegible] sortitur [illegible] ad [illegible]
[illegible] agilitatem
ambulando super mare et sub-
tilitatem nascendo de [illegible] matre
utero clauso et in transfiguracione
claritatem. Nunc [illegible] in ipso
fuit [illegible] non subti-
litatem [illegible] quod in
[illegible] corpus domini [illegible]
[illegible] fuit [illegible] subtilitas
et [illegible] habitum [illegible]
ambulando super aquas fuit actu
agilitas in ipso [illegible]

sic in transfiguracione fuit clari-
tas actu et hec corporis ad
dimitatem et operatas in bi-
tu hoc modo mobilis phibz
communa sil que cum alii spe-
culat^r an illa claritas fuit
gloriosa vel plus gloriose Dico
quod sunt diverse opiniones una est
quod illa claritas non fuit gloriosa
sed plus gloriose et hoc dicit mi-
raculo Bede quod est in corpore mor-
tali et non immortali sed claritas
solis future Alii dicunt quod fuit
gloriosa sed fuit assumpta ad tem-
pus alias preter assumpsit an-
te resurrectionem ad tempus scilicet agilitatem am-
bulando super mare et subtilitatem
nascendo de gloriosa virgine et
impassibilitatem sic quod dedit cor-
pus suum in sacramento in cena Ista
vero in transfiguracione claritatem
gloriosam assumpsit et hoc fecit
ut discipulis suis ostenderet glo-
riam et in resurreccione Sed
dico quod suspendendo medio
modo scilicet quod tunc est plenitudo quedam
est plenitudo enigmatica in re
que est omnino alterius generis sic nos
dicimus quod fidei hic in vita plus
est rerum in patria sine assimi-
latur cognicioni gloriose est in re
plenitudo realis et hec est nature
eiusdem generis sed hec potest esse dupliciter

sine aut sedem perfectam aut se-
cundum imperfectam Dico secundum imperfectam hoc
modo dicimus quod caritas in via
assimilatur caritati in patria Non enim
eodem assimilatur sicut fides et cognicio
omnino in patria quia fides assimilatur
ei enigmatice quia fides evacua-
bitur sed caritas vie caritati pa-
trie realiter quia non evacuabitur
caritas vie adveniente illa
que est in gloria sed complebitur abea
est ideo ei plus in re sed tamen secundum
perfectam quia dicitur secundum perfectum et im-
perfectum est eadem plenitudo realis
secundum perfectum sicut nos dicimus
quod plenitudo est plus prope et tan-
tus perite in patria caritati pa-
tri in patria Digo loquimur de pleni-
tudine enigmatica que est nature omnino
alterius generis hoc modo claritas
illa non fuit plus gloriose, Sed di-
cendo realem plenitudinem que
est nature eiusdem generis tamen
sedem imperfectam hoc modo fuit
illa claritas plus gloriose Vnde
eciam potest dici gloriosa secundum quid scilicet
aut loquimur de plenitudine reali
que est secundum perfectam nature eiusdem
generis hoc modo non fuit ei plus
scilicet secundum completum et hoc patet quia sicut
eciam ideo eo quod fuit viuta dum ti-
fuit gloriosa secundum partem licet non
secundum totum hoc est secundum vim superio-
rem et non secundum inferiorem Vnde

secundum partem inferiorem inerant ei pas-
sibilitas et miseria et ea que merebant
gloriam sed secundum partem superiorem inerat
ei gloria / et illa gloria non fuit aliquo
minus quam gloria que patri communicatur habet
dico quod ex dispensatione quod non redundabat
in suo corpore gloria ad quam esset
unitus divinitati. Sed in anima potuit
esse gloria secundum partem / et secundum partem non
et dico secundum partem hoc est secundum quod unita
divinitati / quod sic ex dispensatione
fuit quod corpus illud esset con-
passibile ad observandum et hoc propter liberam
autem fuit ex dispensatione fuit
quod redundaret in illa claritate ad ostensionem
veritatem in qua debuit esse post et
hoc propter corroborationem fidei nostre
quam habuit de visione addiderunt

Sed queritur an solum corpus Christi fuit
transfiguratum an etiam alia corpora
scilicet moysi et marie / ubi dicitur
de moyse exo. 34 et apparet fa-
cies moysi cornuta ex consortio
sermonis domini ... splendo-
re. Et 2 cor. 3 c. ita ut non poterant
filii israel intendere in faciem moysi
propter gloriam vultus eius. Et de maria
agitur Non cognoscebat eam donec
peperit etc. glossa ioseph mariam
faciem ... videre non poterat quia
spiritus sanctus repleverat. Respondeo dicendum
quod sine preiudicio sed nos dicimus

quod alibi est sedes plus vestimenti
improprium quod caritas vere carnalis
impropria sed dicimus nos quod
alii fuerunt splendidi gloria in fa-
cie moysi et in beata virgine et
in corpore Christi / quod in facie moysi
et beate virginis fuit splendor claritatis
que erat aliquando minus superior quod
claritas glorie proveniunt splendor
excogitabatur sic splendor fidei
adversarium patre. Sed in corpore
Christi fuit claritas que erat eiusdem
generis cum claritate glorie et non
semper tamen secundum partem sic claritas
vere assimilatur claritati patrie et hec
est eadem radium claritatis in facie
moysi fuit ex consortio sermonis
domini. Similiter in beata virgine
fuit illa claritas ex conceptio-
ne dei quod habebat specialiter
in mente quod etiam habebat cor-
poraliter in carne sed in corpore
Christi fuit claritas que debebat
unde ... deitate et propterea hoc
nulla alia communio claritatis de-
buit dici transfiguratio / ~~hoc autem solum fuit in Christo~~ / sicut
illa que solum illa que est in
Christo proprie ad gloriam debet
dici transfiguratio hoc autem so-
lum fuit in Christo et hoc est
quia claritas que fuit in aliis
fuit per gratiam eminentem sed
in corpore Christi fuit per gratiam unionis

q est ei naturalis sed potentia unitiva
et exhibet est quod verior et ex-
pressior est splendor glorie christi
in corpore quam alie / Sed contra maior
erat claritas moysi quam [illegible]
filii israel intueri non poterant
[illegible] christus in suos discipulos clarita-
bat Responsio claritas moysi offen-
debat [illegible] vis-
[illegible] debuerit sub [illegible]
claritas [illegible] erat [illegible]
confortat [illegible] sed claritas
glorie que confortat et corro-
borat visum vero apud [illegible]
claritas [illegible] supreme [illegible]
[illegible] claritas [illegible]
[illegible] confortat apparet [illegible]
[illegible] maior
[illegible] Est [illegible] clari-
tas [illegible] conformante
ad claritatem glorie et [illegible]
[illegible] confortabat
visum
Utrum vero Moyses et helyas
ibi apparuerunt vere vel ymagi-
narie i. utrum apparuerunt per se
vel in subiecta creatura vel
angelo [illegible] dicendum quod circa istam
questionem sunt plures opiniones
Una est quorundam ponentium plane
quod Moyses et helyas non apparuerunt
ibi vere sed solum ymagine et hoc
volunt dicere iuxta auctoritatem Bede
in glosa predicta super lucam ubi

dicitur glo. Sed non Moysen vel an-
gelum et Moysen apparuisse sed in subiec-
ta creatura illa corpora fuisse formata
Alii dicunt quod apparuerunt ibi Moyses
et helyas vere et apparuit ibi Moy-
ses in suo corpore assumpto ad hoc
et hoc dicit [illegible] super lucam [illegible] fa-
ciamus hic tria tabernacula glo.
Testes [illegible] apostolis
[illegible] Moyses et helyas et
[illegible] Et alia glo. [illegible]
Moyses legislator et helyas
[illegible] hoc vere apparuit
Nos autem dicimus sed augustinus in libro
de cura agenda pro mortuis ad
paulinum [illegible] Alii sunt [illegible]
limites nature / alia [illegible]
[illegible] alia sunt que [illegible]
Alia que mirabiliter fiunt [illegible] et
nature deus adsit ut sit et mi-
raculis natura non desit [illegible] ergo
putandum est [illegible] rebus [illegible]
[illegible] posse defunctos [illegible]
[illegible] vel adiunctus [illegible]
[illegible] adsunt Sed [illegible] intelligendum
est quod per divinam potentiam [illegible]
[illegible] rebus [illegible] sunt [illegible] defuncti
[illegible] vivorum rebus interesse
non possunt et [illegible]
[illegible] augustinus [illegible] apostolo autem [illegible]
mortem [illegible] limites [illegible]
est possibilis [illegible] solum [illegible] signa di-
[illegible] solum [illegible] divinam
potentiam et non [illegible] hoc
ergo modo dicimus quod ibi apparuit

sive

Anima

Anima moysi vere et non per divinam potentiam
secundum legimus ab augustino. Et anime
mortuorum per divinam potentiam possunt
hominibus apparere unde contra augustinus
ibidem dicit Non cum solis vivis
vivorum effectibus verum etiam ipsis
hominum aspectibus confessorem felicem
apparuisse cuius tu inquilinus pie
ase diligis cum a barbaris nola
oppugnaretur audivimus non incertis
rumoribus sed testibus certis.

Utrum autem anima moysi corpus
resumpserit non legimus nec istud
asserimus sed dicimus quod sicut beatus(?)
Elias apparuit aspectibus omnium
in anima per divinam virtutem non propterea quod
resumpserit corpus. Sed dicimus quod
anima moysi ibi fuit vere et eis
apparuit scilicet apostolis per divinam virtutem
non oportet quod resumpserit corpus
de helya qui vivus erat bene cre-
dendum est quod apparuit in anima et in corpore.

Sed tamen restat quod quia si solum
anima moysi apparuit cum ipsa sit
insensibilis quomodo potuit moyses
apparere aspectibus apostolorum. Ad quod
dicendum quod sicut spiritus duobus
modis apparent sensui scilicet angelus
uno modo per corpus assumptum Alio
per solam similitudinem corporis que sit
in sensu ipsius immittere potest(?) Sicut
enim angelus potentiam habet super
corpora ut sibi possit corpus
assumere et apparere sensui per id
ita habet potentiam ut possit aliquam
corporis similitudinem in oculo
efficere et pupillam oculi im-
mutare ut ab oculo percipi
percipiatur. Sic et mediante corpore
potest facere similitudinem que con-
spicitur ita et sine corpore
Similiter dico quod anima sancta que gloriosa
est habet similem potentiam Et hoc
modo potuit anima moysi
apparere oculis corporalibus
apostolorum sine corpore assumpto
quia non legimus in scriptura
est per similitudinem corporis quam
efficiebat in sensu ipsorum percipie-
batur. Item aliter(?) facilius
nota est anima quam ...(?)
eius corpus est in anima sicut
dicit augustinus non solum corporalia(?)
ad corpus sed formaliter(?) sed contra(?) sit
... membra corporea que
sunt in corpore naturali sunt in
anima sicut in arte Ideo per divinam
virtutem potest apparere per similitudinem
corporis sine corpore.

Sed ultimo
restat quod quare non apparuit
enoch qui fuit ante
legem sicut moyses qui fuit
in lege et helyas qui fuit
post legem ut habet testimonium

ex eis qui ante legem et qui le
ge et post legem resurrectionis
gloriose xpi Solutio dicendum quod respon
dent glosa super ix luc quod appa
ruerit ibi moyses ut haberet te
stimonium de lege et helyas
ut haberet testimonium complures (?)
de lege promissum ut dicit hic
quod dicitur scriptum / complures hic prophe
tiam ut dicitur hic est de
quo prophetarum Sed ante tempus
abrahe non fuit fides distincta
nec explicata misterii redemp
tionis et resurrectionis gloriose
quomodo debet fieri / tamen credebatur
futura sed implicite non ex
plicite / Unde primo fuit abra
he explicatum / Ceterum ergo e
nochi fuit illius temporis ante le
gem in quo non erat explicatio
misterii redemptionis ideo sed debet
fieri per hominem solum vel per an
gelum vel per deum hominem / ideo
non apparuit enoch ad ferendum
testimonium in transfiguracione sed
legislator et propheta Sed tunc
queritur melius cum fieret gloriose
resurrectio et si publicaretur
et predicaretur illa apparicio quare
deus prohibuit discipulis ne
dicerent cum dicens Nemini di
xeritis quod vidistis usque post
ascensionem ubi acceperunt spiritum

sanctum revelaverunt eam Utrum apparuerint
vidimus gloriam eius Solutio dicendum
quod apparuerunt quod fuit ostensio resurrectionis
et antequam fuit / sed non debuit esse
predicatio eius nisi postquam facta est
quia apparuerunt quod plurima vitus dura (?)
passionis antequam resurgeret sed si di
vulgata esset illa ostensio resurrec
tionis ante tempus passionis per hoc
occultaretur passionis vitus et
fidelis per hoc firmaretur / patuerit
enim quod si sciretur in suo corpore ante
passionem talem fuisse gloriam et
per hoc apparuit ineffabili claritate si
sic scilicet crederetur eius passio non
esse vera sed solum fantastica sicut
dixerunt quidam heretici quia non
videbatur credi cum manifestare
gloria resurrectionis ne per hoc impedi
retur fidelis vitus passionis ideo
non debuit predicari nisi postquam
facta est ipsa resurrectio Quaeritur
an visio illa poterit fieri oculis cor
poralibus apostolorum / videtur quod quia di
citur glosa super id act xxvi splendor eius
super solem gloria Non sed claritas que
ei queritur / sed constat quod nullus oculus
homo potest intueri solem Sed contra
dixit petrus domine bonum est nos hic
esse quod fuit plus delectabilis Solutio
dicendum quod visio apostolorum fuit corporalis
et oculus corporalibus perceperunt claritatem
domini et adolens dicitur quod est spiritus...

coro

claritas que est progenitiva caloris
quedam que non / Claritas que generat
calorem vel caloris [illegible]
tatem propter ille sunt organi videndi /
sed [illegible] eius organo videndi
talis autem est claritas solis / et
inde est quia eius est excellens que
[illegible] oculus pellem et dis-
gregatur et ideo non potest ipsum per-
cipere / sed claritas corporis glorificati non
est generativa caloris unde nullam
sed continuam eius ipso organo visus
sed est confortativa et delectans
visum [illegible] hoc [illegible] claritas
[illegible] confortat [illegible]
hic [illegible] excellens non est corpo-
rum sicut claritas [illegible] et
quod videbatur apostolis Et non aliquot
distinguit tria lux / lux enim que
dicitur est in natura habere [illegible]
sic generat lux / et est lux que
non habet [illegible] sed multifor-
mitatem sicut lux celestis et hec est
[illegible] eius ista lux sed uni-
formitate corporis / ita est in libro
[illegible] Tertia lux est que
natura non habet [illegible] neque multi-
formitatem et talis est lux celi
empirei [illegible] que natura lucet
in corpore glorificato sicut in celo em-
pireo [illegible]
[illegible] ista lux [illegible]
[illegible] eius est in [illegible]
nullo sed [illegible] eius oculos sed [illegible]
[illegible] sed [illegible]

3ª lux

consistit [illegible] excellens
excellens [illegible] oculis natura
aut [illegible] non sed sicut [illegible]
eius oculo [illegible] excellens eius
est nullo modo eius oculi natura
oculi eius sit in oculo natura [illegible]
[illegible] frigidum [illegible]
eius est natura lucis sicut [illegible]
[illegible] natura multiformis
non [illegible] multiformitatem [illegible]
quod est oculi ideo [illegible]
in sunt excellentium non [illegible]
[illegible] oculi / et ideo aliquando [illegible]
oculi [illegible] natura in [illegible] oculus
delectatur sed leditur [illegible] natura
uniformis [illegible]
formitas [illegible] lucis glori-
ficati corporis [illegible] et con-
fortat naturam que est in oculo
[illegible] multiformis [illegible]
[illegible] oculus delectatur et ideo
[illegible] oculis corporalibus
sine offensione. Et notandum
[illegible] est in [illegible]
spiritualibus et corporalibus in hoc
quod in corporalibus ita est quod in
natura est [illegible] unde [illegible]
[illegible] sunt [illegible] ipsa corpo-
ralia possunt [illegible]
ea [illegible] in spiritualibus ita est quod
[illegible] est [illegible] quod
[illegible] et [illegible] in natura
unde [illegible] lucis possit [illegible]
[illegible] lucis possit
se manifestare sed [illegible]

[illegible] in pietate corporis [illegible] autem
et propter [illegible] virtutem [illegible]
[illegible] est quod induitur [illegible]
[illegible] pietate vel [illegible] voluntate
quod ipsum induunt Et sic [illegible]
erit deus quod induitur aliquibus
et non [illegible] pietate [illegible]
Et eciam [illegible] Et ideo
[illegible] eius [illegible] divinitatem
[illegible] deum [illegible] ipsi indu-
unt ipsum deum plurimi [illegible]
[illegible] in multis [illegible]
[illegible] et [illegible]
[illegible] in [illegible] quod [illegible]
[illegible]
[illegible] ignominia in passi-
one. [illegible]
[illegible] deum [illegible]
Exponit dicit quod unigeniti [illegible]
Notandum quod [illegible] est [illegible]
[illegible] non est nisi unus
filius in divinis [illegible] deus
intelligendo se ipsum omnia alia
intelligit se ipsum autem uno et simplici
intuitu intelligit eo [illegible]
[illegible] sit [illegible] esse [illegible] est
verbum dei esse unicum [illegible]
autem in divinis nichil aliud sit
filius [illegible] quod [illegible]
quod una sola sit generacio in divinis
et unicus filius [illegible]
[illegible] videmus eum quasi
unigenitum a patre et [illegible]

unigenitum [illegible] in [illegible] patris [illegible]
[illegible] videtur [illegible]
quod verbi divini sit aliud verbum et filius
sit alius filius [illegible] verbum
dei sit deus verus [illegible] ergo [illegible]
quod deo [illegible] verbo dei convenire / deus
autem [illegible] se ipsum intelligit
et verbum [illegible] dei se ipsum intelligit [illegible]
[illegible] quod deus se ipsum intelligit
verbum [illegible] in deo ponitur
consequenter videtur quod eciam verbo [illegible]
se ipsum intelligit aliud verbum attribuitur
et sic [illegible] erit verbum et filius
erit filius et illud verbum si deus
est [illegible] se ipsum intelligit et habet
aliud verbum [illegible] in infinitum [illegible]
[illegible] procedet [illegible] autem [illegible]
[illegible] cum verbum dei sit deus et
non est alius deus [illegible] est
verbum [illegible] unus [illegible] solo [illegible]
[illegible] quod [illegible] est et verbum [illegible]
deus [illegible] autem illud non est alius
deus [illegible] est alius [illegible] et
[illegible] aliud intelligere [illegible]
aliud verbum [illegible]
verbum [illegible] quod verbum se ipsum intelli-
git [illegible] in [illegible] solo verbum [illegible]
[illegible] et est [illegible]
[illegible] alia [illegible] attribuenda sunt deo
[illegible] quod est pater et verbum quod est
filius [illegible] quod eciam verbum est [illegible]
[illegible] et [illegible] sit verbum [illegible]
[illegible] per [illegible]
[illegible] attributa est

[illegible] filio. Ex quo etiam patet quod filius
non est impotens et si generare filium
non possit eo quod pater generet filium.
Nam eadem est potentia patris et
filii sicut et eadem divinitas. Tamen generatio
in divinis sit intelligibilis verbi conceptio
[illegible] scilicet quod deus intelligit se ipsum, oportet quod
potentia ad generandum [illegible] sit sicut potentia ad
intelligendum se ipsum et eius intelligere
se ipsum in deo sit unum et simplex, oportet
et potentiam intelligendi se ipsum quod non est
aliud quam [illegible] actus esse unum tamen
[illegible] quod potentia est et quod verbum concipiatur
et quod deus verbum concipit. Unde
[illegible] potentia est qua pater generat et
filius generatur. Nullam ergo potentiam habet
pater quam non habeat filius sed pater
habet ad generare, [illegible] potentiam filius
autem ad generari, quod sola relatione [illegible]
differentia [illegible] patet. Secundum quod apostolus
dicit filium dei verbum. Hic ex quo
supra videtur quod filius sit filius et
verbum ibidem. Considerandum est quod
ita apostoli hec dicens sunt [illegible]
[illegible] dicit eum [illegible] dicens
[illegible] locutus est nobis in filio. Et
postea qui cum sit splendor glorie
et figura substantie eius portans omnia verbo
virtutis sue [illegible] aut melius [illegible]
[illegible] [illegible] que [illegible] sunt
sunt. Dicendum est quod [illegible]
sapientie que est verbum proprie filii
[illegible] [illegible] aut pro
[illegible] [illegible] [illegible] [illegible]

[illegible] supra [illegible] [illegible]
[illegible] dicit [illegible] [illegible] [illegible]
[illegible] filii [illegible] dicitur
enim proprie aliquid esse non
solum [illegible] proprie [illegible]
sed etiam [illegible] proprie [illegible] Ex
[illegible] [illegible] eam [illegible]
divine sapientie [illegible] in rebus
creatis divina proprie dicitur
sapientia [illegible] ipse creavit illam
in spiritu sancto et [illegible]
dicit effudit illam super omnia
opera sua. Sic ergo et [illegible]
[illegible] [illegible] verbi accipitur
non. Nam et in rebus [illegible]
[illegible] verbi [illegible] dicitur verbum
quod est verbum [illegible] est [illegible]
verbi [illegible]. Sic ergo non solum
divini intellectus conceptio dicitur verbum
quod est filius sed etiam [illegible]
divinorum [illegible] [illegible] verbum
[illegible] [illegible]. Et sic [illegible]
quod filius [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
verbum [illegible] [illegible] [illegible] [illegible]
[illegible] divine [illegible] [illegible]
in rebus. Cum vero deus intelli-
gendo se ipsum omnia alia intelli-
git ut dictum est, oportet verbum
in deo conceptum ex eo quod se ipsum
intelligit sit etiam verbum [illegible]
et idem [illegible]. Non tamen
eodem modo est verbum dei et aliarum
[illegible]. Nam dei quidem verbum est
[illegible] [illegible] aliarum autem
[illegible] non [illegible] [illegible] [illegible]

Non enim deus arbitrio sortitus sunt sed magis pro suo imperio sortitus res in esse producit Quarto secundo quod in verbo dei omnia que facta sunt ratio prius con-stat Omnium aut singulorum propria ratio esse posset ex hiis que in primo libro [illegible] [illegible] [illegible] [illegible] [illegible] est verbi eadem [illegible] quod deus omnium rerum cognitionem habet [illegible] aut fecit producens operatur rationem rerum factarum quam apud se habet / domus enim que est in mente sit ab edificatore prius domus quam habet in mente / [illegible] est autem quod deus res in esse duxit non nature necessitate sed quia producens voluntarie agens fecit ergo deus omnia per verbum suum quod est ratio rerum factarum ab ipso / hinc est quod dicitur Johannis 1 Omnia per ipsum facta sunt Cum consonat quod magister in medio originem describens in singulis operibus tali utitur modo loquendi dixit deus fiat lux et facta est lux / dixit enim est scilicet verbo produxit Sic ergo intelligendum est quod deus dixit / et facta sunt quia verbo produxit per quod res in esse produxit sicut per rationem rerum effectivam [illegible] quia [illegible] est causa conservationis rerum et productionis ipsarum sicut

omnia per ipsum facta sunt Ita omnia per ipsum verbum conservantur in esse unde per [illegible] dicitur verbo domini celi firmati sunt Et apostolus dicit ad Hebreos 1 de filio Portat omnia verbo virtutis sue [illegible] [illegible] quod in verbo dei in hoc dicit [illegible] quod est in mente artificis [illegible] verbum dei deus subsistens est [illegible] aut artificiata in mente artificis non est res subsistens sed solum intelligibilis forma / forme aut non subsistenti non competit proprie ut agat / agere enim rei perfecte et subsistentis est / sed est ei ut ea agatur est enim forma principium actionis quo agens agit [illegible] enim domus in mente artificis non agit domum sed artifex per eam domum facit / verbum aut dei quod est ratio rerum factarum adeo est subsistens agit non solum quod per ipsum aliquid agitur Et ideo dicitur proprie [illegible] [illegible] [illegible] [illegible] [illegible] ipsum [illegible] Et Johannis 5 dominus dicit pater meus operatur et ego operor Considerandum est [illegible] quod res facte prius [illegible] [illegible] fuit in mente [illegible] antequam sit [illegible] in [illegible] / prius enim domus est in mente artificis quam producatur in materia verbum aut dei est ratio rerum que facte sunt Quarto secundo quod omnia que facta sunt adeo [illegible] [illegible] in verbo dei antequam sit [illegible] in [illegible] [illegible] Et autem est in aliquo est in eo per modum eius

in quo est et non per se ipsum medium
Deus enim in mente artificis intelligi
bili et in intellectu concipit Res ergo in
telligende sunt in verbo dei per se ipsum
sed medium ubi ipse est autem medium
primus ubi quod sit unum simplex intellectu
et non solum vivunt sed eciam vita eius
sit suum esse Oppositum ergo quod res fore
aliquo pertinent in verbo dei aliquid
intellectum et absque omni comparacione
et quod nichil aliud in eo sit quam
ipsum verbum quod est vita ipsius dicit
Joh. 1 quod factum est in ipso vita
erat i. in verbo Dicit autem comparans
perfeccionem primum quam apud se
habet rerum in esse producit ista
eciam qui aliud docet primum quam
apud se habet scienciam causat in
illo cui sciencia disciplina sit adducta
actualiter doctus sit Ergo quomodo ipse
/ deus autem non solum est causa per
ficiendum sed omnium que intellectualiter subsistunt
sed eciam omnium intellectualium cognicio
abundancius divine diminuit / Oppositum
ergo quod per verbum dei quod est in eo
intellectus divini causatur omnis intel
lectualis cognicio ipsius dicit Joh. 1.
vita erat lux hominum i. ipsum
verbum quod vita est et in quo omnia
vita sunt manifestat ut lux
quedam intellectibus hominum veritatem
Nec est quod dicitur ubi quod non
omnes homines ad divinam cognicionem
perveniunt sed aliqui tenebrosi

consistunt perveniunt autem hic quod
dicitur homines qui ab ipso non
cognoscuntur Nec eciam plene ea
que sunt verum adhuc in hominibus
tenebre remanent vel maio
res vel minores sed quod magis
et minus cognoscuntur ab ipso et
capiunt ipsum verum Joh. ut ...
distinctum manifestissime verbi
veritate concludit cum dicit
quod vita et lux hominum subiungit
quod in tenebris lucet et tenebre
eam non comprehenderunt Non enim
tenebre sunt causa quod
verbum non lucet sed eo quod
aliqui lucem sibi non
capiunt Sicut luce corporali
solis perfusum dicitur te
nebre sunt ei qui oculos
vel clausos vel debiles
habet

Plenum gracie et
veritatis Hec in ista clausu
la declaratur plenitudo glorie verbi q. d.
talis est gloria eius quod est plenum
gracie et veritatis Et post hec verba
duo exponi possunt primo per uni
onem secundo vero per animam eius per
fectam tercio per capitis dignitatem
Secundum unionem quia quamvis adhuc
dicitur gracia aliorum ut peccata eorum
condonantur illi ergo est plenum gracie
veritatis quem perfectissime deo coniungitur
Et alii quomodo deo coniunguntur

per participacionem multitudinis
sic omnes homines [illegible] filiarum
hominem ad magnitudinem et
multitudinem [illegible] Alypii per
dem [illegible] id est [illegible] perfidem
in cordibus nostris [illegible] participatione
quia qui manet in caritate in
deo manet ut dicitur Joh. x Sed
omnis est modo particulares sicut
quia nos participacione multitudinis
perfectionis aliquis deo
iungitur. Nos per fidem videtur
deus sicut est Nos per caritatem
amatur quantum amabilis est sed
infinitus amatur finite a creatura
sed et non est plena gratia
sed quia humana natura adeo assumitur
ut homo sit ipse deus per uni
tatem persone sicut ipse plenus
gratie [illegible] non accepit a deo
aliquod donum [illegible] spiritale
sed quod esset ipse deus [illegible]
[illegible] pater donavit
illi scilicet Christo nomen quod est super
omne nomen id est honorificencia
sed [illegible] vocatur deus et glo. ibi dicit
super illo verbo [illegible] exaltavit
illum. dicit glo. [illegible] humilitatem
[illegible] in passione maiorem
apparuit [illegible] incipit declarare claritatem
eius sed [illegible] resur
reccionis [illegible]
[illegible] in resurreccione clarificatur
[illegible] humilitatem est passione

humilitas claritatis est meritum Clari
tas humilitatis est premium sed hoc totum
factum est in Christo [illegible] [illegible] cum
dei semper fuit et est claritas [illegible]
[illegible] humilitas meretur hic et
ut magis [illegible] appetimus calcata
[illegible] [illegible] scilicet quia tam
humiliter Christus passus est merito et
deus pater exaltavit illum dando
immortalitatem et impassibilitatem
exaltavit [illegible] illum [illegible]
[illegible] [illegible] facta est in resurreccione
in qua [illegible] natura [illegible]
exaltata sed [illegible] quia [illegible]
[illegible] sicut assumpcione humanitatis
[illegible] exinanita quia non
apparuit [illegible] Et donavit illi
[illegible] ille [illegible] nomen quod est
super omne nomen id est honorificencia
sed vocatur deus hoc et ante re
surreccionem [illegible] sed post resurreccionem
[illegible] posita est ut [illegible]
[illegible] demones et homines [illegible]
[illegible] quod [illegible] [illegible]
[illegible] acceptat dicitur ei dona
tum post resurreccionem manifestacione
Sed [illegible] cum donavit [illegible] homi
ni deus homini donavit nomen quod est
super omne nomen [illegible] deo Nos cum
[illegible] in forma dei esset non [illegible]
[illegible] [illegible] ei [illegible] [illegible]
[illegible] terrena et inferna [illegible]
[illegible] illum exaltavit patris apparet
[illegible] exaltavit id est [illegible] obediens
[illegible] [illegible] crucis [illegible]
[illegible] crucifixus est [illegible] exaltata

Sic Christus plenus gratia

Hoc

Ex

Ozo

est ipsi donatum est nomen quod est
super omne nomen ut eadem ipsa forma
servi nominetur unigenitus filius dei /
hoc ergo illi donatum est ut homo
per quem filius factus est obediens
usque ad mortem quod prius habebat
idem est ipse dei filius deus de
utero capitalis. Namque cum antequam
resurgeret homo erat an quod homo
fuit non alius erat dei filius dei
verbum deus apud deum / donavit
ergo per hominem ipso per carnem
mortuo resurgere. accederet ut in
nomine ihesu flectatur omne genu
celestium terrestrium et infernorum et omnis lingua
eius subiecta fateatur angeli homines
et demones. Sed et cum addixerit
xpistus pro post resurrectionem [illegible]
sursum [illegible] est hoc idem / nec videlicet
secundum credimus et legimus [illegible] et eo
ipso quod erat filius david xpistus factus
est deus david. Ergo in carne quam
accepit in qua mortuus est in qua
et ascendit et sedet ad dexteram
in eadem ipsa sit homo [illegible] sit
[illegible] et in celestem [illegible]
[illegible] filius david et deus est de
david qui est et deus celestium ter-
restrium et infernorum. Vel ita glosa
placet homini donatum esse nomen
quod est super omne nomen quod nullo genere
nulla ratione convenit hoc est eius-
dem patris filium esse filium et
nomen eius super omne nomen est
hoc esse deum quod non [illegible]

appellacionem secundum quam est super omne
nomen hoc nomen non est datum
homini. Secundum sic quod homo erat /
hoc nomen accepit tunc ipso dei filius
deus sibi dedit hoc nomen [illegible]
ergo pater dicitur dedisse quod divinitas
filii potuit homini prestare. Sed
forte dicitur quia cum pater sit
omnia deus ipse dicitur dedisse. Di-
cendum a patre omnia quae non di-
citur certa filio suo per generacionem
dedisse eum sibi equalem gene-
rando. Item donatum illi nomen [illegible]
quia se exinanivit quia formam
servi accepit. Sed numquid potuit
se exinanivisse [illegible]
[illegible] in forma dei erat ante
incarnacionem quod si non erat non
accepit formam servi nec se
exinanivit formam servi accipiens.
Ergo homini non est donatum
nomen dei sed ei qui est equalis
patri qui se exinanivit [illegible]
[illegible] Illi donavit
deus pater nomen quod est super
omne nomen scilicet esse deum [illegible]
quod ab eo plenus deus natus est
[illegible] ergo dicit apostolus [illegible] quod deus
exaltavit illum et donavit
illi nomen quia patri [illegible]
manifestavit quod a patre [illegible]
[illegible] accepit. Non enim
tunc accepit [illegible] creatura
accepit [illegible] maiestas
illius divinitas post [illegible]

et resurrectionem venerabile est
honorabilem ut in nomine ihesu omne
genu flectatur celestium terrestrium
et infernorum. Hic apostolus cum sit de
tum nomen dei cui omne ge
nua flectit genu i. deo. Sed
forte dicetur quod homo adopti
one deus esset ihesus christus propter
verus deus propter adopti
uus erit. Adoptiuus autem deo
non flectit genu creatura sed
vero non creature. Constat autem
christum verum deum esse cui flecti-
tur genu non adoptiuum. Et
tandem confitebitur omnis lingua
bonorum et malorum quod constitue-
rit vel in vite gratia dominus
noster ihesus christus est in gloria dei patris
i. equalis patri quod hic quando [illegible]
quod sit filius ut in gloria dei patris
hic sit [illegible] si adoptiuus sit
deus hic in gloria dei patris non potest
esse. Nam hoc ei competit qui
non est [illegible] quam in gloria dei
patris esse est nichil differre
ab eo ut una gloria sit patris
et filii [illegible] filii et intelligi
Caue qualiter intelligas verba et
illustrium ambrosii augustini
[illegible] premissa ne sibi contraria
putentur. Scito ergo quia donatio
donatio naturalis et est dona
tio gratuita. Naturali donatione
dedit pater nomen super omne
nomen deo filio non homini i.

christo quod deus non quod homo. Nec fuit
aliud dare quam sibi equalem gratia
re gratuita vero donatione dedit
homini christo non deo quia christus non in
quantum deus sed in quantum homo per gratiam ac
cepit nomen dei nec per gratiam adop
tionis sed per gratiam unionis ut non
sit adoptiuus deus sed verus cui flecti-
tur omne genu sicut glossa dicit. Et ad Ro-
manos i. christus predestinatus est filius
dei in virtute. Glossa ibi hic primo in
tendit quod sit predestinatus et deinde
sit predestinatus [illegible] [illegible]
an [illegible] [illegible] fuit. Et [illegible]
de [illegible] [illegible] naturalis. Postea atten
dendum est quod quamvis sit predestinatus
predestinatio est gratie [illegible] quam a
deus homini christo et ceteris quos
presciuit conformes fieri ymaginis
filii sui bona merita sine [illegible]
Preclarissimum enim lumen predestina
tionis gratie est ipse mediator dei
et hominum homo christus ihesus. Ille enim homo
ut ambo pater coeterno incommutabili
persone assumptus filius dei vni
genitus esset. Unde hoc meruit
quod eius bonum qualecumque precessit
ut ad hanc ineffabilem excellen
ciam perueniret fundere ac suscipi
ente deo verbo ipse homo cogni
esse cepit filius dei unicus esse cepit
filium dei unicum fecit. Magnum plenum
concepit [illegible] [illegible] [illegible]
natura deus vnitus natus est
non carnis cupidine sed solo

dei munere libera in illo homine vo
luntas erat et tanto magis quanto magis
peccato servire non poterat. Appareat itaque
nobis in nostro capite ipse fons gratie
a quo in cuncta membra eius gratia dif
funditur. Ea gratia fit ab initio fidei sue
homo quicumque christianus qua gratia
homo ille ab initio factus
est Christus / de ipso spiritu hic renatus
est / de quo ille natus / eodem spiritu fit in nobis
remissio peccatorum / quo spiritu factum est in
illo ut nullum haberet peccatum. Ille
fecit illum hominem sine ullo eius
meritis precedentibus nullum ipsi eidem
mittere ~~actual~~ originale trahere vel
voluntate perpetrare peccatum ipse nullos
eius precedentibus meritis facit creden
tes in eum quibus dimittat omne
peccatum qui fecit illum talem ut nunquam
habuit habiturus esset voluntatem
malam / ipse facit in membris eius
ex mala voluntate bonam et illum
ergo et nos predestinavit quia et
in illo ut esset caput nostrum / et in
nobis ut eius corpus essemus non
precessura merita nostra sed opera sua
futura prescivit. Hec sunt verba Augustini
de predestinatione sanctorum ubi adhuc prescivit ipse est
ergo predestinatio sanctorum que in sancto
sanctorum maxime claruit quam ne
gare quis non valet recte intelligens
eloquia veritatis. Humana merita
conticescant que perierunt per adam. Hec que
perierunt per adam et regnet
que regnat per Ihesum Christum. Quicumque in capi
te nostro precedentia merita singularis

illius generationis invenit ipse in
nobis membris eius precedentia merita
fidei et regenerationis inquirat.
Neque enim Christo retributum est ut
nobis pro aliquo merito gratia
retributa. Ille quippe nos fecit
credere in Christum qui nobis fecit
in quem crederemus Christum. Ille fa
cit in nobis principium fidei / qui
fecit Ihesum principem fidei
et perfectorem. Nullum est
igitur illustrius predestinationis
exemplum quam ipse mediator. Quisquis
ergo fidelis vult eam bene intel
ligere attendat ipsum atque in illo
inveniat et se ipsum qui in eo
verba nostra credit humanam susce
ptam de deo verbo esse sublimatam
ut qui suscepit et quod suscepit
una esset in trinitate persona.
Neque enim homine assumpto quater
nitas facta est sed trinitas mansit
assumptione illa ineffabiliter
faciente persone unius in deo et
homine veritatem. Denique videmus
utrumque dici et semper fuit vel
dici quod semper non fuit sit ipsa
predestinatio et utrumque de ipso
apostolum denotatur. Unde idem sane
ipsum qui factus eum ex semine factus
est ex semine david predestina
tum dicit filium dei in virtute
secundum non quippe dicitur filius
dei non predestinatus sed quod est
verbum dei deus apud deum

Ut quia eum praedestinaverat eum (?) esset qui non erat sine initio et sine tempore semper. Illud autem praedestinatum erat quod nondum erat ut sit sine tempore fieret, quemadmodum ante tempora praedestinatum erat ut fieret. Quisquis ergo filium dei praedestinatum negat, hunc eundem filium hominis negat. Praedestinatus est quod dicit ut qui futurus erat secundum carnem filius David esset in virtute filius dei. Item in quantum homo factus est, hominis dei filius praedestinatus esse dicitur [illegible]. Hinc patet praedestinatum esse de persona, i. de Christo Ihesu, non secundum quod semper fuit, sed secundum quod non semper fuit, i. non secundum divinitatem sed secundum humanitatem. Et est sensus quod Christus factus est secundum carnem quod Christus secundum quod homo est praedestinatus, i. sola gratia praeelectus ad hoc ut ipse homo sit filius dei, non utique adoptivus ut nos sumus, sed in virtute, i. in aequali potestate cum patre, non per gratiam adoptionis sed per unionem verbi, i. per gratiam qua humana eius natura unita est verbo. Non quippe per adoptionem filius est, neque adoptivus filius est. Dicat enim dominus (?) volumina et revolvat in scriptura divina et

filium dei in quantum adoptivum inveniet. Sed sicut in quantum deus est nascitur homo ut sit naturalis dei filius et sit deus, ita in quantum homo per gratiam habet ut sit filius dei naturalis. Unde Ieronimus de filio: Vide hic est de quo in evangelio scriptum est quod semper eum praefuit et magis eum esse voluntas patris praecessit, et ille quidem naturalis filius est, nos vero adoptione; ille vero numquam filius non fuit, nos autem antequam essemus praedestinati sumus, et tunc spiritum adoptionis accepimus quia credidimus in filium dei. De hoc idem Hilarius de trinitate libro nono: Contendunt hominem adimere [illegible] quod pater est deus, volunt filio auferre quod filius; adimunt autem eo dicentes quod non deus natus sit filius, non quod natura eius est quod non eius [illegible] ipse natus et genitus. Neque enim filius est natura cui alia ac dissimilis a patre est substantia. Quo autem erit si non quod in se substantiae atque naturae est gignentis in filio eadem? Unde dicit clarificans filium non solo nomine contentus est se esse filium sed et potestate. Nos filii dei sumus sed non talis hic filius. Hic enim verus et proprius filius est origine non adoptione, veritate non nuncupatione, natura non creatione. Hilarius in libro de trinitate. Advertat namque pater ad filium deum quod principale est patri credit ac pretiosius nemo

videt nisi per filium quia in nobis fide con-
sancte filii ignorabilis pater est non
adituris patrina religionis nisi prius
filii reverentia fuerit suscepta. Item natura
filius est quia eandem naturam
quam ille qui genuit habet dicitur quia dicitur
autem nos sumus filii gratia non natura
unigenitus autem natura non gratia dei
hic enim in ipso filio ad hominem re-
ferendum est contra Felicianum [illegible] quia deus

Aug. contra Maximinum xx

unigenitus est equalis patri non est
gratie sed nature Et autem in unitate
persone unigeniti assumptus est homo
gratie est non nature. Queri potest

Q. 2o

quomodo [illegible] Augustinus quod homo Christus sit deus vel
dei filius quia ita esse quidam probare co-
nantur Christus sed quia homo predestinatus ut
sit filius dei sed illud quod ut sit predesti-
natus est ergo quia predestinatus est sed
quod homo ut sit dei filius ergo quod homo
est filius dei. Ad quod videtur dicendum

Q. 3o

Christum esse id quod predestinatus est ut
sit sed non est illud secundum id quod secundum id quod
predestinatus est Est enim predestinatus
ut sit dei filius et ipse utique est
dei filius sed predestinatus ad hoc secundum
quod homo quia propterea hoc accepit
secundum quod homo ipse tamen sed quod homo non est il-
lud nisi forte secundum unitatem persone
sit expositum sed cum aliquam con-
ditionem humane nature vel divine ex-
primit aliquid unitatem persone con-
ditionem nature ut cum dicitur sed quod homo
id est in quantum homo vel secundum quod deus id est
in quantum deus unitatem autem perso-
ne exprimit ut cum dicitur Christus secundum quod

homo dimittit peccata id est
ipse homo qui est Christus vel ipsa
persona que est homo. Aliquando
enim secundum notat causalitatem ut cum
dicitur secundum divinitatem indiviabit id est
ex virtute divinitatis. Hec distinctiones
nobis sine locis animadvertende
sunt. Queri etiam potest
utrum Christus secundum quod homo sit persona
Ad quod dicimus si secundum causam vel con-
ditionem nature notat sed quod notat
homo non est persona si expresse quod
homo vel in quantum homo est
persona non est si expresse quod
homo persona est sed vel tamen
in unitate vel aliter sed aliter non
est sed tamen in unitate sed dicitur
Quidam vero in quantum homo non dicitur
persona quia non est in quantum homo
personali proprietate distinctus a patre
et spiritu sancto quia in quantum homo
non est genitus a patre vel filius
patris. Filiatio autem proprietas est
qua persona filii a patre et [illegible] distinguitur
Et ideo si in quantum homo non
est persona tamen in unitate. Queri
ergo super dictum Augustini qui suscepit
persona quod suscepit una est in
trinitate persona sed cum dicitur
in unitate videtur quod natura humana eam
habet per unam propriam trinitate eam
si est ergo humana natura et habet
deus est qui non semper fuit
deus ergo non tamen divina natura
est deus sed etiam alia. Quod
quia absurdum videtur et alia
plurima que hic sequuntur non

verum [illegible] predicte Augustinus unam
et aliam ubicumque ibi in dicta
fuerit sibi hoc modo intel-
ligenda videtur nobis quod suscepit
sit hominem, quod eadem persona que
prius erat in unitatem persone sit
unio eum suscepit, suscepti
unitatem persone non dimisit
ut viderunt, et tunc factum
est ut illa persona que ante erat
deus eadem homo esset. Unde Augustinus
super Iohannem ait quod verbum caro
factum est una persona facta est
verbum et homo et tunc factum est ut
eadem que est deus esset homo. Quo-
modo non est quod supra dicit
Augustinus ille homo assumptus a verbo
eo ille sit persona et persona
non sit assumpta. Alibi quoque
expresse idem facit quo magis
moneatur qui dicunt atque
credunt hominem christum [illegible]
a filio dei assumptum non
fuisse [illegible] sit, certa [illegible]
persona apposita sit assumpta, quia
quod [illegible] est deus [illegible]
sententie predicta verba auctori-
tatis sic intelligi possunt ut homo
christus sive ille homo dicatur
assumptus a verbo, quia anima
cum corpore in quibus subsi-
stit homo sunt assumpta a verbo
ut adiuncta [illegible] nec
erat non ad personam eadem assump-
tam dicit. Item quare solet

vere homo ille ceperit esse vel semper
fuit sic semper [illegible]
vel dei filius semper fuisse non ce-
pisse. De hoc Augustinus [illegible] ait hunc
aliquem dei filium quod non deus hunc ille
ipse homo filius [illegible] non deus erat
homo. Item sicut nos electi quos
ille clarificat quia fuit [illegible] modus
esset non nobis [illegible] ut ipse me-
diator dei et hominum homo christus Iesus
est et si forte homo vere est
[illegible] est etiam deus. Alibi autem
legitur quod puer ille [illegible] stellas
et ipse christus ait ego principium qui et
loquor vobis. [illegible] auctori-
tatibus in nullo refragatur dicimus
quod homo ille in [illegible] homo est, esse
cepit [illegible] est verbum semper fuit
[illegible] cum [illegible] sicut ad
[illegible] nichil [illegible]
conveniunt. Unde Augustinus [illegible]
[illegible] verbum [illegible]
sunt [illegible]
est [illegible]
[illegible] homo [illegible] est
[illegible] sola gratia [illegible] non solum
ut esset caput [illegible] et ut ut
[illegible] voluntate
haberet [illegible] et ut [illegible]
[illegible] clarificaret in [illegible]
[illegible] ut esset filius dei in virtute
id est in eadem [illegible] et
ipse sit filius dei [illegible]
quia conceptus est [illegible]
[illegible] quia [illegible]
[illegible] est. Considera vero

quod non fuit ex spiritu sancto sicut presumunt ut
dicimus illum esse prius hominem christe
ne dicatur deum esse prius sed dispensa-
tione gratie accipiens esse dicitur ideo quia opera-
tione spiritus sancti per quem omnia sancti-
ficantur. Tunc facta est illa
conceptio / probatur eum esse filium
dei ex resurrectione mortuorum ihesu
christi domini nostri .i. corporum .i. quia mor-
tuos fecit secum resurgere qui fuerant
cum quia adhuc post [illegible] sed illud
multa corpora sanctorum qui dormierant
resurrexerunt cum eo. Vel ita ab illo
loco secundum spiritum sanctificationis q.d. xpc
probatur esse filius dei secundum spiritum sanctifica-
tionis .i. quia suis dedit sanctificatio-
nem [illegible] resurrectione .i. dare
remissionem peccatorum [illegible] re-
surgit animas. Est n. duplex re-
surrectio una anime alia corporis / De
resurrectione anime ait apostolus sur-
ge qui dormis et exsurge a mor-
tuis et illuminabit te christus / resurrectione
dicit mortuorum domini nostri ihesu christi
.i. eorum qui mortui erant in peccatis
qui dicitur christi quia eos nullus
alius curare potuit / sicut alius
[illegible] illius medicina
dicitur infirmus. Potest eciam de humana
natura hic accipi quod ait apostolus qui
predestinatus est ut ipse dicitur [illegible] pre-
destinata [illegible] predestinare
est preordinare [illegible] et
[illegible] subiectum ut
[illegible] alius non [illegible]
[illegible]

se deponere humilius non [illegible]
[illegible] suscepta [illegible] homo ex
in[illegible] carnis usque ad mortem
crucis / Dicit eciam [illegible] ita
ait Non dubito [illegible]
hic apostolus [illegible] de homine qui
non erat [illegible] fuerat esset
/ [illegible] cum non erat [illegible]
[illegible] predestinata [illegible]
[illegible] qui est [illegible] homo
predestinatus est .i. [illegible]
predestinata [illegible] preordinata [illegible]
[illegible] ut esset filius dei
in virtute .i. esset [illegible] a
[illegible] [illegible] dicitur
eum [illegible] et [illegible] illi [illegible]
[illegible] secundum spiritum sanctificationis
hic refertur ad illud quod supra
dictum est factus est ei ex semine
david secundum carnem [illegible]
ita qui factus est ex semine david
[illegible] secundum carnem [illegible] dico secundum
spiritum sanctificationis .i. [illegible]
[illegible] qui [illegible] homi-
nis qui eum formavit et
sanctificavit [illegible] in utero
virginali ex semine [illegible] sine
[illegible] (ex resurrectione
mortuorum hic refertur ad id
quod dixit filius dei q. dicat
et quod [illegible] est filius dei [illegible]
[illegible] vere est per ex
resurrectione mortuorum ihesu christi
domini nostri .i. suorum .i. [illegible]
[illegible] mortuos resurgere

Supra c. xviii

et plene credimus certi credentium
post sed dicit alterum credimus
certe et melius plus videri
vel aliter per merita ut per de
sumatis scientiam perfectus accipiatur
resurgere hoc adversitatem hominum sic
et illud eo [illegible] dei i. cognitionem
eius et est sensus quod dei filius
qui latebat in carne quod esset
per desperatis est i. perfectus ab
[illegible] manifestum filium dei in
virtute resurgendo s. eum resurgentem
amantibus omnibus cum ambi
guitatis et dissidentia in resurrectione
eius eius celebrata est et
confirmata illum in morte eius
eorum discipuli dubitaverunt
sed in resurrectione eius [illegible] dimittunt
eminent sic ipse ait Eu qui
aliquid [illegible] adhuc
adhuc i. [illegible] agnoscerent omnium
esse deum perfectum est magis
manifestavit filium dei in virtute
resurrectionis et [illegible]
[illegible] i. [illegible]
b. deum quod in virtute ducat
apponit subditus resurrectionem
ut dicit resurrectionem [illegible] sed
mortuorum domini nostri Ihesu Christi i. que
sua resurrectione mortuorum [illegible]
fecit resurrectionem ac si dicat
[illegible] dei filius resurrectionem
mortuorum domini nostri Ihesu Christi quia
resurrexit [illegible] et nos in anima et
corpore resurgere fecit [illegible]

mortem morte destruxisse ut nos
redimeret qui [illegible]
Ihesu Christi domini nostri [illegible] apparet
deus quod mortuus morte vicit sed
eum [illegible] mortuum videtur
in Christo quod [illegible]
[illegible] quia [illegible] fuerat [illegible]
[illegible] Glossa sunt certa plena
[illegible]
[illegible] adimplere [illegible]
divinam s. quod ipse homo esset [illegible]
[illegible]
sunt multe divitie [illegible]
[illegible]
plenitudinis [illegible]
[illegible]
[illegible]
sunt absconditi omnes thesauri
sapientie et scientie dei. Glossa [illegible]
[illegible] ut sapientia [illegible]
[illegible] accipiatur [illegible]
[illegible] et sapientiam in eo quod verbum est
apud deum scientiam in eo quod homo
[illegible] est omnia enim quod [illegible]
verbum caro factum [illegible]
ad scientiam pertinet [illegible] verbum
est sine tempore [illegible]
et ubique totum ad sapientiam [illegible]
[illegible] est sapientia [illegible]
[illegible] plenum gratie et veritatis
aliter totum [illegible]
solacium accipiant corda [illegible]
fuerit instructi in caritate in omnes
divitias plenitudinis intellectus
ad agnoscendum misterium dei in Christo

In quo [illegible] ut apostolus ait [illegible] fo-
uere in caritate et instructi fue-
rint per plenam agnicionem sacramenti
dei in christo ad dilectionem habere sapi-
encie divicias / et si agnoscunt christum in
deitatis sue plenitudine adorandum
Et est ordo adherendo ut cor-
da ipsorum consolentur a sapiencia quod
ea fuerunt in unitate dei [illegible] et
ea fuerunt instructi ad agnoscendum
misterium dei in christo [illegible] in
quo est omne misterium. Omne enim
misterium sacramenti dei in christo est ut quod
enim cognoscat omnium notam [illegible]
videtur divinitatis eius proprie et sacra-
menti [illegible] agnoscendum omnium po-
tencia virtus [illegible] est. Ex ipso enim
sunt omnia / quia et caput omnium di-
citur proprium omnis subsistere videtur
[illegible] dicitur in quo sunt omnes
thesauri sapiencie et sciencie absconditi
Deus enim [illegible] sciencie [illegible]
sapiencie vel sciencie [illegible] quia
est caput et auctor omnium cele-
stium vel terrestrium / ut qui habu-
erint nichil ultra querant / nec
sapienciam nec scienciam [illegible] agno-
uerunt eam in quo perfecta virtus est perfec-
ta sapiencia / quod si alibi querunt hec
perfecte invenient. Nam qui sapienciam
philosophie [illegible] vel [illegible]
[illegible] dei secretis [illegible]
[illegible] ut in [illegible]
[illegible] in [illegible]
esse [illegible] in [illegible]

non putant quod non legerunt in
eis. et philosophis / geometricis astro-
logicis talia hic quod ubi
dispersa sunt omnia quia
nichil ad salutem pertinet sed
magis mittit in errorem et
ubi omnia ut dicit hic
studio disputacionum [illegible]
[illegible] curam [illegible] sunt
non agunt / qui vero christum
norunt thesaurum sapiencie et sci-
encie [illegible] quod valde
[illegible] ibi / Secundum vero
personarum [illegible] plenus
gracie et veritatis [illegible]
in sunt plena gracia [illegible]
dona spiritus sancti [illegible]
receptum [illegible] Non enim ad mensuram est ei spiritus datus. Et sic
dicit augustinus in singulis membris
corporis est unus spiritus quia ita
omnes gracie [illegible] dant sunt
in capite christo. In aliis eius
sanctis est unum et tantum dona
gracie omnibus sanctis. Illa vero
in aliis specialibus specialia quia
divisiones graciarum sunt [illegible]
[illegible] ibi [illegible] quod donorum spiritus
sancti est multa divisio [illegible]
aliquam / [illegible] quod esse [illegible] divina
esse deum [illegible] est [illegible]
[illegible] divina persona est
spiritus sanctus / omnes tres sunt
unus spiritus verus deus et verus
deus / [illegible] spiritus [illegible]

persone (scilicet hoc nomen quod est pro-
prium suum) Tercio etiam persona non
solum appropriate sed etiam proprie est spi-
ritus sanctus. Tercio etiam persona di-
citur non solum appropriative sed proprie
et secundum etiam appropriatione.
Item spiritus sanctus specialiter vocabulo
est quandoque flatus. Tercia autem
persone quomodo sive communionis
[illegible] est flatus nomen est
amor [illegible] prout hic tamen hic
quod quod est spiritus appropriatur spiri-
tui. Hoc autem quod est donum
appropriatur secundum persone et filio
et hic quod videtur [illegible] cum
[illegible] sapientibus quod filius vincere
patrem non debet [illegible] et
quod pater in divinis semper vivit
et ita filius [illegible] debet dan-
dum. [illegible] est in divinis ali-
[illegible] in [illegible] cum
omnia sunt eadem [illegible]
[illegible] scriptura [illegible]
filio assignat [illegible]
[illegible] et apostolus
Nemo potest dicere dominus Jhesus [illegible]
[illegible] filii. Et in [illegible]
[illegible] xij [illegible]
quod est donum assignatur patri. Et
hoc nomen [illegible] in [illegible]
ad apostolos 20. [illegible]
[illegible] et patri [illegible]
[illegible] Sextum est quod communis
omnia dona [illegible] nature

[illegible] quod [illegible] fortune vel
[illegible] sunt ab una [illegible] quod
in divisibilia sunt opera [illegible]
dicit [illegible] 1 Cor 4 xij collatio [illegible]
omnium appropriatur spiritui sancto et hoc
[illegible] dona sunt, quoniam non
[illegible] sunt [illegible] Tercio est
nomen spiritus sanctus est proprium donum
[illegible] alia dona dantur.
Item spiritus sanctus quomodo sive
[illegible] amor est [illegible]
amor est [illegible]
quod cum non donatur amore, ipse
non donatur. Tercium est [illegible]
sunt dona scilicet nature fortune
[illegible] sunt [illegible] dona [illegible] vocantur
[illegible] quod datur hominibus in
[illegible] que ipse dicuntur dona spiritus
sancti [illegible] quod [illegible] spiritus sanctus
[illegible] velut [illegible]
in [illegible] vel quod ad [illegible]
[illegible] de proximo disponunt
et hic sunt in duplici differentia, quod
quedam dicuntur dona gratie non
solum [illegible] dantur sed etiam
[illegible] reddunt [illegible] est illa
[illegible] assignato vocabulo la-
tine dicuntur gratia aut caritas, sic
[illegible] in [illegible]
[illegible] Rege[illegible] [illegible]
[illegible] autem dicuntur dona
gratie non quod formaliter [illegible]
[illegible] sed solum quod [illegible] dicuntur
et [illegible] ad illa dona
[illegible] de proximo disponunt

sicut sunt illa que dictis loquuntur a
pluribus ... [illegible] verbis Quintum est quod
in ista dicta dona est talis differentia
quia prima interius sunt in aliquo sine spiritu
sancto ipsum inhabitante movente et rege-
re ipsa cum nullum autem [illegible] ad
meliorem et affectum bene mobilem a
spiritu sancto Alia vero prius esse in aliquo
subiecto quam hic spiritus sanctus inhabitet mo-
veat et regat Sic patet in [illegible]
in theologia qui habuerunt donum prophetie
sicut etiam apparet in multis qui habue-
runt fidem informem quos tamen non inhabitat
spiritus sanctus Sextum est quod apostolus
dicit de donis quod ~~[illegible]~~ non dicitur
de eis ... quia prima sunt aliquid gratia
gratis data sicut apparet in multis quibus
sunt dona prophetie et scientie et curationum
[illegible] Alia vero nullo
sunt ~~[illegible]~~ gratis data carentes
eum qui [illegible] est illorum donorum eo
[illegible] omne [illegible] [illegible]
est [illegible] gratis data sed [illegible]
[illegible] apostolus [illegible]
[illegible] quod [illegible] reputabat
[illegible] aliis [illegible]
[illegible] est [illegible] donis [illegible]
[illegible] non debet fieri et apostolus
[illegible] nulli [illegible] sed solum
adeo ea data [illegible]
[illegible] vel [illegible] vel alicui
[illegible] sed solum [illegible]
[illegible] dei Septimum est
quod differentia est inter prima interiora et
secunda Quia prima sunt virtutes intel-
lectuales sunt quibus habitus cognitivi

illorum [illegible] notitia bene potest ha-
[illegible] puris et quia amici-
[illegible] ad felicitatem pollicentur
ipsum faciunt ad [illegible] bene
mobilem amotore [illegible] quia
[illegible] et qui non corrigitur
[illegible] naturale [illegible] voluntate gratia
aliqua [illegible] speculativa
sit [illegible] et magis [illegible]
esset reperta talis conditionis
super [illegible] cognitionum al-
tissimarum causarum [illegible]
est habitus cognitivus priorum et
secundum [illegible] Secundo
autem sunt dona spiritus sancti sunt
quibus habitus cognitivi illarum nec
[illegible] notitia hic non potest
[illegible] nisi recipit lumen
supernale puta lumen fidei
vel aliud supernum sicut dicitur
[illegible] disponunt se de conditione
et de [illegible] ad habitudinem [illegible]
ipsum faciunt mobilem bene mobile
amotore supremo qui est spiritus
sanctus ipsum corrigit non in
affectu vel in voluntate aliquorum
donorum [illegible] ~~[illegible]~~ propter spe-
cialem [illegible] sapientia intellectum
et dicta accepta et reperta
talis notitie supra est habitus
cognitivus altissimarum causarum
[illegible] primarum et
secundarum Septimo [illegible]
est quod est differentia inter prima et
secunda quia sunt dona [illegible]

// [illegible]

gratum faciens 2. quedam sunt dona que
gratis data. Quedam vero sunt dona
que gratum faciens coexigunt necessario
in voluntate vel in affectu caritatis
prout [illegible] habitum dicitur Sapientia
cum proprie sumitur. Alia vero
que sunt in intellectu solum ut intel-
lectus dicitur spiritus. Quedam vero autem
sunt dona que gratis data sunt pro-
pter utilitatem aliorum que non coexi-
gunt necessario caritatem, et tamen pri-
ma est de contemplatione celestium
et secunda de actione temporalium secundum Augustinum
[illegible] dicit vel prima est notitia
scripturarum [illegible] [illegible]. Secunda
notitia [illegible] [illegible]
Ceterum est quod inter dona
gratie data de quibus apostolus
est dicit, Quedam etiam pertinent
ad utilitatem ordinatorum, sicut pri-
ma [illegible] et prima pertinet
ad dignitatem vite contemplative et
secunda ad dignitatem vite active. Et hoc
secundum Augustinum. Et prima est de contempla-
tione celestium et secunda est de
actione temporalium. Quedam etiam
pertinet ad fidem confirmandam scilicet
fides, id est constantia vel certitudo fidei,
gratia sanitatum, id est virtus faciendi
miracula, operatio virtutum, id est in
operandi miracula et maiora
miracula ut posse transferre mon-
tem de loco ad locum. Prophetia
[illegible] [illegible], suscitare mor-

tuos et huiusmodi. Quedam pertinet ad
utilitatem quia scit distinguere [illegible] nos
est difficilius ad cognoscendum aut
ratione modi cognoscendi et distinguere
[illegible], tunc quia est de futuris
ad quod dicitur prophetia, aut ratione occul-
tationis quia est in alio ad quod
dicitur discretio spirituum, aut ratione
[illegible] quia est in idiomate alieno
ad quod dicuntur genera linguarum, aut
ratione difficultatis quia est obscurum
ad quod dicitur interpretatio sermonum. Nota
etiam quod inter dona [illegible] non solum
[illegible] [illegible] qui sunt in
aliqua [illegible] quedam ordines et
officia que sunt in ecclesia. In qua sunt
dyaconi, aliqui presbiteri, aliqui
episcopi pastores, alii prophete, alii [illegible]
et alii doctores qui omnes habent
aliquam gratiam [illegible] vel excellentem vel sta-
tum superiorem in ecclesia quam alii sunt
[illegible] vel administrare [illegible]
[illegible] unde quamvis ille qui sunt
episcopi non habeant scientiam vel bonam
vitam, nichilominus habent officium
pascendi, docendi, bonum ammonendi,
[illegible] predicandi vel publice scripturam
sacram ministrandi, et hec omnia sunt
[illegible]. [illegible] eadem [illegible] habent
diversa ministeria et diversus operari
omnes [illegible] [illegible] ministrare
[illegible] presbiter et aliud [illegible]
[illegible] de aliis [illegible] apostolus dicit
diversos [illegible] sic, id est [illegible]

ordinum et officiorum in ecclesia, idem
autem spiritus, scilicet distributor istorum donorum et
officiorum. Vel divisiones gratiarum
id est donorum gratuitorum, et hoc ad
Rom. xii habentes donationes secundum gratiam
que data est nobis differentes. Idem autem
spiritus, scilicet dator eorum donorum, quod principale
est primum donum in quo omnia alia do-
nantur. Et divisiones ministrationum
sunt, id est diversa officia, que que sunt
a diversis ministris, ita aliorum et
idem autem dominus, scilicet filius dividens singulis
pro suo arbitrio ad quem pertinet
ministrare. Et divisiones operati-
onum sunt, quia sicut eius diverse ministeria
diverse sunt operationes et sic divisiones
gratie. Licet diverse sunt operationes diverse
eiusdem divisionis clericorum actus, pater
autem deus, scilicet pater, cuius ministeria
sunt ita aliorum / operationes autem
sunt non solum ita aliorum
ita quidem operantur, idem vero deus. Secundum
pater qui est principium trinitatis, deus autem attri-
buitur potentia, a quo omnis operatio. Quia
hic scilicet deus operatur omnia in omnibus, non
omnia in singulis, quia non sunt
in singulis omnia, sed omnia sunt in omnibus
ut quod non habet unus habet in
aliis / quia enim quisque habet appropriatum non
solum sibi sed ita sicut secundum ita
aliorum / dicit autem apostolus, unusquisque
gloriam et utilitatem divine efficacie
in hoc quod dicit in spiritu in deo et in
deo / et utilitatem proximorum in hoc quod
sequitur: unicuique autem datur manifestatio spiritus

.i. aliquod donum gratie per quod se manifestat
spiritus vel in opere vel in operatione
spiritus et hoc ad utilitatem
scilicet ecclesie. Ipse hic aliqui singu-
lariter donantur. Non enim datur
habendum ut reponatur ipsorum
sunt sed et sunt per gratiam huius-
modi sed ut communicetur aliis
ut sic unusquisque sic accipit
gratiam illam ministret fratri-
bus / Ergo est deus qui
omnia unicuique sive prophetiam ad
recipiendum / habilitas sive ad
docendum quod dicitur / credibilitas sive
occultorum que manifestare
potest / sive admiratio quia
adulata. Alii quidem datur scilicet gratia
et non per meritum, scilicet spiritus sermo
sapientie, id est loquendi de contempla-
tione celestium quod pertinet
ad vitam contemplativam. Alii
sermo scientie, id est loquendi de doctrina
spiritualium proximorum ad vitam activam
pertinentium. Job xxviii ecce pietas est
abstinere a malis sapientia / abstinere
autem a malis scientia est. Pietas
enim pertinet sicut gloriam cultum
dei quod non est nisi amor
et cognitio dei. Et huius proprium sunt
non quod dicit abstinere a malis
temporalibus est scilicet temporalibus enim
mala sunt nisi caute et
prudenter quis procedat ut mala
caveant sed sunt duo magis
necessaria ut sic proprium sit
solus sit sermo huius scientie habitus

datur autem sicut dicit glossa sermo id est ad
inveniendum que sollicitant
sapientiam secundum dedimus et huma-
nis intelligentiam sed eciam sermo
ut scilicet de hiis homo possit aliis
loqui. Scientie alii ipse dat
fides id est constanciam fidei in professione
veritatis fidei et hoc in eodem
spiritu scilicet quo ipse hec glossa quod fides
dona opera fiat Augustinus in ho-
mine. possessa autem [illegible] est
[illegible] / autem vero gratia est fidelium
aliis predat gratia sanitatum
id est curandi infirmos et hoc
gratia [illegible] intrinsece ut potest
quod subito curatur in uno spiritu
id est virtute [illegible] et eius dem
spiritus. Alii operacio virtutum id est mira-
bilium que sunt mirabilia vel
virtutes [illegible] dona pertinentia
ad fidei confessionem. Alii pro-
phetia scilicet predicacio futurorum. Alii
discrecio spirituum gratia dig-
noscendi quo spiritu scilicet bono vel
malo dicatur quod dicitur quia
contra dyabolus seductor bona
dicit. Alii genera linguarum id est
loqui diversis linguis. Alii
interpretacio sermonum id est sacra
interpretandi scriptura verbo-
rum que sunt [illegible]
vel. vel interpretacio sermonum
id est [illegible] complicatorum
obscuritatem quam sermo

dividens singulis / sicut enim corpus unum
est [illegible] [illegible] simul
veritate in [illegible] summa simplicitate
in essendo summam libertatem in
[illegible] / summa veritate [illegible]
[illegible] quia [illegible] omnia operatur / summa
simplicitate in essendo quia unus in
[illegible] ad [illegible] atque [illegible]
[illegible] / [illegible] libertate in dividendo
quia dividens singulis ... tamen
dividens prout vult id est [illegible] omnia
sic [illegible] ubi
vult spirat / [illegible] non
[illegible] sed [illegible] fit [illegible]
[illegible] omni [illegible] ad [illegible]
[illegible] [illegible] membra
enim corporis nostra sibi [illegible]
[illegible] debet [illegible] est in uno dei
in omni commodo [illegible] / et
[illegible] dicit [illegible] / ipse
enim est ille [illegible] qui dicit [illegible]
[illegible] ego sum deus deus
[illegible] creans [illegible]
[illegible] / [illegible] dat deus
homini [illegible] sive docendo sive
infundendo sive [illegible] sive
[illegible] totum facit deus [illegible]
[illegible] totumque ordinatur in [illegible]
edificationem corporis quod est ecclesia. Et non
quod [illegible] deus sit [illegible] bona sine
[illegible] omnibus [illegible] est
[illegible] / [illegible]
[illegible] [illegible] disposicionem
[illegible] quia [illegible]

[illegible]

sunt in parte ex bona disposicione. Et est
sciendum quod deus dat fidelibus et
absque hesitacione sive dubitacione
credentibus. Jacobi 1: Si quis indiget
sapiencia postulet a deo. Postulet autem
a deo in fide nihil hesitans. Fides
enim est naturalis disposicio ad hoc
quod actio divina [illegible] sua faciat in
fundat. Et ideo quod sua fecit
ipsis infidelibus demonibus deus
dat aliquid. Ipsi enim vere agnoscunt
[illegible] est. Dat deus suis
sed dona gracie quod suis fecerunt nulli
dat nisi credenti. [illegible] dicit Marci
ix: Omnia possibilia sunt
credenti. Dixit et illi mulieri Luce
vii: Vade in pace, fides tua te
salvam fecit. Humiliter petentibus et
sine simulacione petere iussit sal-
vator Luce xi et [illegible]: Si
ergo ut ibidem concludit vos
cum sitis mali nostis bona data
dare filiis vestris, quanto magis pater
celestis dabit spiritum bonum peten-
tibus se. Petite ergo [illegible] pe-
tere quod ipsi non debeat vobis
dare deus et quod [illegible] cum sit
[illegible] non [illegible] simplicitate
[illegible] petendi dabit vobis [illegible]
[illegible] videlicet confidentibus
et absque trepidacione. Jacobi
x dixit [illegible] apostolus tradite vos
[illegible] sequitur et dabitur vobis
in illa hora quod loquamini. Quot et
quanta dona dedit per apostolos

suis mortalibus [illegible] cunctis ac
fidem confitentibus. Quis expli-
care posset [illegible]
audaciam [illegible] confidenciam
mirabilem pacienciam et perseve-
ranciam et miracula et resusci-
tacionem. Liberaliter indulgentibus
et absque [illegible]
[illegible] dimittite et dimittetur
vobis, date et dabitur vobis.
[illegible] dare donum
alteri nobilius [illegible]
peccatorum ergo dimittite. Ista
ergo [illegible] sunt naturalis dispo-
sicio recipere dona dei
[illegible] homo spiri-
tualiter [illegible]
ad introducendum illius forme
[illegible]
[illegible] quod apostolus [illegible]
[illegible] dicat [illegible]
[illegible] dicta sunt [illegible]
[illegible]
[illegible]
Qui enim non credit fideliter
nec petit humiliter nec [illegible]
[illegible] nec indulget liberaliter
non est ydoneus ut dona [illegible]
[illegible]
[illegible]
[illegible]
[illegible] dona dei est [illegible]
est [illegible] et [illegible]
in [illegible] que et [illegible]

et utentibus pellet / Secundo est
dextra quia caret utentibus et
plena est omnibus [illegible] in domo
est et celi .i. divine persone ei
rorem gratie infundere dignentur
que non sup[er] rumpitur / Aut non
potest perducere bona ex comparatione
[illegible] / sed debitis omnibus habere
in suo agro / dicit deus / De
mus dextera est [illegible] q[uod] celi [illegible]
bere sibi non dicit roremque
et terra pluvia est non dicit
fructus suos Secundo [illegible] quia
deus dat dona sua [illegible]
[illegible] dispositis / Spiritus
subtrahet animo indisposito
deus non [illegible] hominem
meliorem [illegible] / si solum
gratiam non infundendo / quia non
infundit [illegible] [illegible] indispositis
hominem perfectus non debet infal
libiliter omnibus [illegible] sua aperi
[illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] est Secundo signa
[illegible] manifestatur gratia [illegible]
in [illegible] [illegible] sunt / quedam
enim attenduntur

| | |
|---|---|
| [illegible] ad [illegible] | [illegible] ad |
| [illegible] adibus | [illegible] [illegible] |
| [illegible] [illegible] | dictis |
| [illegible] [illegible] | [illegible] [illegible] |
| [illegible] [illegible] | [illegible] [illegible] |
| | [illegible] assidua |
| | [illegible] [illegible] |

[illegible] cum homo habet in se lumen
rationis quo sit discernere [illegible]
agenda sed cognoscere que sunt crede
nda sed eligere que sunt [illegible] / sed
[illegible] que sunt fugienda / sed appetere
que sunt [illegible] et timere que sunt
[illegible] signum [illegible] [illegible] quod [illegible]
est gratia Christi / [illegible] non sufficit
[illegible] nobis [illegible] dicit apostolus /
[illegible] non [illegible] [illegible] mundi
accepimus sed [illegible] qui ex deo est
ut sciamus que a deo donata sunt
nobis / et [illegible] [illegible] homo [illegible]
opus que sunt dei [illegible] [illegible]
omnia [illegible] [illegible] .i. discernit / [illegible]
[illegible] ut [illegible] [illegible] [illegible] omnia [illegible]
que [illegible] a dei [illegible] [illegible] [illegible]
est [illegible] [illegible] quod [illegible] [illegible] est [illegible]
homine / [illegible] [illegible] [illegible] [illegible]
potest discernere [illegible] [illegible] [illegible]
[illegible] ut [illegible] [illegible] [illegible] / [illegible]
[illegible] [illegible] [illegible] [illegible] est [illegible] [illegible]
[illegible] vite [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] / et [illegible] [illegible] [illegible]
et [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] est [illegible] [illegible]
[illegible] est [illegible] dei [illegible] cum [illegible]
[illegible] potest [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] est quod est [illegible]
[illegible] vite / [illegible] Christo [illegible] [illegible]
dicit apostolus [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] et [illegible]
[illegible] cum [illegible] [illegible] et [illegible]

carnalia signum est quod in eo est spiritus dei

Ro. viij. Qui autem secundum carnem sunt que carnis sunt sapiunt. Qui vero secundum spiritum que spiritus sunt sapiunt. Et quia dilectio spiritus inter alia gaudium est, dicit apostolus Gal. v. Fructus spiritus est caritas gaudium pax. Addit quod homo vigilat meditatur et semper de recordando admonemur eius. Tercium signum est quod in eo est spiritus dei contemplacio meditacio et fletus. Est enim affectus cumpalem per populum in homine spiritus vite. Unde dicitur per istud fletus spiritualem per populum hominem esse quietum sine spiritu dei. Joh. iij. Spiritus ubi vult spirat et vocem eius audis id est levis subtilis et inspiracio. Quartum signum id est inter apprehensa plurimum meditacio et attencio spiritus. Quintum videmus quod semen dum germinat tunc demum perpenditur in eo esse spiritum vite. Sic nostri germinant plenitudine operum et virtutum sextum signum esse tendens quod in eo est spiritus dei. Ro. viij. ait apostolus Ro. viij. Ipse spiritus postulat pro nobis id est postulare facit nos gemitibus inenarrabilibus. Quartum sunt gemitus in veris spiritualibus, tunc perfectus gaudium quod sublimius, tunc perdampnacione peccati, contra deliciis fruimur. Hec et alia sunt signa manifestissima. Quintum signum aut adiuvem sunt contra alia in eo signa.

perdocens in mei vias

Commendans dominum boni

Confessionis vere indigentis

Et misericordiam mandante vias

Quando enim homo loquitur verbis vite, eius loquitur in verbo destinguitur. Sic est de vita spirituali quod dicit heredem per verbum vocis loquencium. Signum dicitur aperi. Et apostoli repleti spiritu sancto ceperunt loqui. Sic et repleti spiritu sancto loquentur sancti dei homines. Secundo hic iam in Zacharia luce. Quando repletus spiritu sancto prophetavit dicens benedictus dominus deus Israel. Et in persona mea dicitur Ad. viij. Quod spiritu sancto clamauit abba pater. Ut gal. et Tercio hic iam in Elizabeth dicitur luce. Et repleta spiritu sancto recognoscens indignitatem suam exclamans magna voce dixit. Et vnde michi hoc ut veniat mater domini mei ad me. Et sic hec recognoscunt illa quod contra scripturam multo fuerunt. Non quiescat consistere per spiritum aut per actus. Quarto hic iam de paulo. Dicitur Act. ix. Et ipse ei dictum est ut videns et impleatur spiritu sancto. Quod sancte faciebat et confundebat iudeos qui habitabant damasci. Quinto de stephano act. vij. Quando cum aduersa in eorum diceret apostolus act. Resistere spiritui sancto semper vestis

in vob et eritis michi testes
Quintum adsignum extrinsecum sunt
alia maior signa videlicet
divini sermonis auditio
perfecta carnis oppressio
divine legis observatio
et adversitatis tolleratio
Quintum adsignum extrinsecum est quod quis libenter audiat verbum dei quod
est signum discipline vel spiritus
vite in illis displicendi Sicut dicitur
enim homo auditu percipit quod di
citur spiritus vite ... displicendi
... ... viri ei
... est verba dei audit ... ...
ubi ... signum est evidens quod homo
inhabitat spiritus ... dei ... homo
in illo ... et ... cum postquam
... misit digitos in auri
culas ... intelligunt dominum
spiritus sanctus / et ... Sicut apte
sunt aures eius ait ... et ...
... ... petro verba ...
... ... ... ... ...
... verbo ... vero ad
... Gal. v. Spiritu ambu
late et desideria carnis non
perficietis Videmus enim quod ... ...
... ... quod ... est ...
... spiritus vite displicendi ...
... ... ... spiritu ...
... ... ... non ...
carnis desideria ... ...
... manifeste ... ...
... ... spiritu ambulare ...
... ... ... ... ...

si spiritu vivimus spiritu et ambulemus
videmus quod quando ... monetur ...
... signum est evidens quod est ...
... ... est et de hoc
... ... ... quod spiritus sanctus
... ... ... ... ... ...
... ... ... ...
... et desideria ... ...
... ... ... ...
... ... amor enim dei ... est
... ... est ... ...
... ... ad ... dicitur ...
... ... spiritus ... ...
... ut ... possimus ... ...
... ... videmus enim quod
... ... ... spiritus vite ...
... ... ... ... ...
... ... et ... ...
... ... ... ...
est ... ... ... ...
dicit ... ... ... ... sanctus
... ... ... possidet et
... ... ... et ... ...
q. d. Si ... ...
... ... vero est ... ...
... / ... ... ... ...
... postquam repleti fuerunt spiritu sancto
... ... ... ...
... ... ... ... ...
... ... ... ... ...
... spiritu sancto ... ...
... ... ... ...
... et ... ... ...

noctis volens per inferens officium
inchoare. Demetrie contra christi le-
gem. Et postquam ei dixerat angelus
spiritus sanctus superveniet in te exur-
gens cum festinacione abiit in monta-
na cum ut ibidem dicit Ambrosius Ne-
scit tarda molimina spiritus sancti gracia.
Dextro contra dicitur luce iiii. Et ihesus
plenus spiritu sancto agebatur a spiritu
in desertum. Actuum contra iiii dicitur
Et cum orassent apostoli motus est
locus in quo erant congregati
et scriptum est et repleti sunt omnes
spiritu sancto. Ex quibus omnibus con-
cluditur quod sicut motus naturalis
sequitur formam naturalem sic motus
bone operacionis sequitur naturam
habitatoris spiritus. Sicut vero
[illegible] per quod sicut color ru-
beus in facie hominis augmentum
per vite spiritus sic color honeste
conversacionis augmentum in homine esse
spiritus. Demetrie contra dicitur
quod postquam fuit repleta spiritu sancto
habebat faciem rubicundam. De
moyse contra dicitur habetur quod ha-
bebat in facie claram speciem. Exo-
xxxiiii quod dicte domus demetrie
habebat faciem coruscantem id est lucidam.
Dextro contra dicitur actuum vi quod
conversacione ubi spiritus sanctus in vultu apparuit
resplendebat facies sicut sol. De
stephano contra dexter dicitur act
vii plenus fide spiritu sancto sicut

quod vidit faciem eius tamquam fa-
ciem angeli. Iste sunt et
contra ardorem et contra ardorem
consequitur ardorem et contra ad
operacionem gestum sicut dixi per
ostensum. Si per dolor multi
sunt quos contra ardorem con-
gelat per malignus spiritus sicut
fiebat Saul ut dicitur i Regum
xvi. Qui enim quidem per mali-
gnus manifeste apparet esse in
retrorsum aliquem qui spiritus malum
et tunc dicitur spiritus vertiginis
Isaie xix. Superbia enim
vitat superbum incipiendo ab ter-
mino in altum per se reputacionem
et reddendo ab alto in infimum
per dei punicionem quia qui se exal-
tat humiliabitur. Alii perversi
et tunc dicitur spiritus pessimus Iudicum
ix. Nabal et percussit in
iuda quam hominis pessimi atque
spiritus scelerati sunt. Alii pravi
et tunc dicitur spiritus domus daemonis
xxiiii. Aliqui paniciam
et tunc dicitur spiritus homines inde
xxx 2 Parmenidem hominem
non solum in scriptura sicut hic contra
modum appellatur. Aliquid par-
vula et tunc dicitur spiritus soporis
Isaie xxix 2. Accedat contra
hominem prout sine et sompno-
lentus. Apostolus contra quos quod
addidebat vexat spiritus malignum et

(sic ut plurimum in diebus ... )

do[minum] ...) Aliquando propter frustra-
cionis et timore dicitur propter errores
... | thema et aliquando propter consilia-
rium communitatis et tunc dicitur propter
... propter ... Aliquando propter ...
bonae informacionis et tunc
dicitur propter ... aliquando dicitur
... propter offerre ... homines ...
offerat et ad ... dominum petit
... et ad ... dominum et
... Apostoli erant ...
... dicitur ... ad
... erant ... petere
... ... et luxuriam
... ille ... de
illis ... dicitur propter ...
de ... ille qui ...
... dicitur propter ...
... Opere ... apostoli
erant propter ... dicitur
... ... gestum
... ... patris ...
... fuerit propter ...
... ... ...
... ... propter ...
... ... ...
me Et attende sicut illi
... sunt filii ...
... et ... agentes
... fidelium sunt filii dei | opera
... ... gratia fructus
... est divina ... et ad
... ... ...
nobiles ... sunt ...

... est ... esse dei filium quia
filii sunt liberi ... vere ... semper
... Et ... gratia ...
... ... tempore ... dum
filii dei ... propter ... | ...
... ... | ... propter ...
doctrinam ... | ... ...
disciplinam ... | Est enim ...
... ... semen dominum ...
... et ... vite
hominis ... esse ... ex ...
... esse ... vite ut ... di-
cit ... apostoli gratia dei sum ... ...
... spiritualis esse ... cum ... propter
... semen ... homines sunt
filii belial filii tenebrarum filii
confessionis et ... predicationis
... gratiam sunt homines filii obe-
diencie filii lucis et filii regni
... ... sicut ...
dum ... filios regni et fili-
os ... ... destruat ...
... filiorum dei dicitur Ioh[annes] |
Dedit eis potestatem filios dei fieri
... ... ... ... autem
... propter homines sunt filii dei
per gratiam que est semen ...
et ... omnia ... sunt ...
et ... homo ... filius dei
... hoc ... plures
... filii dei ... gratiam
... filii hominis | ...
... est ... spirituales
... filii gratiae ... ... pilloris

viii

filios de quibus dicitur Zach. iiii Isti
sunt duo filii splendoris olei i.
gratie qua intellectum illuminat et instar
olei affectum letificat. Secundo spiri-
tuales viri tamquam filii dei Christo doc-
trinam educantur spiritualem quam debet
esse filios suos instruendo in esse
confirmat et quam generando vitam
ipsorum inchoat ipse nutriendo vitam
eorum continuat et quam corporis filiorum
fabricat pulmonum eandem aug-
mentat fabricam donec veniat
ad perfectum. Eph. iiii et [illegible] quam debet esse
spiritualis regulatio eidem esse con-
iunct per doctrinam quia non so-
lo pane vivit homo sed in omni verbo
dei Matt. iiii et quam vitam spiritua-
lem in regeneratione inchoat
eandem per doctrinam ubi sunt con-
tinuat et quam per doctrinam funda-
mentum ponit spiritualis edificii per
predicationem debet ad perfectum
deducere. Cum dicitur eis abicient illi
panem vite et intellectus. Eccl. xv
Viri enim spirituales sunt filii im-
perfecti cum quibus sponsus est
et ideo magis ieiunant semper
cum eis instat pater celestis
spiritualium alimoniam ne si
eos ieiunos dimiserit deficiant
in via. Matt. dicit xv. Hec non po-
testis filios sponsi facere ieiunare
dum cum illis est sponsus q.d. non
semper cum sunt imperfecti [illegible]
sponsi eos quod sponsus reficit

et minori allocutione et potiori
predicatione. Sicut igitur [illegible]
imperfecti quia semper communiter
in impetus presentia sua ut Matt. ix Non
possunt filii imperfecti ieiunare
quamdiu cum illis est sponsus
q.d. non semper [illegible] cum ipso [illegible]
secundum sponsum non possunt ieiu-
nare quia semper est eis spon-
sus presens presentia spirituali et ideo
nunquam ieiunant ab alimento spirituali
quia tamen subtracta est ab
eis presentia sponsi sed corporalis
ideo semper ieiunant a cibo
corporali unde subditur Venient
dies cum auferetur ab eis sponsus
et tunc ieiunabunt scilicet a cibo
corporali corpus macerando sibi
[illegible] mortificando vel per-
[illegible] quod se iungunt quod isti filii
quos pater [illegible] est esse [illegible]
veniunt eadem [illegible]
[illegible] auferetur ab eis sponsus
presentia spiritualis tunc ieiunant
ab alimento spirituali [illegible]
quod dum sunt in tali statu non
recognoscit eos esse suos fili-
os [illegible]
sicut nec corvus nutrit
pullos suos donec plumis
nigrescunt. Tertio spirituales
viri tamquam filii dei per eius disci-
plinam castigantur filii [illegible]
[illegible] discedunt et cum
[illegible] in [illegible]
sed [illegible] pater [illegible]

confusio patris est de filio indisci-
plinato Eccl. xxii Consideravit
enim quod quem pater propter hoc odit filium
Prov. xiii qui parcit virge odit filium
verberando ad servitutem vocatum
educat Eccl. xxx verberando dilatum
adipem audiet Eccl. 30. Qui
diligit filium assiduat ei fla-
gella / pellium modum se habet
pater celestis quod cum filii sui
patri ab eo recedunt discordie et
aliquam alii descendunt / Deus ne
ab eo discedant eos tenet et
cum discesserint eos revocat
per flagella signum est divine di-
lectionis unde apostolus hebr. xii
Quem diligit deus castigat
flagellat autem omnem filium quem
recipit et cum filius quem
non corripit pater / quod si extra
disciplinam estis cuius participes
facti sunt omnes adulteri et non
filii estis Augustinus omnis dive filii
acceperunt assiduos flagellorum
Quinto spiritualiter viri magni filii
patris omnibus [illegible] honorabiles
cum patris filius est et [illegible]
quod si simus filii dei etiam
heredes heredes quidem dei coheredes
autem Christi cum tamen est filius
nobilis est heres patris nos vero
per gratiam ille vero non autem per naturam
ille consolatur .i. precium nos autem
adventicium etiam heredes patris

morte mutuam ipso patre semper vivente
quod est contra leges humanas filius le-
gitimi dei non heredes fiunt quia super-
vivent sunt in infinitum Legitime legitimos
hi filii dei heredes in omnibus [illegible]
patris satietatis s. inspirationem casti
ut dicitur de istis apocalypsis xiiii hii sunt
qui cum mulieribus non sunt coinquinati
Tunc virgines enim sunt agni splendor
honestatis ut dicitur de istis apocalypsis
xi hii sunt due olive et duo can-
delabra s. lucem honestatis presentia
et sicut sanctis dive olive quod
cum non est oliva minus propter oleum
non potest esse gratiose candelabrum
per statum candelabrum seu reflexionem
ut prudentibus virginibus dicitur Math.
xxv. accipit oleum in vasis
suis cum lampadibus. Vigorem
firmitatis ut dicitur de ipsis dicitur apocalypsis
vii hii sunt qui venerunt de magna
tribulatione quod ipse per istrumenti
sustinere voluit / Dulcore perfectis
Eccl. xliiii hii sunt viri misericordie
quorum pietates non defuerunt
ad honorem dignitatis ut dicitur apocalypsis
xi hii habent potestatem claudendi
celum nubibus .i. hii nobilissimi
principes Regum est quo patri celi
ut det spiritum bonum petentibus
se quam cum filios suos offerat
per hoc magis quam isti dedit sunt de
patre filiorum eis testimonium reddat
Secundo per hoc dolor multi sunt qui
fuerunt primi dei [illegible] / propter dei
non educati sed ipsi [illegible] per
versa generatio et infideles filii

Deut. xxxii. dicit dissuadet filios
filio prodigo luc. xv. Ad quem nec
blandimenta nec flagella nec pro
missiones glorie nec comminationes ge
henne reddere volunt sed ipsum be
nefactorem et flagellatorem promissorem
bonorum comminatorem despiciunt et eius
mandata contempnunt de quibus potest
deus conqueri ysa. i. filios enutrivi
et exaltavi ipsi autem spreverunt
me. Et infra ve genti peccatrici
semini nequam populo gravi iniquitate filiis
sceleratis. Gens peccatrix sunt
omnes immundi et luxuriosi. Semen
nequam sunt omnes avari et ambitiosi.
Populus gravis iniquitate sunt omnes
crudeles et maliciosi. filii scele
rati sunt omnes superbi et presumptu
osi. Et cum his peius agitur [illegible]
etc. Et sic [illegible] adversus se
hos dicendo hii filii diaboli sunt hec
primum hii detinent inter genitores
[illegible] [illegible] [illegible] [illegible] [illegible]
adversus malos [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] de atte
stacione dicendo hii filii diaboli
sunt. Obscuritatem ignorancie
hii cecant corde dei despicis [illegible]
[illegible] [illegible] [illegible] [illegible]
dei hii [illegible]. Comitatem re
pugnare apoc. xvii. hii pu
gnabunt cum agno. Et [illegible]
[illegible] omnes [illegible] [illegible]
in [illegible] dei hii [illegible] [illegible] sunt
[illegible] [illegible] [illegible] [illegible]

bonum filii dei cum patre suo
adherere sunt [illegible] [illegible]
[illegible] maledicti discedentes a patre
suo ibunt ad merorem sunt
calamitatis [illegible] xv. ibunt hii
in supplicium eternum iusti autem
in vitam eternam. Et si vel divisa
est gracia dei in homine. Cum xpo
habent plenitudinem gracie quia
habent omnem graciam [illegible] hic
dei plenum gracie et veritatis. Omnibus
enim divisio graciarum est sed
in xpo omnis plenitudo gracie
collocatur [illegible] [illegible] in unione
[illegible] [illegible] [illegible] est gracia s. divisa
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] i. [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] ipse enim qui non acce
pit ad mensuram spiritum ioh. iii.
[illegible] dat omnibus donum
eius de [illegible] [illegible] [illegible]
ille [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] sunt [illegible]
[illegible] [illegible] Et sic [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
sufficit ad singula Et si
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
sunt plenus [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] et flos [illegible]
[illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible] [illegible]

vis tangit inter de xpo et de
fidelibus s. eterna generacionis
ad dei genitricem virginalem / nove
nativitas ad deitatis spiritus deradi
ce eius / pfectum sanctitas ad subdit
et requiescet super eum spiritus / discret
sanctitas ad subiungit et potest
tua / quod ad primum generacionem
s. temporalem nativitatem similiter p[er]hi
bendum virga deradice ubi
sancti x p[re]scriptis deum dei filii s.
carne sumpsit originem fuit
stirpis davidica / de ipsa enim
xpus sedens carnem pdixit me
diante angelo s. virgine maria
Dimittet autem ei dominus sedem david patris
eius quod de stirpe yesse
nati iacob nati salomonis hec
ioseph ad virum et eadem stirps
fuit Nota xc s. utramque
s. divinam et humanam et s. utramque na
tivitatem dei generacionis et eternam
sanctam s. et temporalem ipse enim
est generacio eterne patri verbo ge
nitus in unum divinam
et nativitate eterna dei filius dei
dicitur / filius dei similis est ei ge
nitus deitate / de eodem autem in
ps. dicitur ex utero ante luciferum
genui te autem pater dicit ipsi suo
filio itaque ps. filius meus es tu ego
hodie genui te et quidem ubi
ponitur de ipso s. divinitate et eter
nam nativitatem quam non tempore
principium semper significat perfectum

eternus semper sit prius / ideo dicitur genui
te / filius enim dei s. hic semper
nascitur de patre et semper natus est
ista nativitate s. qua nascitur talis ut
filius est omnis hereditas spiritualis
ut ubi omnis plenitudo et perfectus
tocalis ut ergo totam divinam plenitudinem
et secundum divinitatem totaliter
exhauriret et impleret et ideo
est unigenitus quia non potest esse
alius qui compleret ut ars omnis
dispositionis et repletus est ergo
s. aug. in libro de trinitate plena
omni rerum virtutum / quia est
cogitabilis et inpossibilis et quia
s. eam nascendo de patre accepit
divinitatem tamen divinam perfectam
de ista pdicatione non est suffici
mens humana prout [illegible]
nia tam s. etiam angelorum ut
aut [illegible] et ideo [illegible]
eius quis enarrabit et prius
xxx [illegible] non [illegible] et [illegible]
filius eius si nosti q. d. Nomen huius
filii s. hanc nativitatem nullatenus
nosse potes etiam tu sit de hoc
deum confiteri credere et semper [illegible]
fiteri xpum non solum esse hominis
filium s. etiam dei hoc enim omnes
scripture asserunt quas veteris
novum testamenti / hec namque dicit
pater filius meus es tu in prin
cipio xxx [illegible] ipse dicit in
nfilium et in aperte [illegible]
monet filius meus [illegible] [illegible]

3 et xvij hic est filius meus di
lectus hoc idem dicit angelus luc
2 vocabitur filius dei hoc dixit
centurio qui custodiebat ihesum hic est filius
dei hoc petrus ait xvi Tu es
xpc filius dei vivi hoc ioh evangelista
i epistula v. in vero filio eius hic est
verus deus hoc martha ioh xi
Ego credidi quia tu es xpc filius
dei vivi hoc centurio ait xxvij
vere filius dei erat homo iste Et
quod plus est hoc idem demones con
fitebantur ait viij dicentes quid tibi et
nobis ihesu fili dei Credendum
igitur est in concussa fide cum paulo
apostolo qui in pluribus locis suarum epistolarum
vocat xpm dei filium verum Cum tot
et tante persone hoc profiteantur
irridendi sunt iudei qui dicunt
xpm solum filium david hos enim
confutavit ipse xpc ait xxij
adducens contra eos scripturam dicen
dicens in qua david confitetur eundem
dominum quod non fecisset nisi esset et
filius dei dixit enim psalmista dixit dominus
domino tecum principium in die virtutis ante
luciferum genui te Secundum autem
non humanam et materialem generationem
introducitur hic filius david regis
eo dicit apostolus factus est ex semine da
vid secundum carnem / david enim dictus
fuit defunctis victis hostibus pacem
suis fidelibus in regno et ideo filius
xpus digne dicitur angelus luc
2 dabit illi dominus deus sedem

david patris sui Est enim hic homo
clarissimus et nobilissimus / quod cre
dendum et confitendum est contra sub
zabuli vocem sed dixit angelus dabit
illi dominus deus sedem david patris eius hic
idem dicit in principio suo matheus
liber generationis ihesu xpi filii david
hoc idem pueri clamabant xxi osanna
filio david. hoc idem
ille caecus luce xviij ihesu fili
david miserere mei / hoc idem illi
duo ceci ait xx miserere mei
domine fili david hoc idem cha
nanea ait xv miserere mei
domine fili david ipse enim prin
cipium dei ... in eternum
deus et ... filius
regis ... quia nullus
... filius
david ... ...
... ...
... et ...
... Et ...
... ...
... ...
filius david ...
... rex et filius david regis
... ...
... ... / Ergo
fiat hic nisi ... et ...
... volunt esse
... / Sed ...
divino numine volunt nasci
... ...
filius ... volunt esse
filius ... ...

habet nunc immensam et immorta-
lem voluit assumere nunc limitatam
et mortalem. Prima ratio patet
in hoc quod dicitur filius dei. Alia ratio
patet in hoc quod est factus consimilis
nobis secundum carnem. Si enim est filius
dei scilicet quod est factor omnium,
de quo enim dicit apostolus Hebr. i:
locutus est nobis in filio quem
constituit heredem universorum per
quem fecit et secula. Item si
est filius dei scilicet quod est ex
divina immensitate i. condigna sibi
natus. Hic enim est ille cui dicit
pater filius meus es tu ego
hodie genui te. Psalmo ii. Item si
filius dei scilicet quod est filius creatoris,
deus enim est omnium conditor
et creator. Sibi enim dicitur Hester
xiii: In dicione tua cuncta
sunt posita scilicet tu enim fe-
cisti celum et terram. Preterea si
est filius dei scilicet quod est deus
ac per hoc habet nunc imme-
sam et immortalem deitatem. Unde
dicit Ysaias ix: filius datus est nobis
et vocabitur admirabilis
consiliarius deus etc. Hec ratio
... credimus dicentes in symbo-
lo et in unum dominum nostrum Iesum
Christum filium dei etc. Iohannis i: per ipsum
omnia facta sunt. Hoc idem
dicit Origenes in omelia [illegible]
in vigilia nativitatis. Licet [illegible]
... eius mater dei virgi-
ne domini ... omnium plasma-

toris et creatoris auctorem sicut
scriptum est qui fecit omnia voluit fi-
eri. Unde filius [illegible] dei factus est ci-
vis ad honorem eius et solus in propria
carne [illegible] ... filius [illegible] ...
omnium qui non est factus nec creatus
secundum divinitatem sed secundum humanitatem.
Unde ... sed ... tota deitas
...operte carnis assumpte non
corpore assumentis ubi ... solum ...
fuit ... apparentis ...
... apparencia ... nova
... ... cura ...
consecravit ... fuit quia
... locum non habet ...
... fecunditatis nec ...
plasmacionis sed solum virtus creatoris
... dicebat ille pastores ... et
videamus hoc verbum quod factum est
quod fecit deus et ostendit nobis. Fuit
enim nativitas purissima ac precla-
rissima singularissima. Quia sic dicit ...
... nativitas domini ... singulariter nata docuit nos ...
... nichil de lege ...
... Ego enim ... genuit
virgo quod peperit vide ... dicitur
hoc autem totum factum est ut in
plurimum quod dictum est per ... prophetam
... virgo in utero habebit et ... fuit
causa nova quia ... natus est ... spiritu
... quem ... in celo ... dicit
... Ieremie xxxi Novum faciet dominus
super terram femina circumdabit virum. Glossa: sic
femina in utero suo virum circum-
dedit ... qui et in utero matris

fuit vir qui omni sapientia et gratia
fuit plenus / fuit in hoc illo [illegible]
natiuitas fructu plenissima voluit
eciam deus dare filium dei hominem fieri ut
nos reficeremur / vel ut vult sanctus
ipse filius hominis ut nos in filios dei
adoptaremur / propter quod dicit apostolus Gal.
iiii misit deus filium suum natum ex
muliere ut eos qui sub lege erant redimeret / factus enim
tamen fuit dei filius perfectus factus
est nobis sapientia et iusticia sancti-
ficacio et redempcio ut dicitur i Cor. i.
Ergo ut dicit Augustinus ipsum factum
est quod fecerant propter quod deus car-
tibi caritatis nostre quia [illegible]
fecit / Magna gratia humilitatis fuit
quod pietas ut perfectius repararet
factus fuit et creator creature ipse
cum quod nullus est ordine mini-
ne ~~[illegible]~~ quod dei filius se nobis equali
~~[illegible]~~ voluit nasci ex
humane semine / fecit enim ex se
vide [illegible] qui hec sunt semen
cum creator [illegible] in ex nihilo sed
et ineffabili spiramine / Ubi dei filius
est cum tali dicit [illegible] [illegible]
cum sunt hec semen prime sancte
sine paterne actione sed quod nullo
fit propagacio qua mater fuit virgo
sola [illegible] spiritu sancto fecundata
sed sunt hec semen incorrupta
sola sine pollucione purissima matris
quod inspirauit virgo benediccione dei
fecundata fuit preparata per
sancti tempus in preparatoris [illegible]

cum est illud semen de quo [illegible]
promisit quod ipsi [illegible] dicit quod
eciam [illegible] in nobis semen
quod [illegible] suppressimus et quod [illegible]
[illegible] sicut [illegible] Dicitur
semen propter [illegible] illud benedictum
semen Abrahe de quo fuit pro-
dictum Gen. xxii In semine tuo
benedicentur omnes gentes quod est
[illegible] ad Gal. iii apostolus ex-
ponit ille enim qui est filius
[illegible] quod dei filius voluit
esse filius peccatoris quod David
[illegible] [illegible] dicit Secunda
[illegible] humilitas summa quod bonitas
ut qui [illegible] peccatores veniunt
de peccatoribus ac patriarchis in
[illegible] [illegible] patri dicit [illegible]
[illegible] [illegible] et [illegible] [illegible]
[illegible] dei et hominis filius [illegible]
vocauit se filium hominis quod fuit
solus [illegible] quod filius dei quod
erat [illegible] Nec [illegible]
[illegible] [illegible] [illegible] et vo-
cauit [illegible] filius David [illegible]
[illegible] [illegible] euangelia
Notandum vero quod qui ipsum
vocat filium David [illegible]
cum [illegible] [illegible] vocauit
filius dei [illegible] [illegible]
[illegible] [illegible] benedictus
quod David fuit [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] et omnis
[illegible] [illegible] Secundo
[illegible] [illegible] [illegible]

quia david fuit clemens creator
dulcissimus unde dicebat
misericordias domini in eternum can-
tabo. Tertio propter david dominum [illegible]
[illegible] propter hoc fuit clemens
indigentissimus et propter hoc ipse
dicebat apostolo in [illegible] magnam
misericordiam tuam [illegible]
[illegible] propter assumptum [illegible]
humanitatem propter hoc fuit david
clemens pre dignissimus unde
[illegible] in [illegible]. Iuravi david
servo meo usque in eternum [illegible]
semen tuum Luce 2 qui [illegible]
[illegible] veniendo [illegible] filius
david propter [illegible] in [illegible]
[illegible] quod debebat [illegible]
[illegible]. [illegible] pater [illegible]
fuit [illegible] misericordie [illegible]
tor clementie indigentissima
et pater clemens. [illegible]
cum deus pater est [illegible]
est pater [illegible] dicimus [illegible]
ad illud hebreorum [illegible]
Osanna filio david [illegible]
i. salva nos [illegible] fili david [illegible]
est in [illegible] i. salvator [illegible]
[illegible] qui habet [illegible] incorpora
et immortalem est [illegible]
filius [illegible] est filius
dei [illegible] hebreorum
est splendor [illegible] et
[illegible] dei [illegible]
[illegible] voluit assumere [illegible]
[illegible] et mortalem [illegible]
[illegible] et [illegible] infirmius et

quod dum [illegible] et [illegible]
[illegible] fortis [illegible]
[illegible] sunt quia caro [illegible]
[illegible] caro ut [illegible] dicat [illegible]
[illegible] caro pungit caro
regnat [illegible] caro [illegible]
[illegible] caro omnium carnis
[illegible] carnem. Caro [illegible]
carnem [illegible]
[illegible] fuit [illegible] et caro [illegible]
est. Caro [illegible] carnem [illegible]
[illegible] [illegible] deus [illegible]
filius [illegible] carnis [illegible]
dicit [illegible]
carnis [illegible] minus
[illegible] in vitam carnis. Caro [illegible]
carnem [illegible] non [illegible]
fuit caro [illegible] opposita
[illegible] caro [illegible] hebre-
orum dicit apostolus [illegible] diebus
carnis sue ad clamorem valido
[illegible] et [illegible] morte
[illegible]
[illegible] caro supra carnem
[illegible] 2 Caro
[illegible] et
non [illegible] [illegible]
i. [illegible] est filius dei
[illegible] pater [illegible]
[illegible] dicit [illegible]
[illegible] est [illegible]
[illegible] origo [illegible]
[illegible]
[illegible]
[illegible] est [illegible] dicatur
[illegible] est [illegible]
[illegible] cuius [illegible]
[illegible] dei [illegible] fuit [illegible]

scilicet ad sustinendum [illegible] qui dicit
predestinatus. Glosa aperte istud presuppo-
nit s. tribus modis exponit et
quarto modo declarat humanitatem. Primo modo
sic Christus s. filius dei secundum quod homo predesti-
natus .i. sola gratia non meritis preelec-
tus est filius dei .i. ut ille homo esset
filius dei naturalis non adoptivus quod quid-
em est nomen persone / nomen vero natu-
re humane non nisi per concretum in divina
id est filius deus in virtute .i. in eadem po-
cum patre / hic enim filius secundum hominem in
originali est filius virginis non
adoptione / vi tamen non sola incorpora-
tione nature non creatione / et tunc
cum dicitur predestinatus hic predicat Au-
gustinus item humanitatis quia alius
fuit non eius substantia ac propter hoc non
filius dei et item eadem persone quia licet
prius fuit eius non tamen hoc eius quod est
homo. Est autem ille homo factus ad hoc
electus ut esset filius dei quia talis
fuit illa unio secundum [illegible] quod hominem
fecit deum et deum fecit hominem
propter [illegible] s. [illegible] Beatus quem
elegisti et assumpsisti / et ysa. [illegible] ecce
ecce servus meus suscipiam eum electus
quem elegi. Secundum spiritum sanctificationis
ubi secundum [illegible] [illegible] [illegible]
[illegible] patris [illegible] [illegible] duplex
[illegible] [illegible]. [illegible] primus est [illegible]
iustificatio. Secundus [illegible] resu-
rrectionis quorum [illegible] fuit [illegible]
qui [illegible] est [illegible] dicendum secundum
carnem. Homo scilicet quod ille est

Christus patri in virtute .i. in eadem po-
tentia patri quod patet per hoc secundum spiritum sanctifica-
tionis .i. per spiritum sanctum qui est
actor sanctificationis proprie est pater
iustificato quem s. spiritum recepit
fidelibus dedit / patet secundo quod est equalis
patri in virtute quia ab eo est
originaliter iustificatio [illegible]
ultimo patet per resurrectionem mortuorum
Iesu Christi domini nostri .i. resurrectione
sua qua eadem [illegible] [illegible] surre-
xerunt Matthei xxvii multa cor-
pora sanctorum qui dormierant sur-
rexerunt quod miraculum fuit evidens
[illegible] [illegible] testis [illegible] sue
resurrectionis. Secundo modo expo-
nitur predestinatus est filius dei
in virtute istud non mutatur sed ex-
ponitur sic prius / sed quod sit in eadem
virtute cum patre patet per hoc secundum spiritum sanctifica-
tionis .i. per spiritum sanctificantem quo
conceptus fuit et natus. De
eo enim fuit dictum virgini Luce 2
Spiritus sanctus superveniet in te
Secundo est [illegible] [illegible] [illegible]
[illegible] [illegible] filius dei / hoc eadem
patet resurrectione mortuorum
.i. resurrectione spirituali hominum
qui erant mortui in peccatis
quos ipse ad vitam gratie suscitavit
ipse enim dicit Johannis v. venit
hora et nunc est quando mortui
audient vocem filii dei et qui
audierint [illegible] [illegible] [illegible] [illegible]

sicut infirmi dicuntur esse illius medi-
ci qui illorum curam habet. Textus
ponitur Cum filius dei in carne la-
tens predestinatus est i. cognitus est
filius dei sed non manifestatus i. primus
est ita manifestatur esse filius dei
quia non semper fuit manifestatus / tem-
pore suis / quod patet secundum spiritum sanctificationis
i. spiritum sanctificatorem quem dedit
misit. In hoc enim quod magis
apparuit virtus sive divinitas. Joh.
xvi dicit ipse de spiritu sancto Ille
me clarificabit et cetera. patet enim
ex resurrectione mortuorum quos
[illegible] in hac vita suscitavit sicut
scribitur de filio vidue luce vii
et de filia archisinagogi luce
viii et de lazaro Joh. xi / qui
quidem mortui erant domini nostri
ihesu christi i. erat in simili forte
ut proprium reportaretur adiutam
Et in hoc manifeste apparuit
virtus sive divinitas / quia cum mor-
tui sint non possunt vivificari
nisi per virtutem infinitam. Et si
hanc expositionem cum dicitur predesti-
natus [illegible] dicit antecessionem cau-
sam in persona non quidem quantum ad esse
sed quantum ad manifestationem. Et tunc
causalius sumitur predestinatus est
quod tamen dicitur non esse qui in nota
sit Mathei exponitur sic
Cum scilicet filius (?) predestinatus
est filius dei i. cum homini par-
[illegible] est esse filius dei i. unum

filio dei in unitate persone / filio dico
existenti in eadem virtute cum patre et cum
suppremis dicit antecessionem in operatio-
ne / quia non semper unita fuit / non quod
aliquando fuit unita non fuit verbo sed quod
aliquando semper non fuit illi autem quod secundum
puram refert ad duo precedentia scilicet spiritum
sanctificationis ad illud quod dicitur [illegible]
[illegible] dicendo quod est filius est in
virtute nature [illegible] dicendo secundum
nunc spiritum sanctificationis in naturis eius sanctificat
[illegible] / [illegible] tamen [illegible]
ut [illegible] / et [illegible] plurimum [illegible]
sunt [illegible] illud autem quod [illegible]
[illegible] mortuorum refertur adhuc
quod dicitur filius dei in virtute. In hoc enim apparuit
[illegible] patre [illegible] quod et ipse et
alios mortuos suscitavit dicit enim
ipse Joh. v. Sicut pater suscitat mor-
tuos et vivificat sic et filius [illegible]
dicitur [illegible] ab [illegible]
ipse enim [illegible] facit [illegible] / et
[illegible] dicitur Joh. [illegible]
[illegible] dicit apud [illegible]
[illegible] fecit nos [illegible]
in [illegible] et [illegible]
[illegible] ix Et [illegible]
[illegible] modis [illegible] est filius dei [illegible]
spiritum sanctificationis [illegible]
[illegible] esse plenum [illegible] / [illegible]
[illegible] luce i. Spiritus sanctus [illegible]
[illegible] i. [illegible] est et
Sed [illegible] non [illegible]
[illegible] spiritum [illegible]
dixit Et Joh. iii. Non ad mensuram
~~[illegible] spiritum [illegible]~~ dat deus spiritum filio

ctcio qua deinratus spiritum sanctum
recepi quem videris spiritum 2º quam cla
rificatur spiritus Joh xvi ille me cla
rificabit 4to quia aplis insufflando
dedit spiritum Joh xx accipite spiritum
s. Sexto quia deus de celo misit
spiritum dei in specie q.e ignee de
celo sonus etc. quia hys quae glorifica
tionem dat spiritum q. per progressum
eius spiritu promissionis sco, et ideo
quia per ipsum repleti sunt habundanti
et superefluenti gratia, ille calores
eminenter facit vel apls p.
accepimus gratiam i. consumatam huiusmodi
donum vel de plenitudine petre omnis
suum ad ceteris fidelibus quem sunt
et post de plenitudine eius nos
omnes accepimus et replentes i. aucte
perdidi a consubstantialibus aut ult
deitatis indui unde sic ut et ultimo
q. homo assumptus a deo filius dei
ac per verus deus Commissa aut
huius s. filius dei vel deus est homo
habet qui dicuntur duas dictas quod tal
sunt illa assumpta quam hominem facit
deum, deum facit hominem unde ve
vere dicitur homo est deus, deus
est homo, homo autem ita et ista quae
quorum due nature sunt in eodem
vel supposito quae non predicantur de
se invicem in abstracto ipsi sunt
diversitatem, predicantur tamen de se
in vero concreto et hoc ipsi sibi
vel supposito ydemptitate, ut
sicut albedo et dulcedo sunt
in eodem subiecto sicut in lacte ipsum
non possit dici quod albedo sit
dulcedo, vel econtra tamen vere dicitur
quod album est dulce, dulce est
album Sic quod divinitas et huma
nitas sunt substancialiter in eodem
supposito divinitas sunt in supposito
ipso humanitas sic in supposito
alieno ideo sicut non posset
dici quod divinitas sit humanitas
et econtra, tamen vere dicitur quod homo
est deus, et deus est homo mira
bilis quod est ista unio nature
divine et humane in supposito ubi quae
non possunt facere istam singula
rissima predicationem verum eciam
ydiomatum communicationem, ut que sunt
hominis vere attribuantur deo, et
que sunt dei vere attribuantur homini
unde vere dicitur quod deus est natus
de femina, et deus est mortuus in cruce
et positus in sepulcro iacuit
debilis, et vere dicitur, quod homo est
creator et suscitator mortuorum
et in misericordia omnia, et multa
plura preter ista. Ulterius
notandum Ricardus in media est pars
dicendo sunt ipse pater deus
apostolus ad Col. alio nomine dicitur
filium ipsi. Ipse 16. et
ipse sunt medius mediata p

si ipsius David fuit viduo in mete
ipsa autem virgo fuit in Bethleem
civitate David sola virgo de ipsa
et inde ex [illegible] rex regum
Christus prodiit. Adhuc est sciendum
quod aliqui iudei dicunt hunc fuisse
Messiam de Iosia qui inter reges
fuit sanctissimus. Sed certe non fuit
sanctus ita quod de ipso posset dici
et requiescet super eum spiritus domini
nec illud ysaie xi radix yesse
qui stat in signum populorum ipsum
gentes deprecabuntur et erit
sepulcrum eius gloriosum. Item
quod omnes iudei hic communiter di
cunt fuisse Messiam de Christo
qui hic eum credunt non dum natum
est. Sed adhuc necessarium est
de stirpe David dicta quod ex radi
ce yesse fuit. Sed nos katholici
dicimus hunc fuisse clarissimum
Messiam de Christo qui secundum eos non
dum natus est, sed nos virginis David
natus de matre virgine que ipse eius
filius est ille verus Messias in
lege promissus et prophetis post quem
nullum alium expectamus. Ulterius
sciendum quod iudei exponentes hunc
locum de Christo accipiunt per virgam
et florem, dicunt enim quod Christus
quem adhuc expectant erit
virga propter rectitudinem iusticie
flos propter pulchritudinem vite

Sed nos quoniam credimus quod possit de ipso
intelligi qui iam precessit in mund[o]
venit videlicet quod fuit virga et flos
distinguimus tamen et sic ut dicamus
virgam fuisse virginem matrem Christi
egressam de stirpe David, et florem
dicamus Christum eius filium qui de eadem
stirpe mediante virga processit. Et
primo de virga. Notandum si consideramus
de ipsa virga quod media sive coadiutrix
media sive processionis, media sive
productionis, media sive passionis.
Virga enim que procedit de stirpe ut
plurimum talis condicionis est quod
est equalis viridis flexibilis recta
et sic beata virgo fuit equalis per humilitatem
semper viridis per virginitatem, flexibilis
per misericordiam et pietatem, recta et super
elementa per contemptum mundi. Exem
plum dicimus, virga etiam hanc
processionem habet quod quanto magis elon
gatur a stirpe tanto equalior et
subtilior est. Sic et virgo quanto
plus crevit in etate tanto fuit ma
ior in humilitate unde dixit angelo
Ecce ancilla domini Luce 2. Ulterius
florem producit non inter [illegible]
agrestes [illegible] i. custodia [illegible]
agrestes [illegible] i. [illegible] solus deus
et virgo [illegible] nos [illegible] hominis
solus [illegible] deus dicat enim
[illegible] quod ipsa fuit virga cui nullus fru
ctus adhesit quem virgo concepit et
peperit. Adhuc virga sic [illegible] quod
cum ea [illegible] et [illegible]

miseriam etc. et virgo vivis et complexus
corripuit homines et demones miserat
Hec est illa virga de qua prophetavit Balaam
Numeri xxiiij: Orietur stella ex
Jacob et consurget virga de Israel
et percutiet duces moabitarum. Dicit
eciam propheta quam clarius in consimili
Egredietur virga, i. nascetur virgo Maria
de radice Jesse, i. de stirpe davidica
cuius radix et medietas fuit Jesse.
Mater eius que ex eius venit de stirpe re-
gia, sicut ergo et eius filius, qui natus
est de ipsa. Et est etiam vulgare
dictum quod de stirpe regum sicut
carne est propagatus. Concludit autem ad
nomen nativitatis addit propheta: et
flos, i. Christus, de radice eius, i. de eius
stirpe, scandit cuius radix fuit Jesse,
ascendet, i. per nativitatem specialem in dicta
virga. Et nota quod vocat Christum dominus flos,
si consideremus de flore mirum, i. prime tem-
poris colorem venustatem, odorem, suavi-
tatem, dulcoris ubertatem. Sicut enim
aliqui flores mellifluui et de quibus
mel colligunt apes etc. et Christus natura
humana quam assumpsit, in qua flos
suavitatis solum ex summe perfecto fuit
firmissime, Christus suus ... fuit super
... in principio. Odorem suavem
quem tenere et trahere homines ad ...
post ipsum, ubertatem dulcedinis, de
ipso enim distillat omnis dulcedo spiritua-
lis fructus perpetue amenitatis ipse

est ille cuius caro refloruit
et super quem sanctificatus dominus
effloruit ... Nam dicit
... flos
campi ... Et
... floribus
Et significat dicit de isto flore
quod ascendit nam dicit ... et
... cum vir
... omnibus enim
aliis hominibus ... ascendunt
... quod est peccato ... re-
... et ... ascendit quod
ut dicit ... in ... sine
... nichil de peccato ...
... Signanter eciam dicit
quod ascendit de radice Jesse et
dicit quod ascendit de virga et hoc
ut excludat errorem illorum
qui dixerunt Christum non
habuisse carnem veram sed
fantasticam et illorum qui di-
xerunt quod non assumpsit carnem
humanam sed attulit carnem
celestem, sed utrumque eius dei
filius nichil assumpsit de virgi-
ne sed solum transiit per ipsam
sicut ... unde
... de ipso ... hora
floris quod ascendit ascendit ...
... fuit expressa virga
quod non esset verus nisi veram
carnem humanam de virgine assump-
sisset. Signanter eciam ponit
illius que fuit radix mater
dei quia de stirpe Jesse virgo

q tota fuit mersa in amore di
et in q̄ yme dimo fuit conspicta
tota peti[illegible] et [illegible] ad
[illegible] et [illegible] ad [illegible] q
est [illegible] ad malum et [illegible]
[illegible] ad bonum et [illegible] ad
[illegible] [illegible] [illegible] in
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] est
[illegible] aut ad [illegible] [illegible]
[illegible] [illegible] [illegible] et re
[illegible] i. [illegible] [illegible]
[illegible] [illegible] ad s. [illegible]
i. [illegible] [illegible] omo replens
eam et [illegible] ad [illegible]
ad [illegible] / [illegible] [illegible] et i
[illegible] / [illegible] [illegible]
[illegible] [illegible] [illegible] / et reple
bit eam [illegible] timoris dni i.
[illegible] s. manebit in eo [illegible]
[illegible] [illegible] [illegible] / [illegible]
[illegible] [illegible] [illegible]
[illegible] q [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
lari Et [illegible] non solu
fuit [illegible] [illegible] [illegible] [illegible]
ad [illegible] alios / habuit enim
[illegible] [illegible] [illegible] q
est [illegible] [illegible] / [illegible] et
[illegible] [illegible] / [illegible] [illegible]
in qua describit [illegible] [illegible]
[illegible] [illegible] in [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] ad al

os [illegible] non [illegible] [illegible] oculos Ad
[illegible] [illegible] [illegible] multa sunt [illegible]
[illegible] est q [illegible] [illegible] [illegible]
[illegible] non [illegible] [illegible] [illegible]
[illegible] eam [illegible] [illegible] [illegible] q
non [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] .
[illegible] [illegible] est q [illegible]
[illegible] [illegible] q sunt [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] q dona [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] est
[illegible] [illegible] in q° [illegible] dona [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] i. q est deus [illegible] et
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] s. [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] appiacione [illegible] [illegible]
[illegible] [illegible] [illegible] i. [illegible] est [illegible] s.
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible] est q [illegible]
[illegible] [illegible] [illegible] est q [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] et
[illegible] [illegible] et [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] sunt [illegible] [illegible]
[illegible] sunt [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] semper [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] / [illegible]
[illegible] sunt [illegible] [illegible] [illegible] [illegible] sunt
[illegible] [illegible] [illegible] [illegible] [illegible]
et [illegible] [illegible] / [illegible] sunt [illegible] [illegible].

quaedam non sunt ab ipso sicut peccata venialia
quaedam autem sunt ab ipso nec ad ipsum
sicut mortalia / quaedam vero sunt ab ipso
et ad ipsum sicut ista. **Quintum est** quod virtu-
tes et ista dona et beatitudines de quibus
agitur distinguuntur a fructibus de quibus
Gal. v. quia ista prima sunt quidam habitus
inclinantes animam ad delectabiles actus. fructus
autem dicuntur delectationes quaedam post
actus unde dicuntur a fructu quod importat
vel formaliter vel similitudine consequentem
delectationem. **Sextum est** quod licet ista
habitus possint dici virtutes distinguuntur
tamen realiter ab illis habitibus qui com-
muniter dicuntur virtutes ab illis qui
dicuntur beatitudines / virtutes enim
sunt habitus inclinantes potentias animae ad
actus humanos virtuosos qui eliciuntur
modo speciali et simpliciter humano vel incli-
nant ad actus humanos virtuosos alio
modo quam virtutes / beatitudines vero incli-
nant ad actus virtuosos qui eliciuntur
modo quodam singulari et divino propter
quod competunt illi virtuti quae a philosopho appel-
latur 7 ethicorum heroicam id est divinam
**Septimum est** quod sapientia intellectus et
scientia de quibus hic agitur distinguuntur
realiter ab illis virtutibus intellectualibus
quae dicuntur a philosopho sexto ethicorum sa-
pientia intellectus et scientia / distinguitur etiam
consilium a virtute prudentiae cuius est
consiliari de quo agitur a philosopho
in ethicorum / distinguitur etiam [illegible] for-
titudo de qua hic a fortitudine de qua
a philosopho 3 ethicorum / et pietas de qua
hic ab affabilitate de qua a philosopho 4 ethicorum
et timor de quo hic a passione
timoris de qua a philosopho 2 ethicorum
quia illa omnia de quibus agit a philosopho
sunt habitus acquisiti inclinantes
potentias animae ad actus naturales secundum
facultatem naturalem acquiren-
tes. Ista vero a solo deo infun-
duntur et inclinant ad actus
supernaturales quos non possunt homines
facultate. **Septimum est** quod
ista habitus perficiunt superiores
potentias animae secundum quas homo
distinguitur a brutis animalibus
scilicet intellectum et voluntatem. Quinque
namque de istis scilicet sapientia scientia et
intellectus consilium sunt in intellectu
Tria vero scilicet fortitudo pietas et
timor sunt in voluntate. Quinque
prima quae in intellectu dicuntur intellectua-
lia / alia vero tria dicuntur
affectualia / prima quattuor sic
modo sic accipiuntur sicut sapientia
scientia intellectus consilium sicut prudentia
accipiuntur in politicis ut sic
ibi sapientia est circa cognitionem nobi-
lium altissimarum causarum
et intellectus circa cognitionem principiorum
speculabilium / et prudentia
circa cognitionem [illegible] principiorum
agibilium / et scientia circa cogni-
tionem [illegible] tam speculabi-
lium quam agibilium [illegible] et ista

inter se habent in ordine supradicto

Sapientia enim considerat altissima intellectus

autem simpliciter [illegible] in spiritualibus / Consilium

autem [illegible] in agibilibus et etiam scientia

autem conclusiones in veritatem [illegible]

inter dignum hominem in omni [illegible]

bona supradicta. Alia vero tria sunt

in voluntate qua perficitur vel perficiunt

[illegible] operationem vel faciendo [illegible]

[illegible] honorem ad agendum opera

ardua et tollerandum pro deo opera

omnia difficilia / pietas vero ad colendum

deum / et timor [illegible] / [illegible]

[illegible] pro [illegible] et obsequendi

dei [illegible] [illegible] fructus

fructus autem spiritus sancti caritas gaudium

pax patientia longanimitas bonitas be

nignitas fides modestia continentia ca

stitas et [illegible] [illegible]

[illegible] quia [illegible] non [illegible] fructus

[illegible] sunt / fructus [illegible]

[illegible] [illegible] [illegible] est

[illegible] quia [illegible] [illegible]

gaudium [illegible] et [illegible]

animi [illegible] quia digna sunt [illegible]

[illegible] Non est [illegible]

gaudere [illegible] / pax qua non se

[illegible] / patientia [illegible] / longa

nimitas [illegible] bonitas [illegible]

[illegible] animi / benignitas [illegible]

[illegible] mansuetudo qua non [illegible]

[illegible] tractabilis est [illegible] / fides

de [illegible] [illegible] modestia

[illegible] [illegible] [illegible] sunt

[illegible] continentia quia eorum alicui abstinet

net / Castitas qua [illegible] licito

et attende quod commemorantur

fructus spiritus sancti caput videtur ponit

caritatem. Unde cum alia sint

fructus spiritus sancti debent tamen formari

per caritatem sine qua virtutes etiam

non reputabuntur esse virtutes

et opera que fiunt [illegible] bona

de merito [illegible] [illegible]

[illegible] [illegible] et [illegible]

gaudium [illegible] quia sine ea non

potest perfecte. Non enim bene gaudet

qui non diligit bonum unde gaudet.

Non habet veram pacem cum aliquo

nisi eum diligat. Non est lon

ganimis perseverans expectando

nisi ferventer diligendo. Non

est benignus nisi diligat cui

[illegible]. Non est fidelis [illegible]

[illegible] nisi ei fidelis [illegible] diligit

[illegible]. Non est mansuetus cui

[illegible] non [illegible]. Non continet

se quis ab eo [illegible] nisi di

ligat vel honestatem [illegible]

[illegible] caritate [illegible] [illegible]

quod sola sit [illegible] non

[illegible] sine ceteris [illegible]

[illegible] bonum. Ultimum est quod

[illegible] opponuntur omni peccato

mortali nec potest esse aliquis [illegible] simul

cum aliquo peccato mortali / [illegible]

[illegible] quia [illegible] ad [illegible] / [illegible]

[illegible] est [illegible] [illegible]

[illegible] [illegible] / [illegible]

[illegible] [illegible] [illegible]

[illegible] [illegible] timor superbie

Nonum est quod Christus describitur [?] plenus [?] ponit [?]
combinate. Prima combinacio est de
primis duabus intellectualibus eius de spiritu
sapiencie et intellectus, quia ideo glorificatur
quia illuminat in cognicione summi et veri.
Secunda glorificacio est quia de consilio et
fortitudine, quorum unum sit intellectuale
et aliud affectuale, quia unum pertinet [?]
dirigit in agibilibus scilicet consilium, fortitudo
autem perficit [?] exsequi [?] actum. Tercia glorificacio
est de sciencia et pietate, forsan ubi sci-
encia est respectu divinorum et humanorum [?]
est cum scire decernit [?] agibilia, et pie-
tas quia similiter est respectu dei et proximi.
Timor autem ponitur per se et solus, quia
quodammodo est initium [?] aliorum, sicut enim [?]
initium sapiencie timor domini in psalmo. Dicendum est
quod timor de quo hic agitur non est
timor servilis, quia talis timor expellitur [?]
et expulsus [?] a caritate [?], est [illegible]
semper est ad peccatum [?] [illegible]. Preterea iste
timor fuit in Christo, sicut hic dicitur; servilis [?]
autem in Christo fuit [illegible] similiter. Preterea
iste dictus [?] manebit in patria, sicut dicitur in
actibus [?] [illegible] timor [illegible] servilis [?]
non [?] erit in patria. Agitur ergo hic de
timore casto et filiali, de quo in psalmo: Timor
domini sanctus permanet. Undecimum [?] est quod ista
in eo et sic sunt in quibus [?] [illegible] sunt enim [?]
ut dicitur decimo [?] [illegible] sunt in eo
singulariter, et hoc quantum ad affectionem [?]
in eis habuit per admirationem [?]
sicut [illegible] Johannis. Et quantum ad admini-
strationem [?], quia fuit in eo perfecte et non

sicut de aliis in parte [?]; primo dicitur [?]
hic requiescet super eum, et reple-
bit eum; sed de eo dicitur et requi-
escet super eum, de quo eciam dicitur
Johannis: super quem videris spiritum
descendentem et manentem
super eum. Duodecimum [?] est quod Christus fuit
repletus aliis donis, sicut
dono spiritus timoris, sicut dicitur
hic: et replebit eum spiritus
timoris domini. [illegible] forsan [?]
quia aliquem [?] posset videri [?]
prima specie [?] [illegible] non
debet aliquis timere [?] [illegible]
exceditur [?] [illegible] quod habet [?]
sicut [illegible] plenus [?]
gratie [?]. Et non [?] [illegible] fuit [illegible]
[illegible] sicut [illegible] ad
alios ubi dicitur [illegible] Non
secundum visionem oculorum iudica-
bit, id est secundum faciem iudicabit [?]
[illegible] non [?] secundum superficialem
apparenciam sed secundum veritatem et
internam [?] [illegible], quia
nichil erit ei occultum. Vel
non iudicabit secundum visionem ocu-
lorum, id est non modo humano
iudicabit qui indigens testi-
bus et quandoque [?] [illegible]
[illegible] simplicem [?] [illegible]
omnia sibi intelligibilia vide-
bit. Neque secundum auditum aurium
arguet, id est secundum famam verba [?]
et opera hominum, sed iudica-
bit in iusticia pauperes et
et [illegible] [illegible]

non accipiens. Nec per dimicans
nec per pugnantem et augmentum
s. thesauros gratie spiritualis i.
predicationis evangelice quibus ipse
phariseos condempnabat / ergo in
sabbato volebat [illegible] curationem
[illegible] / et qui in [illegible] [illegible]
mandaverat [illegible] per [illegible] preceptum
ipsi [illegible] [illegible] [illegible] ad
alios omnes [illegible] ad [illegible]
cor eorum [illegible] subdidit et [illegible]
s. christi [illegible] i. honeste
vivens [illegible] diligenter [illegible]
omnes sui i. efficaci predicatione
ibi sui vel acute sine [illegible]
sui sic pervasit illos [illegible] s.
herodem pilatum iudeos ut
legitur in historia [illegible] labiorum
suorum i. acuta eorum sine
[illegible] sui ut fieret impleta i.
[illegible] quam sufficienter [illegible]
sermone [illegible] quam contra
respuit sed [illegible] [illegible]
Sic ergo districte se habebit
ad homines malos s. qui debent
hominibus subiungit perversis i. iniustis
et infidelibus iusticia et fidelitas ad
habent ei sunt sic cingulum
adheret lumbis et cinctorium renum
eorum i. iusticia et fidelitas ad habent
ei sunt sicut cingulum adheret
lumbis et cinctorium renibus
vel forte dicis quod per iusticiam
et fidem i. fidelitatem [illegible]
[illegible] [illegible] sunt in ipso firmabit

omnia opera sua mundi ita quod cuncti
iusticia et fidelitate quasi cingulo mili
tari vel per hoc vult significare quod christus
erit restrictus ab omni [illegible]
operum et expeditus ad omnia bona
opera [illegible] [illegible] / pro eo cuncti
[illegible] omnia [illegible] adsunt mundi tunc
eum percuciet virga i. [illegible] homines
[illegible] oris sui i. sermo [illegible] sui
et spiritu labiorum suorum i. [illegible]
ibi sui ut interficeret impium i. antichristum
vel spiritu labiorum suorum i. principe
[illegible] archangelo qui accipiet potestatem
a sermone labiorum [illegible] / [illegible] [illegible]
mandabit michaeli ut interficeret
antichristum apud [illegible] [illegible] et [illegible]
[illegible] [illegible] interficeret impium
i. antichristum / quo facto erit iusticia
cingulum [illegible] i. iusticia et fidelitas ad
habendum deum in eis / Exemplum [illegible]
christum [illegible] plenum gratie [illegible]
[illegible] esse si [illegible] [illegible] [illegible] ple
nitudine [illegible] [illegible] [illegible]
[illegible] [illegible] accipimus gratiam et tota
[illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] et tota [illegible]
in [illegible] membris ut apostolus dicit
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] / quia multi [illegible] qui
sunt [illegible] corporis in [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] quod [illegible]
[illegible] esse [illegible] alii aliis
membra [illegible] quando [illegible] [illegible] [illegible]

singula ecclesie ministra sit dicatio
bonorum spiritualium et temporalium tam
bonis quam malis habitis quod non potest fi-
eri per virtutem caritatis. In persona enim
ecclesie monet apostolus quod fiat mutua
subministratio. Primo bonis habitis. Se-
cundo malis tribulationibus [illegible] unde dicit
[illegible] prescriptis vos. Et primo
tangit apostolus diversa officia secundum que
debet fieri mutua subministratio. Secundo [illegible]
[illegible] Secundo tangit illud
per quod fit vinculum omnium bonorum
[illegible] scilicet caritas. Unde dicit
dilectio sine simulatione. Et
primo tangit diversa officia que sunt
[illegible] donata ecclesie secundum que fit
mutua subministratio. Et primo
tangit dona pertinentia ad subadmini-
strationem spiritualium. Secundo pertinentia
ad subministrationem temporalium ibi qui
tribuit in simplicitate [illegible]
[illegible] diversis secundum officium prophetandi
[illegible] ecclesie ministrandi predicandi et
exhortandi [illegible] secundum [illegible] tangit
alias nos dicimus scilicet largiendi pre-
sidendi et miserendi. Dicit ergo primo
alii alterius membra. Vos habentes do-
nationes secundum gratiam que data est nobis
diversas id est habentes diversa dona et
officia [illegible] alicui [illegible] vel
dare secundum quod bonum debet [illegible]
[illegible] mutuo et sic ap-
paret quod sicut in uno corpore quod-
libet membrum est membrum alterius [illegible]

[illegible] vos [illegible]
per ministerium ecclesie sicut alii alterius
membra dona varia et officia [illegible]
diversum ministrando. Sive prophetiam
secundum rationem fidei. Glossa id est. Si habemus
donum prophetie scilicet revelationis [illegible]
[illegible] valeat. Sumus
alii alterius membra videlicet ex-
plicando aliis que nobis prophetice
revelata sunt secundum rationem fidei id est
secundum quod fides docet [illegible]
dicit Glossa per fidem [illegible]
[illegible] prophetia. Et nota
secundum Glossam quod [illegible]
prophetica [illegible] quod est [illegible]
per fidem [illegible]
[illegible] prophetias
[illegible]
[illegible] vel secundum rationem fidei
id est secundum quod fides catholica [illegible]
[illegible] prophetias [illegible]
[illegible] sunt [illegible]
[illegible] ecclesie [illegible]
[illegible] prophetiam [illegible]
[illegible] Sive ministerium scilicet habentes
[illegible] officium scilicet ministrandi [illegible]
[illegible] et scitis ille omnes
[illegible] modi sunt
presbyteri [illegible] alter alterius
membra et hoc ministrando quod est
principaliter inter omnes actus spiritua-
les quem docet [illegible] universis
ecclesie membris ut sic [illegible]
apostoli [illegible] vos [illegible]

met[illegible] ut instruo[illegible] / Siue qui
docet qui habet graciam rectissime
docendi sit omnibus aliis [illegible] me-
lior in docendo i. studeat do-
ctrinam exhibendo modo scilicet et
forma loco et tempore [illegible] et
efficacia et intencione quibus
decet / sic [illegible] fuit apostolus
qui ut [illegible] docere omnes
gentes et [illegible] in [illegible] apostolus
cuius [illegible] Siue
qui exhortatur i. qui habet
graciam exhortandi sit [illegible]
qui efficaciam mouet et con-
sulunt [illegible] pre
[illegible] pre
aliis melior in exhortando
2 Cor v. Consolamini inui-
cem edificate alterutrum et
2 Cor [illegible] ut fratres exhortamur
[illegible] Siue qui tribuit
i. graciam erogandi elemosinas sit pre
aliis melior in simplicitate s.
ut eas eroget non in duplicita-
te inter [illegible] et [illegible] i. inten-
cione recipiendi mercedem [illegible]
et [illegible] simplici intencione
s. recipiendi mercedem vite eterne
et nesciat sinistra tua quid fa-
ciat dextera tua ut in ve-
duplici corde Eccli 2. Si
enim oculus tuus s. intencio
fuit simplex i. rectus per
[illegible] intendens totum corpus

tuum lucidum erit ut in i. omnia opera
tua clara erunt / Qui preest siue
qui preest in prelacione ecclesie uel
in domo [illegible] sit aliis melior pre-
essendo in sollicitudine s. subdi-
tos suos corrigendo studiosos in
melius promouendo omnibus [illegible]
sollicite [illegible] sicut faciebat
apostolus qui dicebat 2 Cor xi
[illegible] mea cottidiana sollici-
tudo omnium ecclesiarum Qui miseretur
i. qui habet graciam [illegible] afflictis
pre ut aliis melior [illegible]
indigentibus et subueniendo non
solo elemosinis corporalibus set
spiritualibus in hilaritate i. quod hoc
omnia hilari animo faciat et gaudenti
quia hilarem datorem diligit deus 2
Cor 9 Et Eccli xxxv. In omni da-
to tuo fac hilarem vultum tuum / Set
numquid debet facere [illegible] ut est
[illegible] medicina quod debet adhi-
beri [illegible] multis [illegible]
cum [illegible] apostolus unum melior quam
unam [illegible] dicat qui tribuit
in simplicitate hoc [illegible] graciam
[illegible] ad [illegible] con-
[illegible] spiritualia [illegible] Nota
de prophetia non solum est reuelacio
futurorum set eciam [illegible]
prophetia reuelacio [illegible]
[illegible] procedit facultatem cognoscendi
[illegible] eius reuelatur [illegible]
[illegible] sublimitate rei cognite [illegible]

fuit prophetia articulus trinitatis
dominice incarnationis et huiusmodi pertinet
propter impedimentum aliquod a parte illius
cui fit revelatio / et sic fuit prophetia
revelatio illius quod deus revelavit
helye de uxore jeroboam que habitum
mutavit ne cognosceretur 3 Reg. propheta
sicut cum audivit sonitum pedum
eius antequam videret eam dixit ei
ingredere uxor jeroboam quare aliam
cognosci non curas super simulatione
nulla cognitionis nisi solum propter impe
dimentum 3 Reg. xiiii. Item dicitur de
cognitione cogitationum / cogita
tiones enim de se sunt cognosci
biles si propter modum se habendi habendi
habentium non per cognitionem et ideo
prophetiam est si cognoscantur. Sic
prophetice cognovit petrus corda anani
e act. v. Preterea propter impedi
mentum modi cognoscendi quod
propter distantiam temporis vel loci
vel utriusque / loci quidem sicut quod cogno
scuntur longe distantia. Sic enim
cognovit helyzeus prophetice illud quod
fecit giezi cum naaman syro
4 Reg. v. Temporis autem preterita vel fu
tura unde secundum quod prophetia aliquando
est solum de preterito sicut quod non
nisi cognoscuntur preterita propter hoc quod
cognoscuntur presentia et futura et
sic revelatum fuit moysi quod filii israel
fecerunt vitulum conflatilem et tamen
non fuit sibi revelatum quod combu
rere deberet vitulum quod erat de

presenti nec quod debet frangere ta
bulas quod erat de futuro. Exo.
xxxii. Isto enim modo cognovit
moyses prophetice creationem mundi
Gen. i. Aliquando est quod de futuro solo
presenti sicut quod revelantur pre
sentia propter hoc quod revelantur preterita
et futura / et sic cognovit petrus
prophetice quod tres viri querebant
eum quod erat de presenti et tamen
non fuit ei revelatum quod dixe
rat angelus cornelio quod erat
de preterito nec quod debet bapti
zare quod erat de futuro. Act. x.
Aliquando est solum de futuro absque
hoc quod cognoscuntur futura
propter hoc quod revelantur preterita et
presentia et sic cognovit ysaac
prophetice quod cum jacob eum benedi
xerat futurus erat et tamen
non cognovit eum cum ei offerret prandium
nec cognovit quod ei fecerant aut
quod ei dixerant rebecca Gen.
xxvii. Aliquando est de preterito presenti
et futuro et sic jacob cognovit
prophetice quod effraym filius minor
joseph esset ad sinistram suam
et manasses ad dexteram
quod quidem erat presens cognovit
in hoc quod manus suas cancel
laverat / joseph autem ordi
naverat eos et oculis hoc
videre non posset / cognovit
etiam quod effraym quamvis esset
minor erat futurus

[illegible] ypocrisis [illegible] caput eius [illegible]
[illegible] [illegible] nomine [illegible]
[illegible] ypocrita est [illegible]
[illegible] medius [illegible] ypocrita [illegible]
[illegible] diffinicio Cassiodori
[illegible] ypocrita est
[illegible] [illegible]
[illegible] [illegible] Nono [illegible]
[illegible] [illegible] vicat [illegible]
[illegible] corporis [illegible]
[illegible] [illegible] corpore
actus [illegible] domini [illegible]
sibi [illegible] [illegible]
in corpore [illegible] aliqui
non [illegible] vel [illegible]
[illegible] reputatur [illegible]
non [illegible] membra [illegible]
[illegible] sine actu et operacione
[illegible] impossibile [illegible]
[illegible] corporis [illegible]
debitam et [illegible]
non [illegible] membra [illegible]
est [illegible] corporis [illegible]
[illegible] reputatur [illegible]
[illegible] non [illegible]
[illegible] videtur esse sine
operacione [illegible]
[illegible] vel [illegible] est
[illegible] aliquis [illegible]
[illegible] debito
[illegible]
[illegible]
[illegible]
[illegible] et [illegible]

[illegible] [illegible] debet
[illegible] est [illegible]
[illegible] et [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] in [illegible]
[illegible] [illegible]
[illegible] sine [illegible]
[illegible] sine [illegible]
[illegible] [illegible]
[illegible] [illegible]
sine actu [illegible] esse
debitis [illegible]
[illegible] [illegible]
[illegible] sine [illegible]
[illegible] [illegible]
[illegible] [illegible] et [illegible]
[illegible] sine [illegible]
[illegible] [illegible]
[illegible] non [illegible] lingwa
[illegible] [illegible] addit
[illegible] [illegible] non [illegible]
[illegible] debet [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] et odire [illegible] est
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]

oderunt illos semper quod dicit glossa
Preterea adhuc est proximi diligimus
eos odire culpam. Romanos 12 addit
adherentes bono scilicet firmiter quod non
per accidens adherentia ut scilicet nunquam propter ali-
quid absque dilectione excidatis
gulosi in bono cum vltimi in bo-
no semper. Romanos 12 subdit cari-
tatem fraternitatis inuicem diligen-
tes id est non solum diligatis fra-
tres sed eciam diligatis hoc quod se
inuicem diligunt diligatis eciam
hoc quod nos diligunt id est placeat
vobis quod contra eos qui eos dilig-
unt diligant et se inuicem diligunt
hoc enim est unde dicitur qui
placet deo scilicet concordia fratrum
Proverbiorum 6 et Petrus in epistola
benigni fraternitatis amatores
Item non solum diligatis fratres non
solum eciam diligatis quod se et nos
diligunt sed eciam diligatis proprium di-
lectionis caritatis misterium est
enim omnibus diligendo proprie
et si non amore [illegible] amore
bus comparatur sit ergo semper diligentes
plus caritatem fraternitatis inuicem
id est propter caritatem fraternitatis et propter
caritatem qua se diligunt et propter uni-
tatem qua nos et se inuicem
amant et hoc est dilectio perfecta nunc
si aliquid horum deficit non esset di-
lectio plena. Deinde subdit

Honore inuicem describit cari-
tatem quantum ad affectum interi-
orem et describit honoris
prevenientes inter se honoris
exhibicionem comparatis [illegible]
adiunctis tollerancium [illegible]
sublevancium dicitur non solum
sit caritas in verbis sed eciam
in opere quod dicit qui est di-
lectio [illegible] simul plena
[illegible] sed [illegible] unde et
[illegible] [illegible] honorem
bonorum sed eciam sed actu potencie
multiplicato que impellit corpo-
rum [illegible] Apostolus prevenientes
honoris [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] honorem [illegible]
[illegible] [illegible] dicit Apostolus
honore inuicem prevenientes
Romanos id est veniamus ad alium
[illegible] [illegible] non est [illegible]
amor [illegible] honor [illegible] [illegible]
se prevenit obsequiis [illegible]
[illegible] honestate [illegible] omni
homini est exhibendum honor
et [illegible] diuersis diuersis. Non
[illegible] sunt [illegible] [illegible] [illegible]
ac [illegible] potuit non petiuit
[illegible] [illegible] [illegible] [illegible] petiu-
erunt non potuerunt [illegible] est [illegible]
[illegible] [illegible] [illegible] omni [illegible] [illegible]
petere possumus et [illegible] est
non petiuit. Et [illegible] [illegible]

in statu innocentie nulla fuisset
dominatio ut in statu glorie sit
futura aliquorum prelatio / in statu
tamen presentis miserie oportet propter peccatum potestate
et ad compescendam malignam pravi-
tatem nostram quia est eadem na-
tura quantum ad esse suppositi et
facere aliquos homines et
alios subesse confirmatum est
hoc quia licet natura omnes homines equa-
les genuit alios tamen aliis
ordine preposuit / libertas que
sibi non excludit prelationem
et subiectionem immo requirit
et hoc ut boni premientur
et mali corrigantur. Talis
enim prelatio ubi est [illegible]
ordinata est / quia prelati
ubi ordinate consistit divine
ordinationi resistit [illegible]
[illegible] [illegible] dicit
apostolus ad Romanos xiii Omnis
anima potestatibus sublimioribus
subdita sit / Et ideo
si libertas sibi [illegible] prelationem
excluderet [illegible] libertas [illegible]
[illegible] videtur / quia
prelatio excluderet [illegible]
[illegible] peccatum / [illegible]
[illegible] sibi [illegible]
[illegible] hora [illegible]
[illegible] [illegible] [illegible]
malos non puniunt bonos

non compelleret prelatio excludit
quod non est ita nec ita aliqualiter debe[t]
comparari cum subiectio sed libertas et
libertas naturalis et libertas [illegible] et
libertas spiritualis et libertas legalis
scilicet [illegible] non tamen sunt sic liberi
sicut fuerunt in statu innocentie ubi
nulla fuisset dominatio vel sicut
erunt in statu patrie ubi nulla erit
prelatio et ideo non sunt sic simpliciter
liberi quia oportet eos homines subici
quia libertas sibi non excludit
[illegible] ideo eciam dicit apostolus subiecti
estote omni humane creature id est omni
homini in sublimitate posito et propter
[illegible] [illegible] [illegible] prelatio
[illegible] non est [illegible] [illegible]
[illegible] [illegible] [illegible] aliquos
[illegible] sive ducibus id est [illegible]
et [illegible] [illegible] [illegible]
ad vindictam id est punitionem malefa-
ctorum laudem vero id est [illegible]
[illegible] bonorum [illegible] [illegible]
[illegible] [illegible] bonum facere [illegible]
[illegible] [illegible] [illegible] malefa-
[illegible] [illegible] non [illegible] subiecti
estote [illegible] [illegible] [illegible] cum
[illegible] ad petro [illegible] [illegible]
[illegible] [illegible] et alias [illegible]
[illegible] ad [illegible] [illegible] ad
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] est autem [illegible] [illegible]
[illegible] libertas [illegible] [illegible]
[illegible] [illegible] est [illegible] [illegible]

libertas [illegible]

voluntatis ad hoc vel ad illud s.
ad velle malum vel posse peccare
non est libertas vel pars libertatis s(ed)
Aug(ustinus) istam libertatem deus posuit
in homine quod prius cadunt adquirunt
[illegible] simul [illegible] [illegible] in natura
corporis sui Exemplum Quarto
[illegible] deus dicit [illegible] quod [illegible]
libertatis filii Et Joh(annis) viii [illegible]
dixerunt vere liberi simus nulli servi-
vimus [illegible] [illegible] peccatum [illegible]
quod libere [illegible] Quarto spiritualis i.
[illegible] deus dicit [illegible] Joh(annis) viii S.
[illegible] vere liberi eritis Quarto
[illegible] [illegible] s. [illegible] [illegible] [illegible]
[illegible] in [illegible] [illegible] [illegible] simul in
alle filii [illegible] libere [illegible] libertate [illegible]
[illegible] Quarto [illegible] s. [illegible] de
[illegible] ad [illegible] vim [illegible] [illegible]
[illegible] corporis in libertate
[illegible] et Quarto [illegible] [illegible]
est mala [illegible] est [illegible] libe-
rtas est [illegible] [illegible] [illegible] [illegible]
dum [illegible] multa peccatores [illegible] se
esse liberos ut [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] illa
fedissima [illegible] [illegible] [illegible] de
[illegible] libertate [illegible] [illegible] [illegible]
[illegible] in superbia [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
prima libertas concludit [illegible]
voluntatis ad [illegible] [illegible] [illegible] concludit
[illegible] [illegible] [illegible] [illegible] concludit
omnem [illegible] peccatum [illegible] concludit
[illegible] legem [illegible] [illegible] [illegible]

cludit omne peccatum [illegible] s. [illegible]
[illegible] [illegible] [illegible] concludit
divina [illegible] et esse [illegible] [illegible]
illud ad [illegible] vim [illegible] [illegible] [illegible]
peccatum liberi [illegible] [illegible] Et
non [illegible] peccatum [illegible] in illis
[illegible] [illegible] honorate monet
nos [illegible] [illegible] de [illegible]
reverencia [illegible] [illegible]
de [illegible] amicicia [illegible] ad
[illegible] [illegible] obediencia [illegible]
[illegible] de [illegible] [illegible]
[illegible] [illegible] [illegible] omnes honorate
i. [illegible] [illegible] [illegible] ho-
nore dignos [illegible] et
[illegible] [illegible] [illegible] [illegible]
[illegible] est [illegible] [illegible]
nulli homini [illegible]
honore [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] honor
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] debet [illegible]
vel [illegible] [illegible] [illegible] debet
[illegible] vel [illegible] [illegible]
[illegible] debet [illegible] [illegible] et
[illegible] vel [illegible] [illegible]
[illegible] [illegible] debet [illegible] et
addet [illegible] [illegible]
i. [illegible] [illegible] [illegible] s. ad [illegible]
[illegible] ad quibus [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] omnis
homo omni [illegible] [illegible] sit
[illegible] quia [illegible] [illegible]

patre et ab una prima matre sunt
geniti spiritualiter tamen christiani omnes dei
cultores sic fratres sunt quia ab uno
patre scilicet christo sub una matre scilicet ecclesia
geniti sunt et uno fonte regenerati
uno caractere consignati uno spiritu
vivificati unam fidem professi uno
precio redempti scilicet sanguine christi uno
cibo nutriti scilicet eucharistie sacramento
una [illegible] [illegible] / et ecce
omnes dei honorem debent se diligere
sicut fratres quia omnes sunt [illegible]
[illegible] divina spiritualiter tamen christiani de-
bent se diligere quia spirituali frat-
ernitatis vinculo sunt juncti et
[illegible] dicit petrus deum timete i.
deo filialem obedientiam exhibe-
te. Timete deum non timore servili
solo adhuc ut [illegible] penam
sed filiali adhuc prius ut [illegible]
[illegible] patris celestis offensam
regem honorate i. predicamus
[illegible] dignum honore [illegible]
et ei in signum honoris [illegible]
specialem subieccionem exhibere
Servi subditi estote. Hic tangit b.
petrus tercium singulariter et docet
scilicet [illegible] modum et [illegible]
[illegible] [illegible] Et secundum [illegible]
[illegible] [illegible] [illegible] principatus
ut dispositionem i. [illegible] [illegible] que
est [illegible] [illegible] [illegible] politi-
cam i. civilem que est [illegible]

et [illegible] / ut patrum que est inter
[illegible] [illegible] / ut [illegible] que
est inter virum et uxorem / ut
etiam tyrannicam que est inter sub-
ditos et principem [illegible] / [illegible]
cum [illegible] tyrannidis sit [illegible]
[illegible] tyrannus ad maximam partem
[illegible] [illegible] subditis est ad
magis [illegible] tyrannidem susti-
nere [illegible] dicit servi [illegible]
scilicet [illegible] servi sive [illegible] [illegible]
sive empticii sive bellici
[illegible] subditi estote in omni
timore scilicet [illegible] [illegible]
[illegible] [illegible] [illegible] non tantum bonis
et modestis quia [illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible] [illegible]
[illegible] i. [illegible] discipline
[illegible] [illegible] [illegible] [illegible]
[illegible] / [illegible] [illegible] [illegible] /
[illegible] [illegible] [illegible] [illegible] [illegible]
scilicet [illegible] [illegible] [illegible] non
tantum bonis sed etiam [illegible] est
gratia i. [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] i. [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
scilicet [illegible] [illegible] ad [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] sunt [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] / [illegible] [illegible]

[illegible]

quia nullus actus gratior [illegible] est
utilitas proximi est Deo acceptus ut
fiat cum diligentia et benivolentia
cum vero in diligentia [illegible] et spiritualiter
letitia [illegible] dicto monet apostolus ad
cumulandam utilitatem proximi [illegible]
[illegible] dicit sollicitudine non pigri
spiritu ferventes in oratione salute proximorum
proximorum [illegible] ad fer
[illegible] operis i. sponte sollicitudine
cum magna diligentia in servitio
proximorum non tamen solum corporis [illegible]
[illegible] sollicitudo que adscripta [illegible]
[illegible] in custodie [illegible]
sollicitare [illegible] qui ad diu
[illegible] angelis [illegible] sollicitatum am
bulare [illegible]
que [illegible]
[illegible] dicit apostolus qui
sunt in sollicitudine hoc est cum
ad diligentiam [illegible] ad benivo
lentiam addit spiritu ferventes [illegible]
in [illegible] perfectis proximorum
[illegible] est quod non [illegible] sed spon
te non [illegible] sed [illegible] non
[illegible] sed benivolentia
non [illegible] sed [illegible] studeat
perfectibus proximorum [illegible]
sancti [illegible] possunt [illegible]
[illegible] est qui [illegible] fuit non
solum in dilatando Dei sed etiam proximorum
[illegible] spiritu ferventes i. spiritu sancto qui
est ignis quo caritas fuit [illegible]
[illegible] est [illegible]

refrigescet caritas multorum [illegible]
tamen vero ad [illegible] in diligentia tende
[illegible] dicit Deus [illegible] i. in servitio
proximi impendatis [illegible]
[illegible] sine [illegible] gloriam [illegible]
[illegible] cum proximo [illegible] impen
ditis [illegible] et [illegible]
[illegible] frigus [illegible] frigus dicat
[illegible] xxv. Et tunc est
[illegible] sine proximo
ut [illegible] solus [illegible]
[illegible] ille in sanctitate et [illegible]
[illegible] hic i. Spiritu ferventes
ferventes ne dicatur illud
apocalipsis 3. [illegible]
[illegible]
[illegible] ferventes ut
[illegible] dixit apostolus spiritu
ferventes [illegible]
[illegible] et [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] ut [illegible] modeste et
cum honestate [illegible]
[illegible] ac [illegible]
[illegible] bona faciamus
[illegible]
[illegible] 3 [illegible]
[illegible]
[illegible] gaudentes [illegible]
ut [illegible] bona [illegible]
[illegible]
[illegible] ut possitis dicere illud

Ro v. gloriamur in spe glorie filiorum dei
yst bonum ei qui iusti [illegible] dicunt pro
et qui [illegible] subtrahitur ibunt
illi in supplicium eternum iusti autem
in vitam eternam capitulo xxv. Ergo
semper debent gaudere propter illud
phil. iiii gaudete in domino semper
Consolidat in tribulacione ipse sic
paciens q. d. Rom. xii. [illegible]
pro vobis honore prevenientes spe
gaudentes paciens sic enim pro
salute adversitates [illegible] admen
tem eas paciencia tollerando in
tribulacione [illegible] [illegible]
[illegible] fratribus paciens i. paciencie
hic sit debet in pacia
et nobis vero [illegible] pacia apud
[illegible] Jac. i. Consolidat anima
[illegible] et hi sunt maniet
valentiam indigencias pro [illegible]
[illegible] [illegible] necessitatibus
ibi hospitalitatem sectantes
[illegible] pro [illegible] suffragio
temporali subsidio ipse pro [illegible]
[illegible] [illegible] ipse sic vo
[illegible] pro salute vita impetra
[illegible] pro salute [illegible]
[illegible] orate pro invicem et salue
mini [illegible] cum frequentat apostolus
quando dicebat memoriam ve
stram semper in oracionibus meis
[illegible] addit [illegible]
[illegible] [illegible] ipse sic i. re
[illegible] [illegible] indigencias

bona vita quam fratres habe
[illegible] benefacere et communica
[illegible] oblivisci sic [illegible] ad
[illegible] sine [illegible]
subiungit hospitalitatem sec
tantes ipse sic [illegible] abraham
et loth [illegible] sectantes
i. assidue secantes in hospi
[illegible] [illegible] [illegible]
ibi [illegible] [illegible] sectantes et
hoc [illegible] hospitalitas fiet
honeste [illegible] hospitales
invicem sine murmuracione et
[illegible] [illegible] [illegible]
est omni homini [illegible] bo
[illegible] est in [illegible] [illegible] [illegible]
[illegible] [illegible] dicit [illegible]
xv. [illegible] amicus de
[illegible] [illegible] [illegible] erat et
[illegible] xii de bono [illegible]
petrorum Benedicite hic
[illegible] apostolus [illegible] [illegible]
[illegible] [illegible] monet [illegible]
hic [illegible] inimicorum et [illegible]
[illegible] monet eos diligere
[illegible] bona [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] con
dolendo et [illegible]
[illegible] [illegible] dicit [illegible]

// [illegible]

[illegible] [illegible] [illegible]
[illegible] [illegible] benedicite [illegible] bona
optate et orate pro persequentibus
vos [illegible] [illegible] monet
eos [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] benedicite

hoc enim est preceptum salua-
toris Matth. v. diligite inimi-
cos vestros [illegible] et orate
pro persequentibus vos quod est idem
cum eo quod hic dicitur benedicite
persequentibus vos. Et repetit hic
iterum quod supra dixit benedicite sig-
nificans esse faciendum. Unde addit
benedicite et nolite maledicere
id est benedictio vestra non sit permixta
cum aliqua maledictione ut scilicet
mala optetis maledicendo, quia nec etiam
inimicis, quia maledici regnum
dei non possidebunt i Cor. vi. Et quamvis
si vos maledicant non debetis
eis maledicere. Ipse enim cum
malediceretur non maledicebat
i Petri 2. Non reddentes male-
dictum pro maledicto sed econtra bene-
dicentes i Petri iii. [illegible] maledictionem
et benedictionem. Sed quid si
videtur quod ipse apostolus aliquem
maledixerit, scilicet in persona [illegible]
[illegible] contra [illegible] in [illegible]
[illegible] maledixisse cum dicebat Act. xxiii
[illegible] Apostolus
cum dixit summo sacerdoti percutiet te deus paries dealba-
te. Respondetur dicendum primo quod ista
verba non fuit dicta optative
sed solum per denuntiationem [illegible]
[illegible] id est sic venit
et erit. Non enim sancti op-
tant mala hominibus sed tantum
eos mala predicunt. Unde et sic
verbum Helye quod dixit de-

scendat ignis de celo iiii Reg. i. vi-
dentur [illegible] non fuerunt [illegible]
per dictum [illegible] quod est [illegible]
[illegible] in [illegible] Secundo quod
in persecutoribus suis fit divina iusti-
tia [illegible] et malum [illegible]
est diligendum, malum odiendum
[illegible] quia omne bonum et odire
malum id est quod totaliter [illegible]
et sic sancti aliquid maledicunt.
Et quo sancti [illegible] gaudere cum
gaudentibus quia debetis [illegible] cum
[illegible] [illegible] et
si debeat [illegible] hominum
hominum [illegible] omni homini gaudendum
est [illegible] quod [illegible] cum
[illegible] vel [illegible] non [illegible]
[illegible] hic [illegible] ad
inimicos [illegible] [illegible]
[illegible] est ad [illegible] gaudere et
dolere i Petri 3 [illegible]
passionibus gaudete [illegible] cum
gaudent [illegible] et passionibus
[illegible] inimicos [illegible]
[illegible] Secundo addit flere cum
flentibus quia debetis [illegible]
[illegible] flendo ut
[illegible] vel [illegible]
[illegible] faciebat [illegible]
dicebat ii Cor. xi. Quis
infirmatur et ego non infirmor?
Quis scandalizatur et ego non
uror? [illegible] flentibus dicit
[illegible] [illegible] quia non
flent [illegible] Tertio
addit idipsum invicem sen-

actus xpi cum [illegible] et
adiciens in gaudio et [illegible] hoc
cum credebat [illegible] apostolus qui
dicebat deus pater et filium
dei [illegible] xpe [illegible]
[illegible] Et [illegible] est [illegible]
[illegible] qui [illegible] cum aliis [illegible]
[illegible] non aliorum [illegible] sed
veri spirituales fuerunt [illegible] sub
[illegible] spirituales et [illegible]
[illegible] non alta [illegible]
[illegible] alios [illegible]
[illegible]
[illegible] spirituales
[illegible]
spirituales imitatores qui cum aliis
[illegible] in [illegible]
[illegible] et [illegible]
[illegible] dicit [illegible] spiritualibus
[illegible] non
[illegible] esse [illegible]
[illegible]
qui cum sint [illegible]
[illegible]
[illegible]
[illegible] alium esse [illegible]
[illegible] alta [illegible]
[illegible] dicit [illegible] Noli
alta [illegible]
[illegible] in aliis [illegible] gratiam [illegible]
[illegible] et [illegible]
[illegible] omnium gratiam [illegible] xpi [illegible]
[illegible] eius [illegible]
[illegible] Veritate quidem plenum
fuit quia eius [illegible] anima

omnium virtutum augmentum quia
sine [illegible] habent et omnium vir-
tutum dicit [illegible] de stabilitate [illegible]
[illegible] et [illegible] dicit virtus
[illegible] i. [illegible] virtutis et
[illegible] i. plenitudo gratie
[illegible] Secundum capitulum [illegible]
opponitur [illegible] est caput
[illegible] in aliis [illegible] in sua [illegible]
[illegible] effundens
i. gratiam fundat [illegible] faciendo
et [illegible] Ca-
pit [illegible] dicitur
[illegible] plenum gratia quia fecit gratiam
[illegible]
[illegible] posset
[illegible]
et virtutis [illegible]
[illegible] erat [illegible]
[illegible] ibi [illegible] in xpo [illegible]
sit liberatio hoc [illegible]
deus in xpo [illegible] nos liberatos
Nam deus est in xpo filio suo
et ita pater per se liberavit [illegible]
quod non posset [illegible] hoc
est Nam deus pater misit i. [illegible]
[illegible] fecit filium suum i. [illegible]
[illegible] non misit ubi non
erat qui ubique est [illegible]
[illegible] virgine erat [illegible]
virgine erat [illegible] elegit
[illegible] elegit [illegible] virgini-
tatem non abstulit [illegible]
[illegible] veniens in [illegible]
[illegible] ibi erat [illegible]
[illegible] alia [illegible] esse
[illegible] ante erat fuit cum ibi

per unionem nature qualitas ante non
erat. Ita eciam in mundo erat et
in mundum venisse dicitur quia visibi-
lis mundo apparuit. Misit deus
in similitudinem carnis peccati non
in carne peccati per realitatem sed in eius similitudine
passibilitate et mortalitate talis
defectus autem non omnis [illegible]
caro peccati est. Sola illa non
est caro peccati que cum non mortis
concupiscentia sed gratia concepit
licet in similitudine carnis peccati
quia esuriit sitiit dormivit
[illegible] sicut [illegible] caro sit
[illegible] non [illegible]
[illegible] est sicut [illegible] est
[illegible] et nata sine
peccato et [illegible] in illa virgo
[illegible] est plus
[illegible] non in [illegible] peccati [illegible]
eius Adam [illegible] maculatus [illegible]
[illegible] corpus [illegible] pollucio [illegible] peccati
[illegible] concupiscencia mortem [illegible]
est [illegible] non [illegible] ideo [illegible]
caro peccati quia non [illegible]
delectacione nata erat sed tamen
erat similis [illegible]. Non
[illegible] sunt quia ut in simili-
[illegible] concupiscencia concepta [illegible]
peccati [illegible] ut in ea
[illegible] in hac similitudine
misit deus filium ut sic damp-
naret peccatum. Unde sequitur: et de
peccato quod misit filium et [illegible]
i. pro hominis [illegible] agnosce-
[illegible] et [illegible] dampna-
vit peccatum i. destruxit dyabo-
lum de peccato facto carnis [illegible]

i. peccato quod fecit in carne [illegible]
[illegible] cui amisit dominium [illegible]
[illegible] vel dampnavit i.
debilitavit peccatum et fomitem
peccati per [illegible] de peccato [illegible]
[illegible] in carne [illegible] quia
[illegible] non [illegible] est vel
dampnavit peccatum [illegible] i. delevit
in carne [illegible] in carne et
de peccato i. pro eo quod [illegible] ho-
[illegible] peccatum portavit [illegible] peccati
[illegible] in corpore suo super lignum
[illegible] debuit. Ita [illegible] dicit [illegible]
[illegible] peccatum [illegible]
[illegible] eius [illegible] dampnavit
peccatum ut iustificacio legis i.
[illegible] lex [illegible] i.
[illegible] in nobis
lex [illegible] sed lex
[illegible] in nobis [illegible]
[illegible] qui non ambulamus [illegible]
secundum carnem [illegible]
[illegible] Non ambulat secundum carnem qui
non agit que carnis sunt [illegible]
ambulat qui [illegible]
in [illegible] peccati [illegible] erat
[illegible] secundum [illegible]
[illegible] peccatum [illegible] et [illegible]
[illegible] Adiungit [illegible]
[illegible] valde
[illegible]
peccatum [illegible] peccatum [illegible]
[illegible] legis [illegible] vel [illegible]
[illegible]
[illegible] iustificacionem [illegible]

insinuabat lex propter consequentiam .i. propter con-
ulcatas observancias quas non poterat in-
spiciare vel percurrere .i. propter
merita propter peccamina que re-
bellabat et audita lege amplius
est in errore constituta insinuata est
lex huiusmodi propter consequentiam et non ei erat
impossibile liberare a lege peccati et
mortis / Ita Ro. viii^o di(cit)ur / plenus vir
qui verum fecit impleto sigura veteris
legis et promissiones prophetarum fecit
implerent Ro. xv. dico enim Christum
ministrum fuisse circumcisionis et
ad hoc / cum dicit promissiones
dei / Glosa: hic ministrum circumcisionis
dico enim Christum fuisse ministrum .i. complens
et predicatorem circumcisionis .i.
iudeorum ad quos corporaliter venit
sicut predicat Vero sed misus
nisi ad oves que perierant domus israel
/ ex missis sunt iudeorum et hoc propter
veritatem dei scilicet ad confirmandas
promissiones patrum .i. ut verus esset
.i. scilicet veritatem esse audit impromissis
et complet promissa patribus
iudeorum / promiserat enim abrahe
in semine tuo benedicentur omnes
gentes / et david de fructu
ventris tui ponam super sedem
tuam / et illud dicitur circumcisionis sed
de quorum causa est legis propter
quod non implet deus iudeis quibus
hec veritas exhibita est / gen-
tibus vero misericordia est / quibus nullus
de promissio facta erat promplere

est ergo veritas dei in exhibitis
his que dixit et venit que veniret
propter expectationem apostolorum
sicut ad lapidem angularem
Sed ille lapis angularis non faceret
nisi ipse parietem alium susciperet
ille enim parietes duos ipse propter
adunitatem ille vero alius ad
unitatem Non modo assumpsit ex
iudeis propter veritatem sed et gen-
tes assumpsit propter misericordiam / et ideo
debent gentes honorare deum
debent super .i. de misericordia que eis
non in eis promissis vel ad
eas missis susceperit veluti
oves addendo sicut scriptum
est in spiritu propterea .i. propter hoc con-
fitebor tibi in gentibus .i. fraternam
et confessionem ~~gentes~~ regentibus
confitebor non in peccatis sed eius
laudes et nomini tuo cantabo
.i. sonando et addendo nomini et ad
laudem te laudabo Et ipse
letamini gentes que assumpte estis
et sic vero unde cum plebe
eius .i. cum iudeis ad quos venit est
Et alibi dicit laudate omnes
gentes dominum / Ille enim verus qui
ante longe est promissa / est in christo
exhibita impleta / Ideo non
sunt audiendi qui non recte
filium dei dicunt suscepisse veram
naturam dei sed falsam carnis
imaginem corporis simulata aspe-
xisse vel deseruisse in prie? errore
perdiderunt et fuerunt quod si non potest
non credunt carne vitam ibi

Aug(ustinus) in s(er)mone

di incarnat / et ideo veritatem di
cunt esse mutatum et tunc predi
caut istam visibilem solem va
dens [illegible] perimus [illegible] [illegible]
[illegible] [illegible] mundus et [illegible]
[illegible] [illegible] visibilia munda
visibilibus [illegible] mundus contingi
[illegible] et [illegible] [illegible] [illegible]
[illegible] visibilibus [illegible] veritas
[illegible] [illegible] [illegible] corporis [illegible]
[illegible] [illegible] hominem assumptum
[illegible] infirmitatibus [illegible] [illegible]
[illegible] liberaret [illegible]
[illegible] [illegible] ille non [illegible] veritas
[illegible] omnis [illegible] [illegible]
ille est [illegible] [illegible] [illegible] implere
et [illegible] omnis [illegible] [illegible]
[illegible] implere [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] est [illegible]
[illegible] valorem esse [illegible]
Item dicit plenum gratie [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] in labiis [illegible] plenus
vite [illegible] [illegible] in [illegible]
[illegible] et [illegible] [illegible] vite et
[illegible] [illegible] xvi [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible] xviii ego
ad hoc natus sum et ad hoc veni
in mundum ut testimonium perhibe
am veritati [illegible] [illegible] [illegible]
veritas doctrine [illegible]
veritas vite [illegible]
veritas iustitie [illegible] [illegible]
[illegible] ad hoc natus est [illegible] [illegible]

venire in mundum voluit ut testi
monium perhiberet veritati et [illegible]
[illegible] perhibent testimonium
veritati doctrine / [illegible] veritati
vite / et operando veritati iustitie
~~[illegible]~~ | [illegible] [illegible] [illegible]
veritas [illegible] / [illegible] [illegible] [illegible]
[illegible]
veritas [illegible] [illegible]
[illegible] [illegible] [illegible]
veritates [illegible] [illegible]
libertas [illegible] restituta
[illegible] debite [illegible]
[illegible] [illegible] [illegible] [illegible] aliqui
[illegible] veritate Modo [illegible] [illegible]
orta est [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] est [illegible] [illegible]
[illegible] veritas [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] obscuritatibus [illegible]
est [illegible] Modo [illegible] [illegible]
[illegible] / [illegible] [illegible]
et [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] dei filius fuit [illegible]
[illegible] in medio corporis [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] viii [illegible]
[illegible] in [illegible] [illegible] / [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
porte [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible]

et solus principis [illegible] [illegible] het
XX lapides sine manibus de
monte abscisse [illegible] / et
omnia tabula in quibus latebat
absconditus virtus Christi ipse enim
est ille agnus de quo dicitur apocalipsis
v. quod aperuit librum scripturae
et solvit vii signacula eius
i. aperuit in medio revoluta
scriptura Johannis xviii Ego in
hoc natus sum et ad hoc
veni in mundum ut testimonium
perhiberem veritati dicit enim
Christus
veritas doctrine obvelata
veritas vite ambulata
veritas misterii [illegible]
Dicit Christus in hoc natus sum et ad hoc
venio in mundum volens ut
testimonium perhibeat veritati
tote [illegible] perhibeat
testimonium veritati doctrine / con-
ferendo veritati vite / et aperiendo
veritati misterii / [illegible] in hunc
nocte nativitatis domini claritas
circumfulsit pastores [illegible]
enim [illegible] fuit illud [illegible]
Vox sic [illegible] illuminabit et nox
illuminatio mea in deliciis meis
Vox enim illa sacratissima que
fuit dicens vere lux illustra-
[illegible] [illegible] [illegible] fuit [illegible]
ille qui est medium deliciarum [illegible]
hominis illustrant [illegible]
vera que illuminat [illegible] Johannis i

natus est fuit ut perhiberet
testimonium veritati [illegible] ipse ad
[illegible] [illegible] qui audit
verbum meum [illegible] [illegible]
veritatis [illegible] | audit
[illegible] [illegible] | [illegible]
[illegible] [illegible] | [illegible]
[illegible] [illegible] | [illegible]
et [illegible] [illegible] | [illegible] -
det est [illegible] et veritas
[illegible] [illegible] [illegible] [illegible] de-
[illegible] qui non audit verbum
meum non est [illegible] ut veritas
[illegible] [illegible] [illegible] [illegible] [illegible] Christi
veritas [illegible] in solitudine
[illegible] [illegible] [illegible] [illegible] ipse
[illegible] [illegible] [illegible] natus [illegible]
et ipse fundavit eam altissimus vide
[illegible] / [illegible] / [illegible]
[illegible] in [illegible] / [illegible] in [illegible]
[illegible] / et fundator [illegible] /
ipse [illegible] fundavit eam altissimus
ipse enim altissimus [illegible] [illegible]
et ipse fundavit [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] est nobis et filius datus est
nobis et vocabitur nomen eius admirabilis
consiliarius deus fortis pater futuri seculi
princeps pacis vide admirabilis
ille enim qui erat [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] / [illegible] [illegible] [illegible]
[illegible] [illegible] / erat enim [illegible]
[illegible] [illegible] ut [illegible] [illegible] [illegible]
[illegible] [illegible] ad [illegible] [illegible]

vagiens sed lex mea ad dexteram
patris sedens / ipse erat in cu-
nabulis natus est nobis ipse enim
ille cui dixit ysaias [illegible] vere
[illegible] deus absconditus / tu deus
scriptum est / ipse erat infans
virilis quia filius hominis / filius
dei erat potentissimus [illegible]
quia fortis [illegible] dicit deus
fortis ipse est ille [illegible]
dicitur deus fortis potens / ipse erat
dei [illegible] / [illegible]
ipse erat dominus omnium [illegible]
non solo [illegible] solo [illegible]
[illegible] vir dicat pater [illegible]
ipse enim est ille quem omnes angeli
et celi omnes / unde eciam parvus ipse
[illegible] abba pater
[illegible] erat alie-
nus [illegible] quia erat omnes
potestates [illegible] ad dicat ~~[illegible]~~
erat nobis [illegible]
[illegible] princeps pacis
/ [illegible] si princeps pacis quia
ipse est pax nostra Ephesios 2 / item
celestia et terrena pacificavit
sive [illegible] Colossenses [illegible]
[illegible] montes
[illegible] arbusta
et arbores floruerunt [illegible]
[illegible] flores
in arbusculis apparuit [illegible]
sunt maiores montes [illegible]
[illegible] esse [illegible]
illo floruit [illegible]
[illegible] gaudet [illegible]
[illegible] esse et flos [illegible]

[illegible] Item tempore nati-
vitatis [illegible] contrarium
[illegible] natura fuit quarta sive
[illegible] quarta
apparuit [illegible] deus [illegible] in una
persona / [illegible] in una sed
/ [illegible] in una [illegible]
[illegible] in una [illegible] / [illegible]
filius [illegible] in [illegible] / [illegible]
[illegible] in virgine [illegible]
[illegible] / [illegible] unio [illegible]
dei et homo in una persona apparuit
[illegible] nativitatis [illegible] quia
[illegible] corpus [illegible]
sunt [illegible] / [illegible] per [illegible]
[illegible] anima et [illegible] in una
[illegible] persona [illegible]
[illegible] et [illegible]
[illegible] plus [illegible]
[illegible] debebat [illegible]
[illegible] enim [illegible] fuerunt
[illegible] et [illegible] pulcerrima
[illegible] filius [illegible] apparuit
[illegible] gracia [illegible] / [illegible]
[illegible] simul [illegible] filio [illegible]
[illegible] angeli
[illegible] venit [illegible]
et [illegible] in [illegible]
[illegible] / [illegible]
[illegible]
[illegible] / et [illegible]
[illegible] adveniente [illegible] fide
[illegible] fidelium [illegible]
adhuc [illegible] cal-
[illegible] / [illegible]
[illegible] non [illegible]
[illegible] deus [illegible]

permiserant vaticinia impleret et
quem prophetarum predicere debuerant cum
dei filium prefigurat / sexto iiii
dico hic sine alii cepit re-
me et pro ille dicit Christus
lux in tenebris iiii [illegible] 2
federis inter deum et terram / in
signum unionis scilicet hominis et
angeli in via gloria / angeli enim
dei apparuerunt hominibus cantantes gloria
in excelsis deo et in terra d. pax ma-
bonitate xpi nova gloria quam cantant vos
iiii / sexto autem sancte unionis scilicet iudei
iudei et gentiles in via enim pri-
stores qui erant iudei vocati parvuli
et magi qui erant gentiles vocati per
stellam / venerunt incipientes
venire et venerunt pariter in bethle-
em adventum / hi autem fides sunt
qui natus est Christus in bethleem
iude in diebus herodis regis
Tunc enim apparuit unio iudeorum
et gentilium quia venerunt magi
in vilitate [illegible] / tunc enim apparuit
unio angelorum et hominum tunc
cum angeli locuti sunt hominibus
sed per stellam sicut dicit leo
et non dubium quod locutus fuit
eis angelus in sompnis. Tunc
responsum acceperunt ne redirent ad
herodem / tunc enim apparuit quod
ac dei et hominis quia ille credidit
quod natum dixerunt et quod ille esse
puerum audierant adorauerunt
sicut deum / Tunc enim apparuit
unio naturis virginis et
venerunt pueri ad matrem mat-

eius / Stella fuit mediatrix de pre-
senti / Christus est quod prius hic sine
matre in divinitate / matre hic sine
patre in humanitate. Tunc enim
apparuit unio fidei [illegible] hum-
ilitate cum illorum fuerint sunt
credula quia ut nove regis
ut iudeorum dimiserunt professionem
fidei / in quibus scilicet christus fuit ani-
me fides quia apparuit corporis
videbat cum humilia et intelli-
gebat alta / vnde [illegible] deum
magum in homine pro ubi
fecit et domus [illegible] / Et in
omnibus istis apparuit unio vie
et veritatis, misericordie et pacis. Et
in signum istorum omnium unionum
non immerito voluit ipse sine
pacis tempore cum quo dicitur fuit
Octaviani in diebus eius nascitur
ut perpetuam dicit unus ipse
autem est quem fecit utraque unum
Eph. ii. / Item eius nativitas re-
stituit libertatem perditam quia eius
creatione ipsi facti sumus liberi
et eius creatione ... facti sumus
filii ac proinde heredes dei et
coheredes xpi in regno eius
per illud filii ... vbi venit
plenitudo temporis et quod deus dedi
cione libertatis quam perdideramus.
Adam fuit servus quia sic in
quandoque quia nihil libertate
appetibilius et maiorem illa que est
apostoli quia non potuit reddi nisi
per plenitudinem nativitatis de virgine spiritus
scilicet dare / dicit angelus gloriam

vni dant[ur] d[omi]n[u]s q[ue] alii denegant[ur]

nati[vi]tate invitavit dicens pastoribus Nolite
timere ecce evangelizo vobis gaudium magnum
quod erit omni populo quia natus est vobis
hodie salvator mundi Quarto hec fest[um]
nativitatis domini exposcit pietatem
debitam i. debitum obsequium pro dictis
enim lectio quod puer suspensus dicunt
angelorum dominum fecit pueroque qui inf
natus est et nos domini dicit
deo patri dixit nato de ... /
et nos q[ui] dominum fecit dixit puer est
qui nobis natus est sic ad pleni
tudinem gratie / et ipse loquitur ad
cor nobis / decet nos ut quod puerum
balbucientem diligimus amare ... pue
rum / et ipsum balbucientem ...
p[ro]fecto deberemus / ut ipsum in ... ...
... ... sub ... sibi
... ... ... ... ...
... ... ... ... ...
... ... ... ...
... ... ... ...
multi sunt qui audientes ...
nobis datum ad ... ...
... ... / ipsum ...
... ... ... ...
ipsum ... ... ipsum
... ... ... ...
... ... Non per nos
... qui de ... plenitudine ac
... ... ad gratiam ac
... ut illam ... in nobis
... ... ...
... ad ... plenitudine ...
in ... / Et notabile
est illud de donis dispensatis

... in ... / illud quod dicit
... ... ... mul
... ... dona omnia ne ...
... ... sed vni dat quod
alii denegat[ur] ut ad vnum ... ...
bonum quod tu habes et ipse non habe
te cogitacione p[ro]ferat Et ...
ad te illud ... ... quod ipse
non habet te ille in cogitacione
postponat Et sciat quod ...
... ... ... ... ...
et ... ... ... ... ...
vni dat ... ... abstinencie ...
... ... ... ... ...
dat ... ... ... ...
abstinencie ... ... / ut valet ...
... vni dat libertatem ... ut ...
... ... ad ... ...
et ... ... ... ad ...
... ... ... possidet / ...
... vellet ... ... valet
et ... vni ... ... ut nichil ha
beat ... ... ut ... ...
... Et ... ... ... ...
... ... qui ... habet
... in hoc ... ... ...
alios ... ... ne ...
... ... ... vni dat
... ... sit quod ... ...
... ... ... ... ...
... ... ... ... valet
... ... ... ... ...
... ... post ... debat
... ... / ... ... ... ...
dispensacione quod dona sua ...
et ... ... distribuit ut

et est pessimus unus in [illegible]palis
admirantur et per admirationem alii
aliis humiliantur Et quia videt hunc
quod non habet eum divina inducit sibi pla
cere petet Et hic si doctrina
esset in novissimo loco sedere / ad
quod dicit Ecclesiastes Cum invi
tatus fueris a vocatis ad nuptias
i. ad festum [illegible] vade ad cenam et
ad cenam electorum humilium recumbe
in novissimo loco Non estimat se supe
riorem aliis et preferendum bonis ac melioribus
sed alios sibi preponit Unde paulus
in omnibus apostolis minimus [illegible]
[illegible] d. Non sum dignus vocari
apostolus quia persecutus sum ecclesiam
dei Et petrus princeps apostolorum
paulo minori [illegible] [illegible]
[illegible] sicut paulus frater noster [illegible]
[illegible] scripsit vobis sicut et in
omnibus epistolis [illegible] dicit esse
difficilia ad intelligendum Non enim
paulus attendebat in se spiri
tualitatem quia omnibus ecclesiis
[illegible] Nec attendebat
[illegible] in se alios precedebat
quia [illegible] melior [illegible]
vilia apparuerit in oculis suis
et [illegible] sic se [illegible] in novissimo
loco Homines enim deveniunt
ad humilitatem cum bonorum et
[illegible] Nam dicit [illegible]
[illegible] Non solum deveni
unt ad humilitatem sed etiam corpus
[illegible] ad perfectum [illegible] Et

ponit [illegible] de regionibus dicens
potentes [illegible] omnibus regionibus
omnes [illegible] tributum sed non tributum
dedit [illegible] unus humilitatem olei
alii vini alii [illegible] pecuniam
et ille [illegible] sicut et
illa [illegible] quod ipsa non habet et ipsa
[illegible] quod illa non [illegible] / omnes
omnibus [illegible]
[illegible] sunt [illegible] se ipse sunt [illegible]
et sic etiam [illegible]
quia etiam [illegible] sibi [illegible]
[illegible] omnibus
et omnes in una [illegible]
Sed de aliis dicit [illegible]
[illegible] in
[illegible] loco et ipsi sunt [illegible]
[illegible] illa bona [illegible]
[illegible] / et mala [illegible] esse
in aliis [illegible] Et licet
[illegible] adhuc [illegible]
[illegible] ut alii alii se in [illegible]
[illegible] humiliarent / [illegible]
adhuc [illegible] quod [illegible]
[illegible] ut [illegible] in [illegible]
[illegible] [illegible] dicit
[illegible] augmentum [illegible]
et [illegible] alio modo
[illegible] in [illegible] bono
[illegible] debuerit Et in [illegible]
est ille qui omnes [illegible] ve
niunt in fine seculi [illegible]
ad robore maximo [illegible] in [illegible]
loco Et ille qui ita se humilia
verit ascendet superius [illegible]
[illegible] [illegible] opus
illa [illegible] forcius [illegible]

mentes obscurabantur. Et quibus
non reputabatur ubi primo recipi
ebat lumen suum / vel sic plenum
gratie et veritatis. Exprimit glossa ubi
apostolus ad Colossenses 2 dicit vidimus si-
cut plenum gratie et veritatis quia
in ipso habitat omnis plenitudo divinitatis
corporaliter Colossenses 2. Sed contra
stat auctoritas quod dicitur Christo
divina gratia ~~gratia~~ corporaliter implevit
eum constat quod divinitas non modo
corporali habitat in Christo. Aliter in
3° sententiarum distinctione / Et illud multi
intelligunt uno modo ut Augustinus
ponit [illegible] quia dicat glossa inter-
linearis ubi vel sub [illegible] complet
cum umbra legalia figurata
dixit corporaliter id est completive quia
in ipso implentur omnia ut quidam
sit corpus impletum umbra legis
id est sacrificiorum illarum per scri-
tas. Aliter ut Christi corpore quasi
sit dignum templum [illegible]
habitat deus. Vel posset aliter
dici quod dicitur corporaliter id est modo
triplicis dimensionis quia dicitur
corpus est cum deus in rebus
talibus modis / in aliis autem est
per essentiam presentiam potentiam et
per unionem realem / In Christo vero est
per unionem. Primus modus corporaliter
dimensionem longitudinis ut sicut
modo dicitur [illegible] omnia
sunt [illegible] ad finem [illegible]
[illegible] cum [illegible]
modus corporaliter dimensionem

latitudinis quia caritas est latitudo
spiritualis unde per eos [illegible]
[illegible] modus
qui est per unionem comparatur profunditati
quia ille modus intimus est [illegible]
ut possimus comprehendere que
sit longitudo et ad [illegible] latitudo
et ad [illegible] et profundum [illegible] ad
[illegible] ut sublimitas respondet ad
[illegible] in sublimitate est
ad unionem eius divina / et profundum
respondet ad divinam [illegible] in [illegible]
[illegible] unita est ad [illegible]
[illegible] / quia [illegible] hoc triplici modo
est divinitas in Christo. Ideo dicitur implevit
gratia corporaliter [illegible]
[illegible]
[illegible] habitat eum
[illegible]
unus est et [illegible] habitat omnis
plenitudo divinitatis corporaliter. Dicitur
enim [illegible] verbum in carne
ut verbum [illegible] caro [illegible]
[illegible] Ideo [illegible] verbo [illegible]
persona copularetur. Et dicit
plenum gratie ad [illegible]
[illegible] / et plenum veritatis ad [illegible]
[illegible] In [illegible] omnis
gratia [illegible] veritatis. Et nota [illegible]
[illegible] quod verbum in-
carnatum fuit plenum gratia [illegible]
[illegible] veritatis [illegible]
[illegible] fuit [illegible] divinitatis
et replevit illam humanitatem gratia
[illegible] omni [illegible]

// dicitur enim theotocos i. dei genitrix virgo et eciam mater humilitas tua dei genitrix virgo

vnum mater eius nomine tamen dicitur mater hominis
sed et mater dei Nec mirum si dicatur
sed deus cum deus dicatur sed homo
Et autem dicitur gratia virtus quinta est
aliquam praecipuam est et modo exhi-
bere sed ut deus sit in homine
impleto eum omni bono et perfectione
sua vnde sub dicitur ipsa de
plenitudine eius accepimus gratiam
pro gratia Anna hoc primo interpretata
dicta est gratia perfecta [illegible] facta
est Ut sed Theophilus in plenam
sit gratia quinta verbum eius gressum
erat sed id est pro defectu dei gratia
in labiis tuis Et vide quinta
moyses prophetis loquitur in fi-
guris per autem in mare Et
aduertere quod licet [illegible] sit
dictus gratia [illegible] vel gratia et
vere melius [illegible] dicitur gratia [illegible]
quinta ab aliis ponitur in diui-
nitorum species vnde ab aliis
dictum abluens fundo / Gratia vero
ponitur in plenitudine et per-
fectum vnde dictum est [illegible]
[illegible] quod [illegible] dolium plenum
vini [illegible] quod ipsum habent sed
quia capacitas dolii est
repleta primo vino Tu autem
dicimus dolium plenum vini sed
quia totum vinum quod habet sit in isto
dolio sed in isto / de alijs quia
dei legitur quod plenum gratia sed
debiti regimine dicitur quod est gratia plena
et debito stephanus de gratia

gratia plenus et fortitudine hoc est
pro capacitate corporis [illegible] quem me-
ruit seu quae fuit gratia repleta et
[illegible] quae genit [illegible] / de plena verbo
mutato legitur quod erat plena gratia
quia sibi est gratia totum est cum verbo
mutato sed de fonte deoque
plenitudine omnes alii hauriunt
et singuli secundum suam capacitatem
Moraliter vero cum christi [illegible]
ista habent debitum quod [illegible]
ut filii dei fiant et [illegible]
et verbum caro factum est et in eis
habitat hij magis sunt qui virgines
filii dei impleti vere dicuntur filii
dei ut hij qui denotant plenitudinem
verbum enim ipsum est verus et
maius virginitatis Nos vero virgines
filius virginitatis // [illegible] Scimus
enim cum apparuerit similes ei eri-
mus et videbimus eum sicuti est
Filius autem semper assit virgini sed
vnde gloria est [illegible] gloria
vbi / et qui habent dicimus videmus
gloriam eius [illegible] virgini inchoata
gloria in [illegible] similis dicta Nos
asse vsurpata [illegible] vim ego
gloriam meam non quero sed honorifico
patrem meum Notandum quod illud
cum eum sit altissime intelligi-
entie et contineat profundissima
misteria / et pagine ubi dicitur verbum
caro factum est Cuius misterium non
explicare ille scissimus Johannes
se fatetur indignum Non dubium
quin verba illa fuit maiorem offi-

cata breui verbo inter Jnsista
nis fuerunt duo demoniaci ambo
mediocriter valde vexabantur alter quod
ei plus debetur quam sibi dixit verum
sacerdoti si feceris illud quod dixero
tibi scilicet quod illud euangelium in principio
erat verbum legeris manum super me
me tu non audiente pro certo fugabitur
aliquis demon Jntelligens autem sa
cerdos versutiam demonis alterius idem
euangelium legit, et cum dixisset verbum
caro factum est statim demones
eiciuntur ita ambo liberati sunt
Jtem narratur diabolum quen
dam hominem obsedisse qui euange
lium valde venerabatur demonibus
quo interrogante quid esset illud
verbum noluit dicere / verum autem cum
[illegible] fieret in medio plurimis auctoritatibus
dyabolus videlicet ad singula
non esset illud / tandem cum esset
interrogatus an esset illud verbum
caro factum est nichil videt sed
clamore disparuit Jtem eundem
abbatem apparuit diabolus in forma
mulieris pulcre allicientis eum
[illegible] eum post apparuit
in quodam vitreo advertens ab
bas maliciam signavit se dicens
Verbum caro factum est et statim
in nubibus et magno demon cum ma
gno strepitu disparuit Jtem
legitur de quodam monacho qui cum
audiret legere illud euangelium in principio
erat verbum et pervenisset usque

ad illud / verbum caro factum
est non genua flectebat nec ali
quam reverentiam faciebat dyabolus ei
alapam dedit dicens Si ita sume
verbum caro factum esset nunc [illegible]
rent genua flectere et audiren
legere verbum caro factum est.

Queritur an in christo fuit gratia plena de
qua dicitur hic vidimus eum plenum
gratie [illegible]
plene dicitur haberi quod totaliter compre
hendit / totalitas autem comprehensionis
potest attendi duplici modo, quantum ad
[illegible] eius intensivam puta si
dicam aliquem plene habere albe
dinem si habeat eam quantumcumque in
ta est habere Alio modo secundum virtutem
puta si dicatur aliquis plene
habere vitam quia habet eam secundum omnes effectus
vel opera vite ita plene habet vi
tam homo / non autem brutum animal vel
planta / utroque autem modo christus
habuit gratie plenitudinem / primo quidem
quia habuit eam in summo secundum perfectissimum
modum quo potest haberi / et hoc quidem
apparet primo ex propinquitate anime christi ad cau
sam gratie [illegible] aliquod receptivum pro
pinquius est cause influenti tanto magis
recipit / unde anima christi [illegible] propinquius
deo inter omnes creaturas videtur recipere
maximam influentiam gratie eius. Secundo
ex comparatione eius ad effectum [illegible]
[illegible] recipiebat anima christi gratiam ut
opera quodammodo in se funderet in alios
et ideo oportuit quod haberet gratiam
maximam [illegible] [illegible] quia est

causa salutis in omnibus saluandis
est maxime alius. Similiter etiam
secundum rationem ad virtutem gratie plene habuit
gratiam, quia habuit eam ad omnes opera-
tiones vel effectus gratie. Et hoc
ideo quia conferebatur ei gratia tamquam
cuidam universali principio in genere habencium
gratias; virtus autem primi principii alicuius
generis universaliter se extendit ad omnes
effectus illius generis, sicut sol qui est
universalis causa generationis, ut dicit Dionysius
in 4 de divinis nominibus, eius virtus se ex-
tendit ad omnia que sub generatione
cadunt. Et sic secunda plenitudo
gratie attenditur in Christo in quantum se
extendit virtus eius gratie ad omnes
gratie effectus qui sunt virtutes et
dona et alia huiusmodi.

<u>Utrum plenitudo gratie sit propria Christo</u>

Postea queritur: videtur quod non. Eius sit con-
veniens aliis esse plenum gratia, nam [illegible]
[illegible] esse [illegible] Christo;
secundo etiam esse plenum gratia Stephanus,
[illegible] et dicitur debuit
gratia plena, sed Actuum 6 dicitur de beato
Stephano: Stephanus autem plenus
gratia et fortitudine. Respondeo dicendum quod
plenitudo gratie potest attendi dupli-
citer: uno modo ex parte ipsius gratie, alio modo ex
parte habentis gratiam. Ex parte
ipsius gratie dicitur esse plenitudo ex eo
quod aliquis pertingit ad summum gratie
quantum ad essentiam et quantum ad
virtutem, quia scilicet habet gratiam et in maxima
excellentia qua potest haberi et in maxima
extensione ad omnes gratie effectus,
et talis gratie plenitudo est propria Christo.
Ex parte vero subiecti dicitur gratie plenitudo
quando aliquis habet plene gratiam secundum
suam conditionem, sive secundum intensionem,
prout in eo est intensa gratia usque ad
terminum ei prefixum a deo, secundum illud ad Ephesios
4: unicuique nostrum data est gratia
secundum mensuram donationis Christi; sive
etiam secundum virtutem, in quantum scilicet habet facultatem
gratie ad omnia que pertinent ad suum
statum sive officium, sicut apostolus
dicebat ad Ephesios 3: mihi autem
omnium sanctorum minimo data est gratia
hec illuminare omnes etc. Talis gratie
plenitudo non est propria Christo, sed communicatur
aliis per Christum.

Ulterius queritur de capite Christo dato
post gratiam [illegible], primo an
Christo conveniat sit caput ecclesie [illegible]
[illegible] in Christo conveniat esse
[illegible] quod est caput [illegible]
in Christo conveniat sit caput ecclesie, ut
ut [illegible] ut [illegible]
[illegible] super 3 [illegible]
[illegible] est [illegible] in Christo [illegible]
[illegible] adiuncte. Et
[illegible] est quia non est ipse [illegible]
[illegible] [illegible] [illegible]
[illegible] et [illegible] disponat et
ad [illegible] et ideo non
[illegible] gratia [illegible] disponit
[illegible] ad [illegible]

naturarum duarum gratiam unionis
Queritur ulterius an talis gratia unionis
dicatur creata vel increata. Respondet idem
doctor gratia unionis duplex est. Est
enim gratia unionis disponens et est
gratia unionis complens. Disponens
est gratia creata, complens vero et
perficiens est gratia increata et hec est ipse
spiritus sanctus ipse. Cum spiritus sanctus non
solum proprium est donum secundum eam
personam proprietate est amor patris et filii
apud theologos (?), et quoniam amor est per
proprietatem ideo est donum proprietate
quoniam illud proprie dicitur aliquid est
amor. Verum amor est primo donum
et est illud quod primo donatur, quoniam
si quis aliquam aliam rem det
alicui et quod ex puro liberalitate et
amore non est donum proprie ut si
detur alicui pro mercede non est donum
sed vendicio (?) dicitur si pro precio
detur non est donum sed ... ergo
donum proprie importat liberalitatem et
amorem divinum. Propterea ergo spiritus sanctus
est amor ideo est donum, ergo
est donum ubi proprie est gratia ipse
hic est gratia increata. Gratia vero
creata est quedam dispositio que ab
increata relinquitur, que dispositio
non est aliud quam difformitas vel
divina assimilatio. Dicendum ergo quod est
gratia unionis duplex, creata, increata.
Gratia increata est ipse spiritus sanctus qui
est sic complens et perficiens
ultimo istarum unionem. Sed gratia
creata est disponens ad hanc

unionem ex parte humanitatis et causa
huius oportet ponere illud duplex
medium in unione hic est, quoniam
unionem distant simpliciter increata creata
scilicet divinitas et humanitas. Propter hoc
quod conveniant in unione necesse est quod
veniat medium duplex. Verum medium
autem est gratia unionis quoniam conveni-
unt ad illam unionem. Ergo oportet
ex una parte simpliciter creata scilicet humani-
tas, ex alia parte sit simpliciter increata
scilicet divinitas. Oportet quod gratia unionis
illius sit gratia creata et gratia
increata. Sed non potest esse una gratia
creata et increata. Ergo oportet quod sit
duplex. Oportet ergo duplex esse me-
dium in illa unione. Gratia increata
ex parte divinitatis, et gratiam creatam ex
parte humanitatis et sic patet quod in illa
unione necesse est esse duplicem
gratiam quod sit medium unionis scilicet
gratiam creatam et increatam que
est spiritus sanctus. Respondeo autem potest quare magis
hic attribuitur spiritui sancto quod sit
gratia increata unionis quam alii
persone. Hec est, secundum eum illud
quod impensum est nobis ex parte
divinitatis secundum illud debet esse
unius divinitatis ad humanitatem quod
est natura nostra, quoniam quod venit
unionem venitur in eo in quo
convenit. Conveniens enim dicimus
per participationem vel unionem secundum
eum quod divinitas participatur et
dat se creature dicitur accedere vel
appropinquare. Non alicui unde

Aug(ustinus) in li(bro) de [illegible] Respondeo hoc medi-
o potuit fieri unionem anime cum cor-
pore quia anima secundum illud sui quo magis
appropinquat cum corpore unitur cor-
pori. Hoc autem est infimum ipsius
anime ~~maxime~~ quia id quod est
infimum ipsius anime maxime ac-
cedit ad naturam corporis. Sic corpus
secundum illud quod magis appropinquat anime
unitur cum ipsa anima. Hoc autem
est supremum corporis; corporis enim
supremum suum quod est spiritus na-
turalis appropinquat ad naturam anime quia
supremum est subtilissimum. Ideo
est medium conveniens coaptare corpus ad
uniendum corpus cum anima. Similiter
est in proposito ista per suppositionem per
conditionem similitudinem dico quod
illud secundum quod magis accedit divini-
tas ad naturam humanam secundum illud
coaptate divinitas debet esse unio
divinitatis cum humana natura in Christo.
Illud autem secundum quod magis accedit di-
vinitas ad humanam naturam est spiritus
sanctus sicut dicit Aug(ustinus) in li(bro) de [illegible]
et [illegible] quia communis usus divinitatis
est nobis communicatum qui est spiritus
sanctus. Unde proprium est nobis communi-
cativum divinitatis. Et ratio huius est quia
spiritus sanctus amor est. Illud autem
proprie convenit sibi in trinitate est amor.
Amor autem [illegible] conservativus proprie
in ipsa trinitate est spiritus sanctus et ideo
proprium est nobis communicativus divinitatis

communicativus divinitatis summa fuit in ipsa
unione ipsius ad humanitatem in Christo
in unitate persone. Et ideo spiritus
sanctus potest dici medium istius unionis
coaptative divinitatis quam alia persona. Contra
dicit Dyo(nisius) in li(bro) de di(vinis) no(minibus): amor
amor est vis unitiva. Sed ergo dicit uni-
re divinitas humanitati magis debet ei
attribui quod sit tum vel medium huius
unionis quam alii. Sed amor est
spiritus sanctus per proprietatem. Item spiritus
sanctus est nexus et vinculum et
communio patris et filii ut dicit Aug(ustinus).
Et hoc ideo quia est amor. Sed ergo
spiritui sancto convenit esse unionem di-
vinitatis [illegible] in divina natura et est
[illegible] unitivus causa ista [illegible]
ei ut sit unio naturarum in una
persona filii debemus dicere quod
tribuitur ei [illegible] unionis in
Christo in tota persona [illegible]
et excellentiam ut non solum deus
potuit ad [illegible] et amorem
dei [illegible]
homini deo secundum [illegible] ad unitatem
personalem [illegible] dispensatio
quia [illegible] filius dei patris [illegible]
filius hominis [illegible] sic dicit Aug(ustinus).
Et sic gratia unionis communicata est
perfectissima assimilatio creature
[illegible] ad deum quam possit esse aut
intelligi. Gratia vero unionis
communicata est spiritus sanctus.

Queritur an Christo potuit data esse gratia
secundum quod est caput ecclesie. Nam
ad Ephesios [illegible] dicit ipsum dedit

c 28

caput super omnem ecclesiam que est corpus
eius / 2 hec quod hominum mediator Secundo potest
caput super omnem creaturam et hoc secundum
potentiam patris quod dicit ipsum dedit
secundum dominum est gratia secundum quod reddit
quod sit caput ecclesie Item Augustinus ad
Dardanum In Christo habitat omnis ple-
nitudo gratie sicut in capite in quo
sunt omnes sensus Secundo ipse est
velut caput aqueductus dei Item
Hugo de sancto victore in libro de sacramentis
dicit Sicut spiritus hominis mediante
capite ad membra descendit vivi-
ficando sic spiritus sanctus per Christum venit
ad membra eius plenitudo que
est in capite propagatur et in
membris Glossa super allegatum de hiis
dicitur quod in Christo secundum quod homo est po-
tentia [illegible] secundum quod est caput ecclesie
ad illud intelligendum notandum est
quod influentia gratie est a deo sine
medio / et principium sine medi-
o secundum quod deus creature est dator
gratie auctoritate et in propria persona efficit
quod ipsa solum dicitur Ego sum qui
[illegible] deleo iniquitates tuas / Et
mediatum secundum quod homo mediator
medius est enim medium principium
fidei / principium meriti / principium de-
siderii sine orationis / principium dispo-
sitionis / Principium fidei quia per ipsum
consedimus in fide / fides enim
est de deo sine dubio hominis
est dispositio immediate [illegible]

ad gratiam sine ipso secundum fuit sine
fide illa aliquid esse Secundo deo
verum propheta dicit pater est in hac
est filius meus dilectus in quo
michi complacui Glossa i. per quem
michi alii placent Augustinus sine
fide mediatoris nunquam aliquis
placuit deo Secundo principium
meriti quia passione sua meruit
apparere ut daret gratiam omnibus
credentibus in ipsum et audientibus
ipsum secundum quod dicitur ipse liberi principatus
et quod placent deo dispositio
eius plenius Secundo principium de-
siderii sine orationis que odibus credi-
bilis et desiderabilis orant cum
desiderant secundum quod hec ad hebreos in
[illegible] sedet ad dexteram patris
qui etiam interpellat pro nobis Iohannis
In advocatum habemus apud patrem
Ihesum Christum iustum ipse est propicia-
tio peccatorum nostrorum ipse enim est medius
sicut advocatus omnis pro nobis ut
nobis detur gratia Item principium
dispositionis gratia aditum quia tota
natura humana ante incarnationem
erat digna ideo [illegible]
propter peccatum originale sicut fuit
natura humana assumpta a filio dei
in unitate persone dispositio
natura predestinatorum ad gratiam
dispositionis [illegible] sine digna [illegible]
Secundo per primum hominem fuit lapsa

contra primum horum dicitur quod propter
unionem eius divinitate fuit dispositio
ad susceptionem propria actio vel dicatur
Sed primum delictum in omnibus ho-
minibus redemptionem et sic primum
instituta in omnibus hominibus iustifi-
cationem vite quare dederunt esse filii
gratie hominibus nisi si ipsa tota pro-
deret. Sed nullus est dare gratiam
nisi filius dei cum gratia christi in ipso ho-
mine est causalis non potest esse medium in-
fluendi gratie. Respondeo nullus causa-
liter est dare gratiam respectu primo
auctoritative filius dei filius eius
dans fuit gratiam .i. reducit ad
conformitatem et similitudinem eius
formaliter et effective Sed dare
gratiam per modum impetrationis et meri-
ti sic de aliis modis potest esse causa-
liter et ipsum christum quod solus homo/

20 Utrum in christo ponenda sit gratia
absoluta ut consideratur ut ipse
homo singularis sicut in aliis hominibus
sanctis. Respondeo quod sic dicitur cum in Christo
Ihesu esset super eum spiritus sapientie et
intellectus requievit ibi de christo et hec
sunt sine virtutibus gratie donorum sin-
gularium gratia in christo est ponenda gratia
singularis secundum quod ipse est homo sicut
in aliis. Et ita dicitur quod in christo fuit
gratia singularis secundum quod esset quidam talis
homo. Ita ut nichil sibi deesset de
gratia quod posset haberi ab homine
Item christus fuit homo deus et

talem unionem fuit in eo gratia unionis
secundum quod homo sit deus hoc est gratia primum
Item christus fuit mediator dei et hominum
et ideo fuit gratia in ipso secundum quod esset
caput ut esset medium influendi
in membris sicut caput ad alia membra
Et nota quod non est ponere in christo
istas gratias in christo sine gratia sic ad
multiplicativa quare addendum sunt/
dico tamen quod una est gratia secundum essentiam
in christo. Non tamen est una considerando
spiritus vel actus/ prima aliquis
actus est unire humanitatem deitati
alius actus influere gratiam et esse
acceptabilem ad omnes illos alios
actus propriis b. Item sine causa
potest augmentare de summa bonitate
et amore eam. Alius est actus aliquis
perfectus. Sed aliquis potest attendi
in christo gratia unionis/ quare ad gratiam
secundum quod est caput ecclesie sine medio
influendi gratiam in animabus nostris/ quare
ad gratiam singularem/ Et ita
est iste actus non supplet sed ...
sunt in ipso/ Ideo non est ponere
talem istas gratias in christo
Contra. Angela gratia unionis sic omnis
est gratia secundum quod est caput Christo
per gratiam unionis intelligitur gratia
contra incarnata/ Et similiter gratia
secundum quod christus est caput intelligitur
contra incarnata. Sed gratia intelligens
...

et gratia sancti que est caput mediata re-
et ratione sancti spiritus sanctus et hoc vi-
detur auctoritas hugonis scilicet quod unus et idem
spiritus qui per christum venit ad christianos
cuius plenitudo in capite particu-
patio in membris Si autem intelli-
gamus gratiam unionis creatam
et gratiam sancti qua est caput creatam
sic dicimus gratia agentia sancti sunt et
non sancti sicut si diceret quod calor
est lux que plenissime lucet in
sole et per gratiam est influentia luminis
a sole procedens ad illa inferiora
Similiter eadem est gratia unionis
que consistit plenitudine lucet in ipso
et que habet virtute lucendi et lucet
et redundat ab ipso in aliis scilicet in
membris Et ipsa eadem sancti gratia est
sancti que lucet in christo unione deita-
tis humanitati dicitur gratia unionis Sed sancti que
ab ipso redundat in membris dicitur gratia
sancti qua est caput Et per hoc solvitur
si arguatur sic ad aliud actum
est gratia unionis et gratia sancti qua est
caput quia est alia et alia gratia
nec sed quia gratia unionis est ad
uniendum humanitatem cum divinitate alia
ad uniendum caput ad membra sancti
illa sic actus diversi ergo alia et alia
gratia / dico quod non oportet diversitatem
essentie sed diversitas in comparatione
sint sancti diversos actus gratie
Dicitur quod ... gratiam sic per ...

Ad dicitur sed non intelligendo de
gratia unionis vel gratia sancti qua est
caput et videtur quod gratia unionis
prior sit / quia quo posito ponitur
aliud et remoto removetur illud
est prius illo ... Sed posita gratia
unionis ponitur gratia sancti qua est
caput et remota hac removetur
illa ergo prior est gratia unionis quam
illa Item caput est prin-
cipium animale et postmodum influit
vitalem sensum aliis membris
Similiter dicit augustinus humanitas
unitur divinitati quia ante quam divinitas
est vita per quam humanitas Et ex hoc
videtur christi humanitas caput
secundum infundit ad alios vitam
spiritualem sicut in capite prius re-
cipit vitam ipsam quam influat
ergo humanitas prius unitur divinitati
quam influat aliis spiritualem vitam
ergo prior est gratia unionis quam gratia
influentie sancti qua christus est caput
Ad tertium gratia unionis non fuit
nisi tempore incarnationis christi que
non fuit ... sed unitur huma-
nitas divinitati / Sed gratia sancti qua dicitur
caput fuit ante incarnationem
... auctoritas ... quia illa
fuit a primo iusto et influebat
in omnibus iustis sicut in abel et
in sanctis patribus vita ... gratie
per fidem mediatoris ergo prior
est gratia sancti qua est caput quam
gratia unionis Si dicitur quod gratia
unionis extitit in fide et ubi

precedebat gratiam influentie sic
in Abel erat fides de incarna-
tione et ita fides de gratia uni-
onis et ex hac fide sequebatur
influentia gratie in ipso Item
apparet esse in fide non est eo prius
sed hoc patet quod gratia unionis in fi-
de non erat esse prius sed alia
prius erat scilicet gratia influentie hec
quia est caput quod influebat
aliis ergo prior est prius gratia influ-
entie quam unionis Solutio
dicendum quod Christus dicitur caput non solum
de [illegible] eo ipso est caput
quo creditur et quia fides una
et antiquorum et modernorum est omnes
propter veritatem unum tamen est cre-
ditum et idem / et tamen nos credi-
mus incarnatum ipsi vero crediderunt
incarnandum sive futurum nos incar-
natum Et quia creditum est
idem ideo fides una modo
et tunc sicut dicit Augustinus [illegible]
unum caput [illegible] credibilis
in [illegible] modo et tunc quia non
est fides de homine tantum sed de homine
deo hec autem non mutabatur ante
incarnationem et post / Ex hoc
vero quod est fides de homine deo
creditur gratia unionis / ex hoc
vero quod creditur gratia unionis est
Christus vel homo deus nobis caput
et nos membra eius aliter non
scilicet nisi haberemus fidem de homine
deo sive deus homo est
ergo prius secundum rationem intelligentie

gratia unionis quam gratia secundum quam est
caput / licet eadem sit secundum substantiam
quia aliter non esset caput nostrum
nisi crederemus gratiam unionis dato
vero in genere dato quia gratia secundum quam est
caput potest esse prius secundum
[illegible] sed secundum humanitatem non potest
esse prius sed potest esse in fide
gratia vero unionis credita fuit
[illegible] caput [illegible] [illegible]
eius erat caput
Queritur si Christus verus dicitur caput
Sed ad [illegible] vel quomodo sit caput
Tertio de unione capitis ad corpus [illegible]
Queritur ergo si Christus vere dicitur esse caput
et videtur sic quoniam tria queruntur
primo secundum quod perfectio dicitur caput
[illegible] [illegible] influentie Secundo
propter [illegible] dicitur esse caput [illegible]
ad [illegible] alii conveniunt caput [illegible]
[illegible] secundum quod perfectio dicitur
caput [illegible] Caput enim dicitur
metaphorice in aliis [illegible]
dicitur esse caput regni quia [illegible]
[illegible] [illegible] [illegible] Si ergo [illegible]
[illegible] est [illegible] ergo [illegible]
[illegible] omnium [illegible] [illegible] caput
[illegible] [illegible] [illegible]
est [illegible] [illegible] [illegible]
[illegible] dicitur esse caput Item
[illegible] [illegible] [illegible] homo
dicitur esse caput in illo [illegible]
[illegible] dicitur caput [illegible] quod est
[illegible] et nobilissimum [illegible]

caput

ergo Christus dignissimum et nobilissimum membrum
totius est quod ipse sit hoc est caput
totalis ecclesie. Item pater familias
dicitur esse caput sue familie quia
omnibus providet. Sic Christus se habet
in huiusmodi modo ad ecclesiam, quia pastor
est totius ovilis et providet et
regit ecclesiam. Sicut hic ipse in
ecclesia sicut omnes creature sunt in
[illegible] et [illegible]
[illegible]. Et ad Colossenses primo:
Ipse est caput corporis ecclesie. Glosa:
Ipse se ita habet ad ecclesiam sicut
caput ad corpus, providet enim
ecclesie et regit eam, quo hic
proprie dicitur caput. Item ita se habet
caput ad animam. Bernardus [illegible] in
Christo in capite sunt omnes sensus, in
corpore non. Ergo Christus hoc modo
se habet ad spiritus a quo accipit
omnes motus quia sicut caput ad
animam. Nos vero sicut membra, quia
non omnes sensus quia nec modos
quia alios accipimus. Quo ipse dicitur
huiusmodi modo caput, nam quia
plenitudinem quia accipit [illegible]
sed sicut caput abundat. Nos vero
sicut membra [illegible] dicit
Augustinus ad Dardanum: In capite
quod est Christus sunt omnes sensus, in
aliis vero est solus tactus, quibus
[illegible] est spiritus [illegible] dicitur quod
Christus caput [illegible]
velut [illegible] et quia est dignissimum

firmum [illegible] est
in [illegible] hoc plenitudinem
[illegible]
Adverte [illegible] in [illegible]
custodia custodiri [illegible]
aliis [illegible] Sicut quod
accipit [illegible] sensus in membris
[illegible] accidit [illegible] in membris
sed per actum [illegible] est [illegible]
secundus actus est illuminare et
sensificare, et [illegible] per
[illegible] accidit in membris
et post sensus accipit in
membris. Quo si [illegible] actu [illegible]
magis Christus demonstrari [illegible]
magis Christus [illegible] dici caput ecclesie
quod caput ecclesie. Solucio
[illegible] quod Christus possit
dici caput [illegible] habet
[illegible] in [illegible]
[illegible] in [illegible]
[illegible] et in [illegible]
est in [illegible] quia [illegible]
ad omnem [illegible] spiritualem quia
sicut omnes sensus sunt in ca-
pite [illegible] dicitur caput [illegible]
[illegible] influencia [illegible] aliqua
capite est influencia sensus
et motus [illegible] partes eius [illegible]
[illegible] parte capitis fluunt
nervi [illegible] fluunt [illegible]
ad membra [illegible] vero parte
fluunt nervi [illegible] fluunt [illegible]
[illegible] ad singula membra
[illegible] Christus et in ecclesia influunt

sensum et motum spiritualem. Sed
sensum influit per fidem, motum vero
per amorem; influit enim sensum
fidei et motum amoris. Et ideo
Christus dicitur caput ecclesie. Unde
sicut videmus quod caput [illegible] dicitur
habere virtutem aliquam in membris
corporis influendo ei [illegible] ita
est de Christo respectu ecclesie quia
scilicet [illegible] in membris
influendo [illegible] que ei
sunt [illegible] ipse est
caput corporis ecclesie. [illegible] Ca
piti omnia subiecta sunt ad
[illegible] illud autem caput
[illegible] est ad influendum quia
[illegible] vere dicitur
caput. Et in hoc [illegible] dicit
[illegible] ostendit quod motus
est a capite in membris [illegible]
dicit ad influendum ostendit quod
sensus [illegible] in membris
[illegible]

4o [illegible]
[illegible] ecclesie [illegible] caput [illegible]
[illegible] in [illegible]
quod [illegible] est vis [illegible] ad corpus [illegible]
naturalis vis que operatur in epate
et vis vitalis que operatur in cor
de, et vis animalis que operatur in
cerebro. Vis naturalis dicitur illa que est
nutritiva sicut digestiva, retentiva
expulsiva et etiam augmentativa. Vis vitalis que
operatur in corde est illa unde

est motus cordis [illegible] Vis animalis
est illa que operatur in cerebro unde est
motus et sensus in membris. Et secundum
hoc [illegible] motus et spiritus qui
sunt vehiculum virtutum scilicet [illegible]
naturalem, vitalem et animalem [illegible]
operationes [illegible] naturales [illegible] sunt
in voluntarie [illegible] sunt sub
[illegible] operationes animales [illegible]
subiecte sunt [illegible] et [illegible]
[illegible] operationes
vitales [illegible] sunt voluntarie
[illegible] naturales [illegible]
ille motus qui est a Christo capite
in corpus ecclesie est [illegible] motu
voluntario [illegible] non est
naturali vel vitali [illegible]
[illegible] caput ecclesie [illegible]
[illegible] modum [illegible] vel
[illegible] fiat

[illegible]

[illegible] Christus dicitur esse
caput [illegible] secundum divinitatem aut secundum humanitatem
[illegible] secundum divinitatem [illegible]
[illegible] caput [illegible]
est [illegible]
[illegible] in celo [illegible]
[illegible] est
[illegible] ecclesie [illegible]
[illegible]
[illegible] sunt secundum divinitatem
[illegible] quod secundum divinitatem est
caput ecclesie [illegible] nature
sunt caput et corpus [illegible]
secundum naturam divinam et ecclesia non sunt
unius nature [illegible] secundum humanitatem [illegible]
[illegible] est caput ecclesie secundum divinam naturam [illegible]

hominum Ad hec [illegible] est quod ca-
put ecclesie dicitur Christus et ipse secundum
totam trinitatem est caput ecclesie
ipse Christus homo sive deus homo
est caput ecclesie / Tota enim
trinitas movet et regit ecclesiam et in-
fundit ei gratiam qua servatur per
fidem et movetur per caritatem
[illegible] regitur et influitur
sicut habet ad partem / Secundum humanitatem
vero ipse dicitur caput / quia hoc
modo sicut habet ad ecclesiam [illegible]
[illegible] ad partem [illegible]
[illegible] dicitur caput
[illegible] ipse dicitur caput secundum
humanitatem [illegible] coniungitur ei ecclesia
[illegible] / dicit enim [illegible]
[illegible] est [illegible] ab alio alterius
est dicitur caput in quo
sunt omnes spirituales sensus ecclesie
scilicet dona gratie [illegible] dicitur
ipse caput super omnem creaturam
que in celo vel in terra est [illegible]
[illegible] ipse per quem facta sunt
subiciuntur enim [illegible] caput
[illegible] / [illegible]
enim facta sunt secundum divinitatem et
[illegible] divinitatem caput est ecclesie
secundum quod dicitur ei ipse caput ille
ante omnia [illegible] Est etiam
et ipse dicitur caput secundum humanitatem
[illegible] coniungitur ei ecclesia [illegible]
et gratia [illegible] in eo plenitudo
[illegible] sunt de cuius plenitudine
omnes accepimus Nullum [illegible]
[illegible] pertinere [illegible] posset ha-
bens [illegible]

dit omnia sicut illius caput et
illos et ei tamquam membra [illegible]
[illegible] ut esset filius dei et filius
hominis verus deus et verus
homo [illegible] ecclesia est cor-
pus eius id est unita ei [illegible] et in-
et plenitudo eius [illegible] implens
ut [illegible] membra omnia / et [illegible]
est plenitudo eius quia ipse est
qui adimpletur [illegible]
[illegible]
[illegible] adimpletur quia [illegible]
[illegible]
impletur [illegible] omnia
in omnibus [illegible]
membra ei [illegible]
[illegible] omnia membra / [illegible]
[illegible] ipse omnia in omnibus quia
omnia [illegible] sunt in eius [illegible]
[illegible] sunt [illegible]
[illegible] ipse ca-
put ecclesie [illegible] deus
et [illegible] spiritus sanctus [illegible]
ipse caput [illegible] videtur
quia a spiritu sancto [illegible] omnis gratia
eo enim quod nobis datur spiritus sanctus
datur nobis omnis gratia / eo enim
quod nobis datur spiritus scilicet datur nobis
omnis [illegible] et omnis [illegible]
et sensus nobis datur [illegible]
[illegible] accipere [illegible]
[illegible] et eo dicitur caput [illegible] spiritus
sanctus est caput ecclesie Item
[illegible] in unum corpus et unus
spiritus est [illegible] unus spiritus
[illegible] in nobis [illegible]
[illegible] / unum enim corpus [illegible]

ut in societate que fuerit [illegible]
[illegible] dico quod fuerit nobis con-
iuncta societate in similitudine unius
corporis quod ipse est neque aliud
unum corpus. Item quoniam unus
pater habet esse caput ecclesie et
[illegible] quod cum [illegible] dicitur ca-
put influens vim, caput vim
[illegible] caput [illegible] quia [illegible]
aliquo genere est, et ideo
dicitur est ut filius quod caput
dicitur quod hoc [illegible] quod [illegible]
filius [illegible] caput. Si
ergo filius [illegible] caput ecclesie
multo magis [illegible] quod est
caput ecclesie. Item [illegible]
[illegible] caput [illegible]
[illegible] vel unitas caput [illegible]
quod hoc [illegible] [illegible] [illegible]
[illegible] assumpte sine unitas
si ergo unitas est caput [illegible]
[illegible] et [illegible] quantitate
est caput ecclesie ergo multo
magis [illegible] unitas est caput
[illegible] ergo [illegible] [illegible] sed hoc
ergo non [illegible] filio. Solutio
dicendum quod caput dicitur [illegible]
quod dicitur caput [illegible]
[illegible] [illegible] [illegible] primum [illegible]
duobus modis est [illegible]
[illegible] [illegible] additas [illegible]
unitas [illegible] adiunctas
et [illegible] [illegible] [illegible]
~~[illegible]~~ quod dicitur [illegible] additas
[illegible] [illegible]

[illegible] unitas [illegible] ad [illegible]
[illegible] est [illegible]
[illegible] [illegible] [illegible]
est [illegible] filius [illegible]
sua filia [illegible] filius et de
sua filia [illegible] filio [illegible]
[illegible]. Et ita [illegible] caput dicitur
uno modo quod [illegible] [illegible]
[illegible] [illegible] [illegible]
et ut plenius dicitur caput [illegible]
[illegible] et sic dicitur
[illegible] in [illegible] et [illegible]
[illegible] hoc modo dicitur unitas
[illegible] caput [illegible]. Caput
ecclesie [illegible] dicitur [illegible] et [illegible]
[illegible] [illegible] dicitur caput
filius [illegible] [illegible] [illegible]
[illegible] quod [illegible] filius dicitur
caput [illegible] [illegible] [illegible]
et [illegible] modis dicitur [illegible]
[illegible] [illegible] est ut filius caput
[illegible] [illegible] ergo modis ca-
put dicitur [illegible]. Caput [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] dicitur ca-
[illegible] [illegible] unitas dicitur caput
[illegible] et [illegible] [illegible] [illegible]
[illegible] [illegible] filii et [illegible]
[illegible] [illegible] dicitur [illegible]
caput ecclesie [illegible]
et [illegible] sic [illegible] [illegible]
caput [illegible] [illegible] dicitur
[illegible] [illegible] [illegible]
[illegible] caput ecclesie [illegible] [illegible]

influencie et conformitatis
nature et hoc secundum humanitatem / Contra
vero ex hoc sequitur [illegible] quod ipse Christus
caput [illegible] hec est secundum eius
influentiam [illegible] / patri vero et spiritui
sancto convenit quia est principium [illegible]
[illegible] et [illegible] [illegible] ad
[illegible] patrem [illegible] et primo
[illegible] quod apponitur [illegible]
[illegible] [illegible] [illegible] sit influ-
ens in [illegible] omnes sensus et mo-
tus spirituales [illegible] non [illegible] ei quod
Christus [illegible] [illegible] [illegible] cum
et [illegible] non [illegible] ei [illegible] caput
[illegible] [illegible] [illegible] [illegible] deficit
conformitas nature [illegible] / Sic
ad [illegible] [illegible] dicitur quod ei [illegible]
[illegible] caput [illegible] [illegible] [illegible]
[illegible] [illegible] conformitas nature ad
[illegible]

Queritur quartum utrum Christus sit caput

c 26

Primo utrum Christus sit caput angelorum
Secundo utrum sit caput omnium clericorum
Tertio utrum sit caput reproborum
Quarto utrum sit caput [illegible] tam quantum ad corpus
et animam
Circa primum primo utrum Christus sit caput
angelorum dicitur [illegible] nature sunt
caput et membra [illegible] sed Christus ut
homo et angeli non sunt eiusdem
nature ergo Christus ut homo non est
caput angelorum [illegible] [illegible]
[illegible] ad [illegible] [illegible] contra est
[illegible] [illegible] [illegible] [illegible] et
[illegible] de Christo ibi Glosa dicit
Non tantum hominum sed omnium [illegible]

[illegible] [illegible] angelice ipse est
caput et sequitur [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] supremus [illegible]
[illegible] / [illegible] [illegible] [illegible] [illegible]
ibi loquitur [illegible] homo
[illegible] Christus [illegible] homo est ca-
put angelorum Item omnia
subiecit sub pedibus eius
[illegible] angeli [illegible] [illegible]
[illegible] [illegible] pedes est infima
pars corporis [illegible] infima
pars est humanitas [illegible] angeli
[illegible] [illegible] [illegible] [illegible]
sunt subiecti [illegible] humanitati
[illegible] [illegible] caput [illegible] [illegible]
[illegible] [illegible] [illegible] subiectum
[illegible] [illegible] [illegible] caput
angelorum [illegible] [illegible] [illegible] et [illegible]
angelis [illegible] subiectis Solutio
[illegible] [illegible] [illegible] Nota [illegible] dicitur
caput [illegible] [illegible] [illegible]
dicitur caput [illegible] [illegible] [illegible]
[illegible] [illegible] Christus [illegible] homo
est caput angelorum quia
[illegible] est [illegible] [illegible] omnes
angelos [illegible] [illegible] [illegible]
Si autem dicitur caput [illegible] confor-
mitatem nature [illegible] Christus [illegible] homo
non est caput angelorum [illegible] [illegible]
[illegible] quia non est conformis
angelis in natura [illegible] [illegible]
dicitur [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] ad angelos Est [illegible]
caput [illegible] [illegible] [illegible]
[illegible] natura [illegible] [illegible]
[illegible] [illegible] aut est
caput [illegible] [illegible] [illegible] [illegible]
conformitas ad illos

utrum sit caput clericorum

Utrum Christus sit caput omnium electorum
arguitur quod sic quia ipse non est caput nisi
secundum ~~[illegible]~~ quod homo si ergo non
fuit homo ante incarnationem ergo non
fuit caput electorum patrum ante incar-
nationem conceptum. Contra Christus dicitur esse
caput quia creditur esse ipse
homo ipse [illegible] deus ergo eadem fide
credebant antiqui ante incar-
nationem [illegible] adventum [illegible] post
incarnationem si [illegible] credidisse
hic [illegible] [illegible] [illegible]
hic [illegible] [illegible] [illegible] fide
[illegible] Solutio dicitur quod [illegible]
in [illegible] de [illegible] [illegible]
quod [illegible] hic [illegible] [illegible]
[illegible] inde [illegible]
[illegible] post [illegible]
manum [illegible] obstetrix ligavit
[illegible] dicens ille [illegible]
post illo [illegible] [illegible] manum [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
manum [illegible] caput secundum
est / deinde cetera membra / sed tamen ca-
put dignitate [illegible] precellit et
[illegible] [illegible] [illegible] media-
tor dei et hominum in principiis et
[illegible] [illegible] manum antequam appa-
ruit in carne [illegible] legis
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] secundum
est caput corporis [illegible] ad
[illegible] omnes fideles [illegible]
[illegible] ergo quod fuit caput fide

[illegible] [illegible] [illegible] [illegible]
[illegible] tamen non fuit homo ergo tamen
non fuit caput quia ipse est ca-
put eo quod est creditus homo [illegible]
et [illegible] [illegible] [illegible] quia
[illegible] non dicitur caput eo quod est homo
[illegible] sed eo quod est homo in fide
[illegible] creditus est ad homo ubi
est caput hic [illegible] [illegible]
[illegible] [illegible] quia eadem
fides est [illegible] [illegible]
[illegible] et [illegible] [illegible]
ante [illegible] [illegible]
post [illegible] [illegible] et
est [illegible] fides [illegible] creditus est
[illegible] [illegible]
[illegible] [illegible]

Utrum Christus sit caput ecclesie

[illegible] quod [illegible] [illegible]
non [illegible] [illegible]
et [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible] non [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible]
membra [illegible] [illegible] ad
[illegible] ad caput [illegible] ad
[illegible] [illegible] [illegible]
fide [illegible] [illegible] [illegible]
[illegible] [illegible] postea
[illegible] [illegible] membra
[illegible] [illegible] [illegible] corpus
[illegible] [illegible] [illegible] est
[illegible] et [illegible] corporis [illegible]
[illegible] [illegible] [illegible] corpus [illegible]
est [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]

resurrectionis. Ita a simili corpus
misticum quod est ecclesia [illegible] sacramentum
est ex premissis fidelibus malis bonis
pertinentibus ad gloriam resurrectionis
quia non sunt membra ecclesie nisi
pertinentes ad gloriam resurrectionis
sed recipi conditis in fide caritate
quia tamen non perseverabunt et infide-
les non pertinent ad gloriam resurrec-
tionis licet pertineant ad resurrec-
tionem quia nullus malus est
membrum ecclesie quia vero non est
caput in bonis caritate [illegible]
cum in caritate christo qui est ca-
put ecclesie vere sponse est et
sanctorum corporis mistici [illegible]
[illegible] statu [illegible]
[illegible] aut procedit ac
si [illegible] statu [illegible]
obiecta de pertinentibus ad gloriam
resurrectionis

Queritur utrum sicut caput
naturale aut corpus naturale
dicitur [illegible] ita [illegible]
corpus [illegible] membra sunt ex
[illegible] adiacens [illegible] dicunt
[illegible] caput [illegible] est eo quod secundum
est [illegible] corporis aut eius
est [illegible] aut [illegible]
sine corpore membra [illegible]
nisi [illegible] est [illegible] corporis [illegible]
caput corporis caput est [illegible]
[illegible] non solo caput [illegible]
[illegible] corpus [illegible] corporis
[illegible] est [illegible] adesse [illegible]
[illegible] ad esse [illegible] non

[illegible] spiritus sanctus [illegible]
[illegible] cum spiritus sanctus [illegible]
[illegible] corpus [illegible] et [illegible]
[illegible] cum [illegible] in fide caritate

Queritur de unione capitis ad
membra. [illegible] caput [illegible]
[illegible] membris [illegible] influat
in illis [illegible] queritur de
unione capitis ad corpus [illegible]
de influentia capitis ad corpus
[illegible] tamen [illegible]
utrum mali pertineant ad unionem
illam. Secundo [illegible] unius
membri in corpore ecclesie [illegible]
[illegible] unius capitis ad cor-
pus [illegible] queritur

Utrum mali pertineant ad unionem
illam [illegible] hugo dicit
in libro [illegible] corporum
[illegible] unionem [illegible] unifica-
tionem [illegible] de unione uni-
ficatione corporis ecclesie sed multi
[illegible] merita [illegible] fide
[illegible] licet non habeant cari-
tatem [illegible] ad unionem pertinent cor-
poris ecclesie [illegible] non habent
[illegible] caritate. Item
hugo in eodem libro Nichil in
corpore [illegible] nichil [illegible]
corpus [illegible] sed [illegible] in
[illegible] est [illegible] ultra
[illegible] ad uni-
onem corporis ecclesie. Solutio
[illegible] ad unionem corporis mistici
sive ecclesie [illegible]
[illegible] tamen [illegible]

dicitur unitas ecclesie et corporis ecclesie
permixtione cum ecclesie sint boni
et mali de quo dicitur sicut fidelium
[illegible] et [illegible] qui dicit primi ex[illegible]
[illegible] admixtio est zizania Et
dicit Augustinus quod ecclesia est ager in quo
[illegible] triticum i. boni et ziza-
nia i. mali simul [illegible] usque ad finem se
[illegible] unitas vero corporis
ecclesie non est nisi per fidem for-
matam caritate [illegible] intelligitur
Hugo cum dicit per fidem acci-
pimus unionem scilicet [illegible] Non
sunt ergo [illegible] vero corporis
de corpore ecclesie mali [illegible] sed
de ecclesia ut dicit Hugo per fi-
dem accipimus unionem [illegible]
[illegible] [illegible] quia [illegible]
[illegible] corporis [illegible] est
in corpore [illegible] est [illegible] unio
membrorum malorum ~~per unio~~
~~[illegible]~~ per unio que est preciosior
Alia est [illegible] sed illa que est
membrorum per [illegible] unionem
[illegible] ab [illegible] [illegible]
ecclesie ponit [illegible] unionem
[illegible] est [illegible] [illegible] appel-
latur unionem [illegible] Alia [illegible]
[illegible] est [illegible]

Secundo [illegible] [illegible] est unio
membrorum in corpore ecclesie [illegible]
[illegible] [illegible] fidelis [illegible]
ad fidem [illegible] et [illegible]
[illegible] fidelis [illegible] [illegible]
[illegible] non est [illegible] unio ergo [illegible]

non ponitur [illegible] unitas in corpore
ecclesie nisi per fidem caritate formatam [illegible]
videtur [illegible] membrorum ecclesie [illegible]
[illegible] Cor. 10 c. x unum corpus
multi sumus et unus panis omnes qui
unum sumus unum [illegible] unum [illegible]
[illegible] [illegible] [illegible] opus [illegible]
[illegible] Solucio [illegible]
dicitur illud unum scilicet [illegible]
[illegible] caritate sine [illegible] unum
et unum corpus unus panis [illegible]
quia unum corpus dicitur ab una persona
et [illegible] [illegible] dicitur [illegible]
unum corpus ab una persona una
enim est persona in corpore [illegible]
et in omnibus [illegible] [illegible] et
[illegible] [illegible] et hec persona est
spiritus sanctus [illegible] est [illegible]
[illegible] unde Hugo [illegible]
dicit [illegible] in corpore unio est unus
spiritus i. unum est corpus ecclesie ab
uno spiritu [illegible] dicit [illegible] seu
corpus [illegible] est [illegible] [illegible]
[illegible] fide una [illegible] corporis membra
sunt singula [illegible] et omnis
unum corpus [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
corpus scilicet ecclesie ab una persona
scilicet [illegible] [illegible] est [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
est unitas in corpore [illegible] [illegible]
[illegible] [illegible] est [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] scilicet [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]

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quia quantum ad augmentum virtutis et
quantum ad descensum incorruptibilis
et quantum ad conspectum insatiabilis
et quantum ad opus immutabilis / virtus
ergo que est in illis aliqualis dispositione
quantum ad augmentum est perfectior. Idem
enim accidit idem similiter appetitui
vel voluntati scilicet summa bonitatem perfectionem
[illegible] est. 3° quantum ad descensum
incorruptibilis virtutis [illegible]
Dilectionem [illegible] scilicet [illegible]
beatitudine et perfectam virtutis
vel quantum ad conspectum [illegible] insa-
tiabilis quantum ad operationem. Dicit
[illegible] scilicet [illegible] [illegible]
[illegible] et illa [illegible] tangitur
in glossa super [illegible] in capite [illegible]
[illegible] totum corpus [illegible] est. Dicit
glossa caput vitale [illegible] plenum
et hoc [illegible] decens plenitudine
[illegible] totum corpus [illegible] [illegible]
[illegible] et [illegible] spiritus [illegible]
[illegible] fidelis [illegible] sunt [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] ergo [illegible] virtus corporis
[illegible] est [illegible] dispositione [illegible]
ergo [illegible] in fide spe caritate et
[illegible] Ad [illegible] [illegible]
[illegible] sic [illegible] sit unum [illegible]
videmus in corpore [illegible] quod
membra corporis [illegible]
[illegible] [illegible] ab alio
membro. Item [illegible] membra [illegible]
perfectum scilicet [illegible] [illegible]
[illegible] ab [illegible] [illegible]

decorpore [illegible] quod [illegible] membra corporis
[illegible] [illegible] perfectum sunt scilicet [illegible]
fidem [illegible] [illegible] quod fidelis
[illegible] est [illegible] [illegible] / [illegible]
[illegible] membra [illegible] [illegible] [illegible]
perfectum scilicet [illegible] sic dicit [illegible]
Apud [illegible] corpus unum [illegible]
[illegible] illa est virtus in corpore
[illegible] et membris [illegible] Item fidelis
quantum ad illud quod creditur est
eadem modo in omnibus fidelibus qui
sunt membra [illegible] [illegible] idem
modo creditur scilicet [illegible] [illegible]
quantum ad hoc est eadem fides
modo in omnibus credentibus [illegible]
quantum ad illud quo creditur est
illud quo creditur non est idem
modo in illis sed est plus vel minus
[illegible]
[illegible] devotione corporis ad
corpus [illegible] [illegible] [illegible] sit
[illegible]. Solucio dicendum quod [illegible]
[illegible] [illegible] quod [illegible]
illud Iohannis xvii pater sancte serva
eos quos dedisti mihi ut sint
unum sicut et nos [illegible] distinguitur
[illegible] unum multis [illegible] est unum
[illegible] et hoc modo pater et
filius et spiritus sanctus sunt unum. Secundo
est unum [illegible] [illegible] [illegible]
[illegible] et [illegible] sunt unum [illegible]
[illegible] [illegible] [illegible] est unum
[illegible] [illegible] [illegible]
[illegible] et illud est unum [illegible]
[illegible] [illegible] [illegible]
/ [illegible] et perfectissima virtus

unius persone in una [illegible] Christi est
unitas nature in persona una, secunda
vero unitas est unius capitis et
corporis ecclesie que est unitas con-
formitatis in voluntate una et
hec est principalis propter quam iste
dicit Augustinus: iustitia est rectitudo
voluntatis et dicitur unitas secundum ana-
logiam [illegible] singularis loquitur de istis
unitatibus dicit unum ad pre-
sens [illegible] hoc cum verbo unum
in persona in debita cum capite et
unum [illegible] primo et postea
unum in gloria

Consequenter queritur de influ-
entia gratie a capite Christi in corpus
ecclesie. Fundatur autem hec questio super
illud Iohannis i. De plenitudine eius
accepimus omnes gratiam, et questio
ista petitur hoc modo.
Primo queritur utrum possit esse influ-
entia a Christo homine in corpus ecclesie.
Secundo queritur utrum aliquis a Christo homine
possit esse influentia gratie in
angelis. Tertio queritur aliquis de
influentia gratie aliquis in homine
utrum maior fuit post incarnationem
quam ante.

Ad primum sic queritur utrum possit esse
influentia a Christo homine in corpore
ecclesie. Augustinus [illegible] et vi-
tus [illegible] est glo-
ria [illegible] peccatorum [illegible]
[illegible] peccata influit [illegible]
in membris ecclesie. Item Augustinus

super illud Iohannis i. De plenitudine
eius etc. et super illud plenum
gratie et veritatis et accepimus de ple-
nitudine eius gratiam ut in primis
credentium veritatem ut [illegible] intelli-
gentiam [illegible] dicit
consequenter ad [illegible] Augustinus
in psalmo xliii [illegible] qui
delectat [illegible] et dul-
cedine [illegible] est dulce peccatum [illegible]
[illegible] est influentia gratie
in [illegible] peccati, non [illegible] hoc
[illegible] homini. Solutio
aliter [illegible] Christus homo influit gratiam
corpori ecclesie in membris eius tribus
modis: uno per modum meriti, alio
per modum exemplaris, tertio per modum
capitis. Per modum meriti est in nobis
gratia a Christo homine, primo quia ipse
meruit nobis gratiam per quam remit-
tentur peccata nostra [illegible] gratiam
[illegible] in
omnibus actibus [illegible] deli-
[illegible] hoc meruit [illegible]
[illegible] homo
in obedientia constituti sunt mul-
ti peccatores, ita per unum hominem
obedientiam iusti constituentur
multi. Secundo modo influit
nobis gratiam per modum exemplaris
sicut enim [illegible]
[illegible]
ab [illegible] ab exemplari [illegible]
[illegible] homo [illegible] est exemplar
[illegible] debemus [illegible]
tare nos conformare [illegible]

ipse est liber vite scripta quem
debet scribi in libro 1. conside
ap. 20 (et illa edicio
sicut in 1 ad cor. 15 primus homo
de terra terrenus secundus homo de celo
celestis) Dicit Hugo participium concomi
tiem patrem concomitantem. Cor.
modus influencie ab ipso est quia
membrum capitis est eum quod amor
et appetitus mittitur ad membra
ipsius cum caput quodammodo nichil aliud
diligit membra unde spiritus ani
males qui sunt in capite ex hoc ca
re accipere decurrunt in membra
unde si aliquod membrum leditur currit
spiritus a capite ad partem illam
dolentem et ibi colliguntur
influencia que capitis ad membra
ut sensificentur et moveantur est
similem amoris et appeti
tu implet spiritus animalis fluens
a capite in membra vel in membris
secundum hoc dicendum quod spiritus mittens
per quod est ne bis [illegible]
s. spiritus s. hominis in medio ca
pite s. Christo et ipsius [illegible] et sim
bus amore est dependeri ut
participem sui spiritus. ipse vero
spiritus complet dependenciam [illegible]
ad nos per amorem quem habet
erga nos. Et hoc modo est in
fluencia gratie a Christo capite in cor
pus eius. Dicit Hugo sic spiritus
hominis mediante capite ad membra
descendit vivificando sic spiritus s.

Christum venit ad reliquos cum
plenitudo gratie est in capite
participatio vero in membris. Ad
primum dicendum quod est [illegible]
ad membra [illegible] adventus prima
est a Christo secundum divinitatem [illegible] est a
Christo secundum quod homo per modum [illegible]
[illegible]. Ad illud quod apost.
dicit glossa super Johannem de plenitudine
eius accepimus [illegible]
[illegible] ab ipso Christo secundum divinitatem
accepimus hoc autem secundum ab
ipso Christo [illegible] homo accepimus
hoc per modum [illegible] et medicalis
ut dictum est
Secundo queritur utrum Christus homo 26
possit esse influencia gratie in
angelos [illegible] et videtur quod sic
est ille qui venit de Edom
tinctis vestibus de Bosra. Ysaias
ista dicebant angeli quando Christus
ascendit in celum et dicebant eis
[illegible]
[illegible]
[illegible] Con. angeli
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] Solucio
[illegible]
angeli [illegible]
[illegible] ab ipso [illegible]

celum quod est corpus eius continent
eis misterium incarnacionis nec eum
decebat credere propheciis unde
apostolus ad Ephesios iii ut innotescat
principibus et potestatibus in celestibus
per ecclesiam multiformis sapientia dei
secundum prefinicionem seculorum quam fecit in
Christo Ihesu domino nostro. Item super
ibi dicit Glosa [illegible]
per ecclesiam id est dona dei recepit id est per
apostolos in eam predicatores principibus
et potestatibus in diversis ordinibus
angelorum qui sunt in celestibus
id est in celo ubi et nos erimus et
magis [illegible] angelice dignitas
super memorata misterium ad [illegible]
[illegible] completa est
passio Christi et apostolorum predicacione
[illegible] dilatata. Item accre-
vit honore quod attendit[ur] [illegible]
[illegible] adequacionem sive restau-
racionem ruine angelice. Non
enim pars eius [illegible] detrimentum
honoris [illegible] apostatarum
angelorum sed per incarnacionem et
passionem fit reparacio sive re-
stauracio ruine angelice per
homines impletis [illegible] angelorum
[illegible] quod hec [illegible] predicabit
in [illegible] implevit ruinas
[illegible] ad Ephesios i benedictus deus
pater [illegible] qui proposuit in eo
dispensacionem [illegible] instaurare
omnia in Christo que in celis et que in terra

sunt. Et Glosa dicit proposuit id est
firmavit ~~[illegible]~~ id est ad
primum statum reducere omnia per Christum
destructa angelos [illegible]
[illegible] restauracionem ruine an-
gelorum reparatur [illegible] quia
in celis sunt id est quod cecidit in
angelis restauratur in hominibus.
Item recepit dulcedinem et
[illegible] humanitate Christi
[illegible] cum magna [illegible] et
dulcedinem in contemplacione divinitatis
[illegible] videt divinitatem in humanitate
eius [illegible] est dulcedinis
[illegible] quod dicit Petrus [illegible] desiderant
angeli prospicere. Et hoc [illegible]
dicitur [illegible] in Canticis [illegible]
lac et mel [illegible] angeli [illegible]
qui ante incarnacionem fluebant
mel dulcedinis contemplacionis
divinitatis [illegible]
[illegible] fluunt dulcedine con-
templacionis divinitatis in humanitate
[illegible] Adiciens [illegible]
[illegible] in gaudio [illegible]
[illegible] et [illegible]
sine [illegible] gaudium [illegible]
[illegible] est in contemplacione divinitatis
ubi enim est [illegible]
[illegible] Gaudium [illegible] est in
dulcedine contemplacionis [illegible]
humanitatis [illegible]
[illegible] nichil [illegible]
in gaudio [illegible]

[margin:] l. gaudio

ad multitudinem quam pluribus
modis in deo habet gaudium et
beatitudinem quam ante mor-
tem. Ex quo opponitur quia an-
gelis nichil decessit Christo post
[illegible] hec est vera quantum ad extensionem
gaudii sive beatitudinis sed non
quantum ad multitudinem

Tercio queritur de augmento an
anime Christi in hora [illegible] ma-
ior sit post mortem quam
ante vel econtra. Et videtur
quia per quod nobis accipit et illa
ante mortem propter quod contra
[illegible] influit [illegible] . Probatur
ante mortem propter quod non re-
periret ~~[illegible]~~ [illegible] dimissionem
pene quam et carencia visionis
dei sed post mortem recepit
sed totaliter remissionem omnis pene
Solucio dicendum quod post mortem
eciam remissionem maiorem recepit
influentia ab ipso per accipere quam
ante vel habuit ad [illegible] in [illegible]
[illegible] posuit [illegible]
[illegible] in [illegible] hoc est [illegible]
passionis et [illegible] miserie
sue hoc est mortificacionis pas-
sionis [illegible] remissionem [illegible]
delectatur in [illegible] dei ad
[illegible] miserie sue in hoc
[illegible] et [illegible] dicere quod [illegible]
passionis quod erat remissio

peccatorum [illegible] et [illegible]
sed dicit quod ante mortem
[illegible] passionis erat remissio
peccatorum quantum ad culpam et non
quantum ad [illegible] pene [illegible]
nebat pena carencie visionis
dei. Post mortem eius passionis
est remissio peccatorum quantum ad
omnem culpam et penam vel ad
[illegible] in [illegible]
id est [illegible] carencie visionis
dei glosa sed modo [illegible] nobis
[illegible] Ad primum obiectum quod [illegible]
erat [illegible] pluribus
ante mortem [illegible]
sunt post. Dicendum quod [illegible]
[illegible] ante mortem et post [illegible]
est [illegible] est post quam
ante. Hoc est quod per mortem
passionis [illegible] passionis
[illegible] quod non habebat
ante vel [illegible]
[illegible] sed [illegible]
passionis [illegible] vel non
[illegible] passionis [illegible]
est [illegible] ante [illegible]
aliquid quod non ante

Utrum [illegible] sic [illegible] gaudii
[illegible] sit [illegible] plenitudine
[illegible] Iohannis [illegible] carne
[illegible] plenum [illegible]
sed [illegible] carne [illegible]
[illegible] ecce [illegible]
[illegible] ad [illegible] ad [illegible]

plenum

Christo homini non fuit omnibus virtutibus
sed non est plenitudo gratie sine pleni-
tudine omnium virtutum ergo in Christo non
fuit plenissima gratia quod patet quia
in Christo non fuit fides que est prima
virtutum Nam fides est cum vi-
sione enigmatica Christus vero videbat
sine enigmate Similiter non habuit spem
Nam spes est expectacio future
beatitudinis quam non habuit ipse autem
habebat beatitudinem nec expectabat
eam Item penitencia est una
virtutum sed Christus non habuit eam Nam
penitencia est virtus qua commissa ma-
la cum emendacionis proposito plangimus
et odimus sed hec non fuit in Christo
Item si dicitur quod in Christo potest esse
quedam [illegible] similis est plenitudo
gratie sicut fuit in beata virgine
et in beato Stephano unde actuum vi
dicitur Stephanus plenus gratia et
fortitudine Et potest dici quod ple-
nitudo gratie est in ecclesia queritur
ergo gratia dei plenitudo gratie in
Christo Postea queritur utrum Christus
secundum quod homo ut quidam homo singularis
possit dici membrum corporis ecclesie
Et videtur quod non quia sicut ipse
est [illegible] habet similes sicut
fuit Petrus vel unus alius sed
omnes sancti sunt membra ecclesie
ergo Christus [illegible] membrum
ecclesie Si dicitur quod habet non posset
esse quia ipse est caput ecclesie et
ubi non potest esse membrum [illegible]

nichil est quia caput est princi-
pale membrum corporis ergo Christus potest esse
membrum corporis mistici scilicet ecclesie cum
sit caput eius Nam et cor quamvis
caput sunt principalia membra corporis
Item i Cor xii vos estis corpus
et membra de membro id est Christus potest
dici esse membrum Solucio dicendum
quod cum in Christo sit gratia unionis
et gratia [illegible] que est caput et gratia
singularis que est quedam [illegible] sanc-
titatis [illegible] tripliciter dicta [illegible]
ipso potest dici gratie plenitudo
Secundum vero causam formalis gratie
plenitudinis est gratia unionis
qua summa et perfectissima est in
ipso Nam ultra essencia gratie et
perfectionis est nos unire deo Sed
in aliis non est unire nisi
per [illegible] et amorem In Christo vero
non solum per [illegible] amorem sed etiam
[illegible] persone ut sit idem filius
hominis qui filius dei et hec est natura
unio que possit esse vel cogitari
unde est [illegible] plenissima qui
posset esse gratie Secundum vero
causam efficientem gratia Christi [illegible] capitis
est gratie plenitudo quia [illegible]
[illegible] sicut lumen solis
et non [illegible] plenitudinem [illegible]
[illegible] in aliis sicut patet in carbone
[illegible] vero non solum retinet
[illegible] sed [illegible]
illuminat alia corpora sicut patet dis-
[illegible] Ita gratia Christi redundat ab ipsa
ad alios [illegible] ad gratiam in aliis sola

sz tamen pficit post alias nec habet
pectatum insluendi quam c[illegible]
hoc sic licet infinitum dr plena
licet Metabone vel semplena
Ita in xpo sz qz est caput debz dici
gra plena in aliis sctis vo sz dz
dici gra semplena Secundo vo
ratione cause fontis dr gra sinus
xpi / gra plenitudinis plene i
fontis aiam xpi et plenissime
omibz virtutibz ad eius cplitu ad
omnes actus post aiam in xpo est
gra cognitionis virtutis omni zh
pfect cplitudo ad actum cuius zph
cet cplitudo ad actum corpus habet
qui est amor boni et cplitudo
ad zelum invisibilis In aliis vo
sctis licet gra informet sz qz
alicuiusq ad unum actum Non
ad omnes tamen actus sicut in aliis sctis
sit peminencia respectu alicuius
boni sz qz dr de sctis non plus Non
est inventus plus ille qui est pe
minencia in actu demonstrat qz
no hz gram ad unum actum generaliter
sz ad omnes sic hic est qz dicit damascenus
qz accepit gram totaliter [illegible]
spacio [illegible] xpi ad omnes aliquot
sz plenitudine pfectionis est sic
[illegible] figura [illegible] adulias [illegible]
Augustinus Tertio eius est ca
pacissima [illegible] aliorum Ista
gra qz capacissima est capax

eius est omnis actus [illegible] vbi
qui no est in aliis [illegible] Quarto
ratione quia dr est qz sunt que
dona gratuita cum infectione que
aut sine infectione sic est qz
no dicunt infectionem sicut aut
est donum gratuitum cum infectione
vel no solum dicit pfectionem imo
etiam notat infectionem [illegible]
[illegible] e [illegible] assentit vite qz no [illegible]
hoc qz dicit assentire [illegible]
pfectionis est Sz hoc qz dicit qz
no [illegible] pfectionis est Dilec
[illegible] est donum gratuitum cum
infectione [illegible] eius est [illegible]
consistens in detestacione mali
qz commissum est detestatur mali et
pfectionem sz qz commissum est dr in
fectionem / pfectionis eius est dete
stacio mali sz infectionis est
qz commissa sunt / Cum ergo in xpo
gra qz est plena imo plenissima
sicut gra qz nulla sit infectio pz
qz no debuit in xpo esse dona
gratuita cum infectione sine pfectionis
et [illegible] in [illegible] sed no
spes in [illegible] Nec prima in [illegible]
[illegible] debuit esse in xpo / qz sub
[illegible] dicunt infectionem Sz ad
[illegible] qz [illegible] pfectionem in [illegible] dona
sunt in xpo In xpo eius sunt
assensus prime vite qz est p
fectionis in fide / sz et qz est in

fectionis in fide non fuit in Christo scilicet a(d)
gradu [illegible] de se in quo fuit in
[illegible] quod est perfectionis in ipse scilicet adhe-
sionis ad bonum sed non ad malum perfec-
tionem quod est [illegible] in bono [illegible]
[illegible] Septimo quia est perfectionis
prima fuit maxime in Christo quia
numquam potuit aliquis [illegible] determi-
nabilem et potentiam [illegible] ipse deter-
minabatur / quia numquam aliquis sunt
[illegible] oppositum volunt [illegible] ad malum
aliquis / semper [illegible] quia est perfectionis
gratie plenitudinis est in gradu [illegible]
altissimo / et ideo in Christo est gratie
plenitudo. Ad aliud dicendum quod
plenitudo gratie dicitur multipliciter / quedam
plenitudo gratie quantum ad sufficientiam scilicet
est quod sufficiat anime ad [illegible]
vitam [illegible] et [illegible] / et hoc
modo Stephanus dicitur plenus gratia
Actuum vi [illegible] cum gratia non solum
fuit [illegible] anima [illegible] primo [illegible]
[illegible] anime [illegible]
cum anima [illegible] que fuit
[illegible] Secundo dicitur
plenitudo gratie quantum ad [illegible]
[illegible] / et hoc modo [illegible] ple-
nitudo quia non est aliquis [illegible]
gratie quia non sit [illegible] quantum ad
alia membra [illegible] quia [illegible]
datur quantum ad alia [illegible] apostolus
[illegible] sed aliud dicitur
[illegible] alii [illegible]
[illegible] Tertio est plenitudo

gratie [illegible] super omnem crea-
turam [illegible] est in beata virgine
[illegible] / Ave gratia plena [illegible]
enim quod ipsa mater filii dei est ei
quedam [illegible] et [illegible]
gratie cum non [illegible]
[illegible] Apostolus [illegible] dicens
[illegible] ut ea puritate qua maior
sub deo [illegible] illa
[illegible] cum deus pater unicum filium
quem [illegible] sibi [illegible]
[illegible] diligebat. Quarto
dicitur plenitudo gratie quantum ad [illegible]
[illegible] sine perfectionem [illegible] in Christo
homine [illegible] / plenum gratie
[illegible] / quia habuit gratiam quantum ad
omnem actum perfectionem. Et [illegible]
[illegible] est quod [illegible] non habuit [illegible]
[illegible] sub [illegible] quia
non sunt gratie [illegible] / [illegible]
sunt [illegible] quod non [illegible] / et
ideo [illegible] quod dicitur [illegible] perfectionis
[illegible] habuit gratiam perfectionis et
ad omnem actum perfectionem.

Ad aliud [illegible] [illegible]
[illegible] absoluta sit membrum
corporis ecclesie / dicendum quod [illegible] caput
ecclesie secundum humanitatem [illegible]
[illegible] caput secundum divinitatem [illegible]
ad hoc caput humanitatis [illegible]
secundum humanitatem est membrum scilicet [illegible]
[illegible] est caput [illegible] divinitatis
cum [illegible] est [illegible]
[illegible] caput membra [illegible]
est membrum corporis ecclesie [illegible]

020

est dimittens hoc modo dicitur [1 Cor. 12]
Vos estis membra Christi et
membra de membro glossa de membro
id est de Christo capite unde appellat
corpus ibi caput secundum humanitatem esse
membrum illius dicitur Sed videtur dicendum
caput secundum humanitatem sed non debet dici
membrum corporis ecclesie sed caput
Sed contra obicitur quod corpus caput est
membrum corporis et de integritate
ipsius Dicendum quod non est omnino simile de
capite et corpore naturali et spirituali
quia in capite et corpore naturali
ita est quod cum influat caput
ad corpus et ad singula eius
membra tamen tamen caput indiget
aliis membris unde alia membra
influunt quia sicut cum a capite
influunt sensus quia corde ita a
corde influunt vitalia capiti et
a capite influunt nutrimentum ad
caput sine quibus non potest esse ca-
put unde mutuo sibi serviunt
caput et membra naturalia unde
caput naturale non solum se habet in ratione
influentis ad alia membra sed etiam
in ratione recipientis ab ipsis quia sic
habet in nutritione et digestione Ita quod
membra indigent capite et caput eorum
in adiutorium Non sic autem dicere
oculus manui opera tua non indigeo
Aut iterum caput pedibus
non estis mihi necessarii Sed Christus secundum humani-
tatem qui est caput spirituale
totius corporis spiritualis ecclesie non
indiget membris suis unde se habet
ad ipsa solum in ratione influentis et

non ab ipsis recipit et ideo dicitur
caput corporis ecclesie et non membrum
quia non indiget corpore ipso sed
e converso
Et dicitur eciam Christus plenus virtutibus
quia plenus omni virtute propter
nota quod in scriptura tres virtutes inve-
niuntur scilicet citra, intra, extra. Prima est vir-
tus divine potencie
extra naturam secunda
est virtus moralis composicionis tercia
est virtus vallis eloquencie Dico
ergo quod est quedam virtus que est supra
naturalis et ista est virtus divine
potencie et nature quod scilicet mirum est
impossibile est nichil habens potencia
factum seu impletum unde per dictum
Io. 15 Ego sum vera vitis
vivida Item dico quod est quedam
virtus intrinseca et moralis et
ista est virtus vite virtutum et
morum quod scilicet iusti habent qui nichil
habent potestatem seu factum et
de hoc Ier. 2 Ego plantavi te
vineam electam totam semen
verum Item dico quod est vir-
tus eloquencie vallis et ista
est illa que habet hic virtutem in
ore et mens verbis veris et virtus
virtute et non falsis dicit David
in psalmo Ne auferas anime de ore
meo verbum veritatis usque quaque quia in
iudiciis tuis supersperavi Dicimus
ergo premissis dicitur de Christo quod non
solum est verus sed est ipsa vir-
tus in abstracto secundum quod patet in

tas de terra orta est et iusticia
de celo prospexit. Iste enim [illegible]

vitam — phisice corporee — primam
— divinitatis ethice — spiritualem
— bonitatis pastorale — veritas

humanitatis de terra nostra orta est / secundum
lucem divinitatis de celo prospexit. Quia
secundum 3m veritas consilii iustorum, nam
prima est veritas carnalis et corporis
secunda est veritas realis et superior
3a est veritas moralis et interior.
Primo dico quod ipse per primum vite
carnalis humanitatis, unde dicitur, cum dicitur
quod veritas orta est. Nichil enim
omnino per terram quam videat sit
corporeum et terrestre. [illegible] iste
terra i. de corpore virginis fuit ortus.
Unde dico quod ipse fuit veritas huma-
nitatis. Joh. 3. Quod natum est ex
carne caro est / quia est contra [illegible]
hereticos qui dicunt Christum habuisse
carnem fictam [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] ipse
videtur fuit verus homo [illegible] ipse
[illegible] descripta veritate huma-
nitatis per [illegible] [illegible] [illegible] domine de
[illegible] [illegible] [illegible] potest
domine veritas tua in circuitu tuo.
In circuitu enim divinitatis fuit veritas
humanitatis nostre que de terra orta
est / lux orta est iusto lux
[illegible] [illegible] [illegible] [illegible] [illegible]
lux vera que illuminat omnem
hominem venientem in hunc mundum.
Secundo veritas humanitatis carnalis de terra

orta est. Secundo dico quod ipse fuit
veritas realis divinitatis / et hoc cum
dicitur de celo prospexit. Celum enim
est [illegible] locus [illegible] [illegible] ipse dicit
[illegible] [illegible] Celum michi sedes est
et terra [illegible] [illegible] quod ipse est
verus deus [illegible] dicitur quod in celis fuit
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] in celis [illegible] veritas
[illegible] et [illegible] fuit [illegible] [illegible]
tos hereticos [illegible] fuit [illegible]
[illegible] [illegible] [illegible] [illegible] est
[illegible] [illegible] qui dicunt Christum
[illegible] [illegible] [illegible] [illegible]
[illegible] est [illegible] [illegible] ipse fuit [illegible]
verus deus [illegible] [illegible] Jo. [illegible]
[illegible] verus deus et ipse [illegible]
et [illegible] / de celo [illegible]
prospexit [illegible] [illegible] de celo [illegible]
prospexit vidit omnes filios hominum
prospexit [illegible] de celo [illegible]
i. [illegible] [illegible] [illegible] humanitate
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] veritas tua [illegible] ad
[illegible] [illegible] [illegible] [illegible] ipse
fuit veritas realis divinitatis. 3o
dico quod ipse fuit vite moralis
[illegible] [illegible] [illegible] et hoc
[illegible] [illegible] iustitia [illegible] [illegible]
[illegible] omnes [illegible] / [illegible]
[illegible] / [illegible] [illegible] fuit
[illegible] [illegible] fuit iusta [illegible]
et [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] iuste [illegible] fuit
[illegible] Et [illegible] [illegible] iste
[illegible] [illegible] [illegible]

Vera { compassione / protectione / laboratione / correctione / ordinatione / consolatione / illuminatione / gubernatione } dico quod xpus (Christus) in quo est vera perfectio Nobis enim fuit porcio sua vera et sola pro omnia vi ... bus virtus item vera compassio / vero enim in cum fratre compatitur miserie pro ... virtus ... fratribus tuis Item vera protectio iste solus enim est qui vere protegit et salvat pro ... omnibus debet ... virtus enim Non timebis a timore nocturno Item vera laboratio vero enim ... dicit habebat pro ... virtus ... et in ... indicavit ... tue Item vera correctio Tribulationes enim correctiones quas immittit nobis et vere ... sicut dicit vere ... et ... in virtute tua ... me Item vera ordinatio ... et ... Item vera ordinatio ... et mandata ... vera ... et sola pro omnia ... virtus ... adiuvet me deus et alibi ... et ... virtus Item vera illuminatio ... dicit Joh. 1 ... et ... Item vera ... et ... dicit ... 20 ... gratia ... vite ... ecce

... quod iste fuit virtus ... bonitatis ... misericordiam ... et ... deducet te mirabiliter dextera tua ... sunt vera et in morali bonitate et ... et ideo ... dicit Joh. XV Ego sum vitis vera ... est Ego sum ... adherent ... virtus ... est ... ad moralem bonitatem et ... est Et ideo nos ... possumus dicere ... 28 ... in loco isto et ... dicit vere ... iste ...

vere fuit { carne velatus / morte gravatus / a morte levatus / ... / honore dotatus / altari ... / ... }

dico quod iste fuit vere carne velatus vere ysa. xl. vere tu es deus absconditus Item fuit ... ysa 43 vere languores nostros ipse portavit Item vere fuit a morte levatus vere luc. 24 surrexit dominus vere et apparuit symoni Item ipse fuit vere ... dotatus ... luc. 23 vere

hic homo iustus erat ⁊ itē
fuit homine dilect⁹ pma dico
dr̄ apl̄ 2a vē filius dei erat iste
Itē fuit vē ī altari sacrat⁹
pma ipē dt Joh vi Caro mea
vē est cibus et sanguis meus
vē est pot⁹ iste fuit vē pph̄a
vocatus vn̄ ipi dicebāt Joh
vi hic est vē pph̄a qui vē
turus est in mūd' Sic 2o p3
pmo pnīar q est q̄da veritas
eterne pmanere 2z ad hoc
dico scilicet q est veritas manat
eminentie et ypa yol du
bio est illa veritas pma q3
iustus dr̄ esse verus et nō
fallax seu falsus In celo
enī inveniunt̄ stelle vē q
s. nūq̄ peunt nec3 cadunt
s3 in firmamento fixe sunt et
cū eo semp vadunt Ibi vē
aliq3 apparent stelle false que
tñ vē nō sunt ideo q̄n̄is
aliq̄n̄ diu splendeant cito
tñ peunt et recadunt sic
p3 de vaporib⁹ incēre in
flāmas q̄ asteres dicunt̄ ee
stelle q̄ de nocte cadē ci
unt̄ Sic pol dubio termi
in mundo sunt diu pp̄feris
falsi s. atq3 veri s3 falsi
nullam hūt pmanā veri vē
ppetuā hūt in fide et morib⁹
pmanerā falsi apparent q
videt̄ hic cito peunt atq3

cadunt q̄ vi vē infirmitate pp̄inti
semp sunt et cū firmamento dō
vē rōnabilit̄ ppt vadunt ita q̄ ta
lib⁹ videt̄ pp̄t dicē ipsā Joh
viii Si mā̄seritis in smone meo
vē discipuli mei eritis q. d
ad hoc cū sēr̄ hō verus si iust⁹
de et morib⁹ stabilit̄ manet
firmus ita q̄ dicit talis pt dici
ipsā Joh vi hic est vē pph̄a
Jmo ibus? ondit̄ tr̄a veritas
q̄ iustus tenet̄ hēe v3

vitis { tenenda / credenda / docenda } { pma p3 / ad moralē / pu[illegible] }

qui dicit h'est 3a a p3 ad
moralem sapiam q̄ dr̄ vē
2a p3 ad moralem clausē
q̄ dr̄ pph̄a / dici ē q iusti
debet hēe vitē moralis opē
rē et hēr audit q̄ dr̄ hic
est / hic enī ipsi p̄i dematur
est vē est blasphemy / vt q
se vallem opēant devote
et veru suitate mēt et cū
to plāy manifestat / de vē
enī hō q est in amore et ī
credo opēa pp̄t sunt q̄ ppē
dr̄ hic est / de falsis vē aut
et defectis opēis cāvar hūōib⁹
atq3 vanus nō ppē dr̄ hic est
ymo potius hic nō est / ppē
q̄ ppē nō sunt ex fide
q̄ desunt 2 nō opēit
solam appēnā ptendit ita
q̄ dicēs pt dici ipsā Joh i

Nota
[illegible]

Alii dicebant quia hic est. Alii di-
cebant non sed filius eius est. Secundo de
vino mixto et vero vili et quantum
dicitur hic est scilicet indifferens et prima
sinimus non volens ut deficiamus
sed ad omnia paratus et tamen in aliena
sed in moribus dominatur ut sic
dicere possit dicitur contra illud quod ait 2a
vere hic homo filius dei erat / Et vere
filius dei quia scilicet deus diligit ho-
mines firmos et veros et ipsos
suos reputat filios atque heredes
quia sic in ipsis dicitur veritate di-
ligit deus [illegible] de vero
enim aceto dicitur hic est quia scilicet
nunquam mutatur in aliud sed semper
perseverant in prosperis et adver-
sis dicitur [illegible] qui amat
amicus verus / de vino eadem
constante dicitur hic est quia scilicet in prospera
... et aduersitate semper manet de
quo [illegible] ubi [illegible] et amicus
non deficiet de mixto enim dicitur hic
est quia scilicet non venit esse aliud consistit
ut vinum dicitur in aqua aliud
est in [illegible] sic sunt [illegible] ut
sic de ista [illegible] veritate bonorum dicitur
contra illud quod ait 2a vere hic homo iustus
erat. Sed heu ista [illegible] in
multis [illegible] sic [illegible]
[illegible] dicitur diminute sunt veritates a
filiis hominum [illegible] enim sunt acetum
[illegible] est placita vilius et in-
[illegible] non bonum nec
[illegible] nec [illegible] nec [illegible]
[illegible] Sic [illegible] nullam habent
moribus firmitatem sicut patet de [illegible]
[illegible] de vino [illegible] [illegible]
[illegible] Non potest dici hic est

[illegible] Johannes 20 Vidit [illegible]
locum [illegible] non est hic. Non
sic [illegible] sed habent viri iustus
virtutes moribus [illegible] hic est
[illegible] ut sibi dicatur contra illud quod ait [illegible]
vere filius dei est / [illegible] Deus de
[illegible] virtutem omnium [illegible]
sunt causa est Secundo habent virtutes
[illegible] quod notatur cum dicitur
vere quia scilicet ipse vere cognoscitur et
[illegible] tamen de fide sed
[illegible] rebus mundi ut dicitur
contra illud [illegible] Non sapere Christum
cum [illegible] ad hoc quod [illegible] indicat de
[illegible] Certus cum [illegible]
[illegible] de [illegible] cum de
[illegible] indicatur [illegible]
[illegible] falsa [illegible] hoc
Sed vere [illegible] fidei [illegible] / [illegible]
[illegible] contra [illegible]
ad hoc quod vere cognoscatur. Et ubi
ille qui de [illegible]
[illegible] contra [illegible] sit
[illegible] non [illegible] vere [illegible]
[illegible] vel [illegible] sed [illegible] unum
aliud [illegible] patet in [illegible]
[illegible] qui [illegible] fidei non [illegible]
et ideo dicitur [illegible] male [illegible]
[illegible] sic enim dicitur [illegible] ipsi [illegible]
[illegible] in cogitationibus suis
et obscuratum est insipiens cor
eorum [illegible] et [illegible] vi [illegible]
dei in [illegible] fides cum est
illa lux quae illuminat omnem hominem
venientem in hunc mundum Johannes
1 quia scilicet ista oculis cordis
[illegible] et [illegible]

veritatem dei audit Ioh viii Si
manseritis in sermone meo vere disci
puli mei eritis et cognoscetis
veritatem et veritas liberabit vos
Amplius autem dicit 2 Thi 2 Et alii
sunt semper discentes et nunquam ad
scientiam veritatis devenientes Isti sunt
supradicte mundi scilicet noctue
et vespertiliones quorum oculos et lu
minem solis nunquam respicere potest vel
videre quia scilicet ipsi oculos intolera
biliter lampades atque pulcros et
munde solis claritates verum tamen
in luna scilicet i. e. in vili sordi et
nigro tenebroso spirituali parte vi
dent primo falsitates errores et
hereticas semper tenent Isti po
tissime videntur in adventiciis
qui magis diligunt falsa quam
vera quod patet quia ad veritatem
negociorum non vadunt sed ad
cautelas et fraudes semper
tendunt / contra istud Zach viii
veritatem tantum et pacem diligite quia
si isti non faciunt / quia non
pacem sed litem / non veritatem
sed falsitatem non concordiam sed dis
cordiam semper volunt / similes
piscatoribus qui magis diligunt
aquam turbidam quam claram quia si
in clara aqua piscari nequeunt sua vi
dent Ipsi vero in turbida non
sentiunt Sic isti hodie capiunt
et illaqueant alios obscuritate
per claritatis i. falsitate quam

veritas magis diligit Nam si clare
et vere viderent homines eorum fraudes
cautelas viderent et abire
facerent sed quia in illorum semper
falsitatem nichil videtur hoc
est quod ab eorum malicia non
cavetur Unde bene talia possunt
hodie dici istud Ysa lix Con
cepimus et locuti sumus in corde
verba mendacii et conversum est re
trorsum iudicium et iusticia longe
stetit quia corruit in plateis
eius veritas et equitas non po
tuit ingredi Isti enim contra sunt
inimici veritatis / quia sicut dicit
Seneca Nichil molestius veri
tate quia nimis subtilis / verum
pretium si veritas aliquo modo
supprimitur finaliter tamen prevalet
et in veritas adversarios durat
Ista enim plus est oleo quod sub
aqua potest aliquamdiu deprimi ibi
tamen non potest penitus detineri
quia semper solet supra ele
vari Sic vero veritas quamvis
ad tempus supprimitur sed finaliter per
malos libertati tradita durat
et sic omnibus manifestius venit
et omnibus revelatur Unde 3 Esdre
iv veritas magna est et fortior pre
omnibus Omnis terra veritatem invo
cat celum etiam ipsam benedicit
Sed veritas manet et invalescit
in eternum et vivit et obtinet secula
magna est veritas et prevalet Istud
umbrositas adhuc videtur quod mi
tius quod longe tempore occultata fuerit

similitudine reveletur. Et potissime
istud fiet in iudicio quando omnium ve-
ritas apparebit. Quia sicut dicitur in
psalmo: Dominus custodit veritatem in seculum,
faciet iudicium iniuriam patientibus,
dicit glossa: calumniantibus. Non sic
ergo sed habeat vir iustus veritatem me-
lius sapere verum iuxta dictum Ecclesiastici
xxv. verum scio quia non potest ali-
quis in veritate nisi tamen Deus
illi. Ideo habeat in ipsis veritatem verbum
eloquere et hic audiatur quia audiatur
Philosophus philosophie enim etiam ille qui
veritatem diceret et magister men-
dacium predicabat. Unde habetur
Multiplicare multiplices modos loquitur
alium quam proprium. Contra hoc Psalmus:
hec dicit Philosophus .i. verbum loquens
publicus dicens istud: quia vere in
veritate ~~detraxerunt~~ tamen medi-
tabitur guttur meum et labia
mea detestabuntur impium. Iusti
sunt omnes sermones mei. Lingua
enim mea fortis et plana non
sicut ut angelorum et mollis
non aspera ut dicunt ad significandum
quod lingua vel locucio nostra debet
esse plana veritate non contraria
falsitatis et mendacii. Et benignitate
mollicie non asperitate. Dicitur in
dist. xxvi. Non in solo ore conte-
stante sed veritate respondet ubi li-
quet. Et dicitur quod veritas hinc
est in ore predicando, iudicando,
respondendo, corrigendo. Dicitur
dicendo quod scilicet quando dicitur eorum
summe debent curare quod dicunt
in omnibus veritatem ut scilicet nobis
dicitur istud capitulo 22. Magister sententiarum
quia veritas est verbum Dei in ute-
ro. Contra hoc quod multos qui
hanc volunt predicare verbum magis
vana quam vel et magis ridicula
quam utilia. Contra quos in Psalmo. Hoc
est in ore eorum veritas contra eorum
veritatem est. Dicitur etiam iudicando
de quo scilicet ad iudicandum pertinet veri-
tatem dicere. Item in summa quod in processu
nihil nisi verum imponere vel
supponere debet. Ut dicendum
Andreas curare dicitur istud Malachie
2. Lex et veritas fuit in ore
eius et iniquitas non est inventa
in labiis eius. Et hoc est contra
multos descriptos qui dicunt istud
Malachie. Ubi veritas et iudicium
non est ibi. Dicitur in super re-
spondendo quod scilicet quando aliquis
petitur sunt veritatem et dicenda
vel potius subdissimulatione ta-
cenda. Extra. xxii. Et est quod
committere contra verbum contrarias
veritati quod scilicet contra multos qui
in questionibus collocutionibus et confessi-
onibus vix possunt veritatem dicere
sed semper premeditari reddere verum
officium. Et Non est veritas non
est unitas non est scientia Dei in terra.
Dicitur etiam corrigendo quod
scilicet ad virtutes iustos pertinet in
correctionibus veritatem dicere. Item
magnos quos premunt tales illo
sempiterni castigare. Unde 2 Thimotheum
2. Servum Dei non oportet
litigare sed mansuetum esse

adiunct docibilem patientem cum
modestia corripientem eos qui re
sistunt veritati Non debet enim ho
mo propter terrorem auditorum obmittere
veritatem exemplo apostoli qui dicebat
Gal iiii Ergo inimicus factus sum
vobis verum dicens vobis Debet enim
audire quod si deum veritatis audiui
obstruso corde aurem ad [illegible]
perit Veritas enim non libet audi
audire si proximum compunxerit et
donetur [illegible] enim sunt
persone [illegible] aures in
tribulatione claudit quia [illegible]
dubio quod vite dei [illegible] sunt
audire statim veniunt et
recedunt quoniam quos et alii
dicunt quod erant qui in nouissimis diebus
qui a veritate quidem auditum auertent
ad fabulas autem conuertentur Sic ergo
patet quomodo ex quo est veritas laudatur scilicet veri
tas in locutione veritas in cogitatione
veritas in doctrina Iste doctus est
diuite spirituali diuina Notandum
dicunt ulterius quod veritas quandoque
in < Natura / Scriptura / loquela / figura | Constat enim ve / tum in natura quod in / scriptura et quod / est verum in se
iret et consistit Istud vero quod est fictum
de labitur et desistit Teste enim Seneca
de naturalibus quo omnibus Nichil quod
simulatum et fictum est potest esse diuturnum
Iste etiam dicam quod veritas quandoque
in < firmitate durabili / claritate mirabili / potestate inuincibili / dignitate notabili | Ista enim / est dura / bilis et / non variatur

scilicet dyamanti cuius duricia et
firmitas tanta est quod nulla alia
materia ut quam penetrat quam pecto
verba recta optime quod insixa est
in corde humano Ista adheret sin
cere [illegible] quod impossibile est ipsum
permanere post veritas diu manet
in eternum Ista enim similis est lignis
cethym de quibus fuit archa testa
menti domini fabricata quod scilicet nec igne
cremabantur nec aqua corrumpebantur
quia scilicet in veritas in quolibet materia
ita est fortis et durabilis quod
nec ignis suppositus nec ventus quod
semper sit veritas variatur quia
nec ignis tribulacionum nec aqua
deliciarum nec flatus adulacionum
nec morsus detraccionum fallaci
arum aut deceptionum tam poterunt
facere quod veritas possint destruere aut
delere Ideo bene dicitur Reg iii 12 habebunt
firmitatem fundamentorum Ideo de viris
durabilibus confirmatus post dei
Hic [illegible] sunt aliqui
hic stantes qui non gustabunt
mortem Et pro eo nequaquam quod
in veritate fundatur sicut firmum et sta
bile continue roboratur Vnde dominus
dicit Iere 32 de hominibus veris et
iustis letabor super eos cum
bene eos fecero et plantabo eos
in terra ista in veritate plantabo eos
id est firmiter radicabo eos scilicet quod
dicitur fallaci dyabolo Joh viii scilicet quod
in veritate non stetit quia veritas
in eo non est patet quod veritas est
durabilis et non variatur Tercio 2.

Confirmatos vos volo in perpetua
veritate et ipsos in gratitudine
agnitionem veritatis et cetera. Secundo dico
quod veritas est invincibilis et non
occultatur. Sicut enim lux solis licet
quandoque supprimatur aspersis nubibus
et obscuris ita quod aperte radi-
are non possit finaliter tamen nubes
dispergit consumit et evacuat et
se claram lympidam manifestat
et in ipso actu nubes obscurantis
nunquam lux solis taliter obtenebratur
quin aliqualiter nubem penetret
et quin aspectus denudet. Sic etiam
veritas nunquam errore aut falla-
cia in tantum taliter obfuscatur
quin semper aliqualiter refulgeat
et quin satis appareat quod in illo ne-
gotio decipi agitur aliquando latet
veritas quod celatur finaliter vero con-
tendet nubes errorum et fallaciarum
veritate vincit evanescat et dispel-
litur veritas quod latuit detegitur. Unde
Esdre 3o et 4o dicitur Deus vult
omnes homines salvos fieri et ad agni-
tionem veritatis pervenire. Veritas enim
lux dicitur et ideo difficile occultatur
quia lux in sui natura inclinat est omni bo-
nitate veritate patet ergo quod veritas est
invincibilis et non occultatur. Tertio
dico quod veritas est invincibilis et non
debellatur sed enim lapis ille qui
dicitur allectoria dat victoriam se
portanti sic veritas et in duellis et
causis in iudiciis et in causis dat
finaliter victoriam possessori suo
nisi forte per occultum Dei iudicium

aliud aliquando accidat ordinetur.
Unde bene dicitur 3 Esdre 3o Super
omnia vincit veritas et ibidem
4o Veritas manet et invalescit
in eternum et vivit et obtinet
in secula seculorum. Quarto
dico quod veritas est nobilis et ho-
norabilis. Unde predicto Esdre non solum
compertum angelis et hominibus sed
etiam ipse Deus vult se non solum
dicit se esse veritatem et veritas
sed apud Deum est ille qui se
delectat super omnia alia veritas
secundum ... et apud 3 Esdre
dicitur veritas fortior est ... etiam
in abstracto ipsa predicat veri-
tatem. Johannes xiiij Ego sum via
veritas et vita quod etiam est magis hono-
rabile ... dicitur decem quod dicitur
dicitur Esdre 4o ... veritatis
... et eclesia ... benedicat.
Ideo sit in vobis

| | | | |
|---|---|---|---|
| veritas | moralis<br>verbalis<br>inv(e)rbalis<br>realis<br>regularis | sine | fictione (?)<br>...<br>...<br>...<br>... |

In nobis enim debet esse veritas
moralis sine ficta fantastica
quia sicut nos deberemus esse ...
... ... sine ...
fantastica seu poetica ...
... ... speculo quod ...
tur ... ...
non aliud nisi ... ut et si
... dicitur ... Johannes 2 ...
... ... non est

dolus dicto .i. ficto ypocrita ut
sic sibi dicat istud Nec in vir
tutis videbat Item debet in
nobis esse vitrus verbalis sive fe
nestra zophistica dicens eum do
mestice simpliciter hec vestra
plena verum ... dicens predictos
tamen tortuose h' et vesti
plane vel simpliciter loquitur verb
vel tortuose iste quam sint
... de iste est qui loquitur vi
more suo et non est dolus in
lingua sua ut fiat proximo suo
malum / de malis vel dicitur ... q
lingua fallax non ... vite Item
debet in nobis esse vitrus men
talis sive fenestra senestrata / facta
cum senestra ... est ... mentalis
... in corde non debet esse
aliquod ficto vel fraudo sed vera
... et affectio ... cum
... verum ... vi. habe
... cum vero corde ...
... est in ... debet
istud ... quod ... omne
... non est in eis vitrus
Item in nobis debet esse vitrus
visualis sive fenestra visione
quia scilicet in nobis debet esse vi
trus cogitacionis et notitie rerum
et ... quod pertinent
ad salutem ... cum dictum est
... omnes ... plenius
... / et ad cognitionem ... veni
re ... est ... est contra
... quia scilicet ... dicitur

non ... / ... philosophi qui cum
multa falsa ... preposuerit
... multa ... fan
tasticos qui scilicet ... rerum ni
chil cognoscunt ... ineffabili
... applicant Iste ergo ...
... et ... clare
vidit ... est
verus et catholicus Item
... plagent 2
dicit Istud ... r. Cum
... vel ... non
... nobis et sol intellige
... non est ... nobis ...
... et ... di
... et ambulavimus vias
difficiles Iste potissime pre
dicit viri ... qui scilicet
vite ... et fidei contemp
... falsis ... et fri
volis opinionibus ... et
erroribus ... ii. ...
... 3 ... discen
tes et ... ad ... veri
...tes / et 2 ... x
... auditum autem
ad fabulas ... Item
... vitrus in nobis sive fenestra
visione quia scilicet devotio fidei
... rerum et ...
secretorum ... dicitur ...
... liber ... et ...
aliis et agnus ... Item
debet in nobis esse vitrus ...
... sive ... dextera
... est vitrus ... q
... dextera affectionum

admittit si ita forensem sicut
domesticam cognoscit deus Hebr
18 Omnia iudicia mea custodierit
ut faciat veritatem hic iustus est
et vita quod ad dubio vivet in iudi
ciis et promissionibus et nego
ciis videtur habere dicit ysaie c 2
sic dicitur Osee 4 Non est veritas
non est misericordia non est scientia dei in
terra / ut dicitur super predicte quantum
plures vel dicantur ista d dan
vii prosternetur veritas in terra et
tunc etiam est quod sic patet in scriptura

vitus (
solvat et liberat
ligat et federat
ducat et reparat
docet et instruit
ditat et munerat
)

de veritate liberante dicitur Joh
viii cognoscetis veritatem et veritas
liberabit vos / de veritate fede
rante dicitur ysa pacem et veritatem
diligite agit dicitur apostolus / de veritate
ducente seu dirigente dicitur in psalmo
Emitte lucem tuam et veritatem tuam
ipsa me deduxerunt et adduxerunt
in montem sanctum tuum et in tabernacula
cula tua / de veritate docente
et instruente dicitur Joh 16 Spiritus
veritatis docebit vos omnem veritatem
De veritate autem ditante et re
munerante vide similiter in glo
riosis dona dicitur ysaie 26 Aperi
te portas et ingredietur gens
iusta et custodiens veritatem
Secundo de homine vero et
veritate amante dicitur in scriptura
agit xxiiii vere filius dei erat et

26 vere filius dei erat iste cum
xv vere hic homo filius dei erat et
luc 23 vere hic homo iustus erat
Item non datur plenitudo divine
mentis non solum est in celo sed etiam
in mundo Quia quamvis deus plenius
est ibi tamen et plenitudo vel cum
non solum in celo sed etiam in mundo
Quod plenitudo mentis cum sit in celo patet
ex celi etiam ex celorum multi
plicitate operum stabilitate ex
eorum magnitudine operum dotis
et replet sicut dicitur Verbo sunt celi
et omnis virtus eorum / et dicitur Verbo domini
celi firmati sunt spiritu oris eius
omnis virtus eorum / et notandum est quod
homini divine bonitatis amorem
Hominis patet quod celum adhuc non perfectum
non Ratio quia sicut unicus filius pri
morum parentis perfecit condi
videlicet ac benignitatem voluntate
dicitur eum Hypo dicitur hominis velut
fecit Non solum celum sed omnia quae
in eo sunt hominis quia non est et
fines non fuit conditus beati
divine perfecte Quod patet multum
nullo spacio post celi magis esse
facta et adeo quod ut dicitur b t
ipsa sic sunt causa celorum
compositionis ad multas operationes
naturales admixtas ad prege
nerationes ad multiplicationes admoti
tiones et ad earum successiones
Tertio empirei celi pro quo
angeli et ibi etiam consistit
cum sibi etiam ut dicitur ...

in secundo angeli creati sunt / ibi locum
sive mansiones habent ibi sunt sor-
titi suos ordines et distinctiones
exinde venerunt huc et aliqui
eorum deo assistunt Nonne illi celi
prelatos in ... ex quo est locus
immediatus celo trinitatis / et ibi certa
... habent distincte mansiones
... iste adhuc dei sunt
est ideo non dubium est quod divi-
ne plenitudo certa est in mundo
... eius non semper sunt Joh
xvii ... quod mundus fiet ego
sum Nam deus est ... plenitudo
eius / et cum ... divine super celos
... illud in principio deus creavit
celum et terram hoc moyses ...
... in quo ... mundi
... quia in eo sunt ...
deo ut ... proprium ut ...
... in ... ut ...
... ordinat ... quia ...
modo creata sunt bona sunt ...
... summe bonus auctor
malorum esse non potest et gen i
dicitur vidit deus que fecerat quod
essent valde bona Et quia illorum
que in mundo sunt est plenitudo ...
quod divine ... plenitudo sit in mundo
... quod defectus creaturarum
non derogat plenitudini divine
Respondeo ... creaturarum diversitas et
... ut ... deducat ...
... hoc quod una creatura in perfec-
tione deficit ab alia / ...
dat eum ... hoc ...

creatum est ... perfectum ... limitatum
et tamen una est porta stabilis Ex
hoc enim apparet quod bonitas illa que
in deo est est simplicissima in
creaturis diversificata et dispersa illarum
eam effundit super omnia opera sua
Secundo obicitur Et si in mundo sunt
aliqua turpia ... non est divina
... Respondeo quod licet aliquid
est turpe in se tamen pulchrum est
ordine unde Aug in li ...
boni et ... hominis ... major
est pulchritudo in eius comparatione
... pulchritudo deformitas
dicitur Et Aug dicit xiii li de civitate
dei demonstrans ... in rebus in ...
... sunt deficientes ad decorem
... pulchritudinem et ... plenitudinem
vel dissimilitudinem ...
... et ...
... est ... deficientium
adspectabili ... Tertio obicitur
quod mala ... non ...
... dei ... quod licet mala
in se deformia sint tamen ad
... deformitates nihil
... quod ... bona
eminent in hoc dei bonitati
... Et cum
... mala ... adverti-
... pulchritudinem ...
... Aug in libro de civitate
dei Sicut ... apposita ...
... pulchritudinem
... pul-
critudo ... vere ...
in ... bonum ...

vita mors/ et qr piu petor z
sentitur in omia opa altissimi
bini qr bina et vnu qr vnu
Nec eu deq aliquē hominem ma
lum vel hez futurt esse p
stitisset nisi pri nosset quib
eis bonert ipsibz commodaret
et licet ut dr alibi insepto
sede mundi hq imetq zsertq
determinet hc est solid h dei
Detalia/ depsito eu magis ul
mq dicat in mundo pe peti de
tento mundq dr magis z mdq
sengsad et augei vel minui
in sua pulchitudine vid et ad
hominē s actualis voluntates
quibz magis pulcre quibz mq
pulcre sunt h ein esse lu
no variant Ita eni pulc
tudo mudi esse lib pserat
licet eni i mundo quibz sunt
plura vincia et quibz pau
ciora/ tn quo ad pulchitudinē
vnum ipsent certitudo Et
go mundq mea de plena quia
quam cāmt gubinat/ eu igt
et gnrat no obstante successione
multiplici in creaturis Ap z eni
in mundo diue me plenitudo qr
hc quia licet qui in mundo sut
petitur tn vinit zsi accedit
petā augetr vita/ et si blas
phematr cotidie tn fiet so
lem sun oriri sup bonos et
malos et pluit sup iustos z
i iustos et vndiqz vocat ad
compcoq iam impacido

temps vindi Jam plorem
iam ptractatorem Jam puni
tionq cogitacionem Jam pfla
gellum correctoris Jam prima
cosolacionis apsertator go z
incoris dns eius mea apperime
inpserimus asclo eiusqz ipsthz
h dicq scripsit c q dz non
h indicat psiparoq dei cruisto
qr dr ipps do me inpsi
cinord tuis Nam mea di
net ultro aufer inpsrore Sit
ut vitas me prectatem et
go dicend videns tuum me
plenitudinē petit edocen
dum inpsrenoē putat eni
ut dicq dicat petor eu deq
petit q sibi placet/ eu non
putat q deus sibi plus esse
ad appetit q sine inpsrore esse
obliq/ et allegat illud h
senpsi eteon Existimasti
q eni i plus aequm te ulti
go edocen inpsrenoē v lido
pyche dis/ ne subsm benigne
ac longanimi appetecā thezau
zaret sibi iram i die ire
go dedina pyche sic seruet
p eius inpsriā intret Et dq
allegando illud apsertator
et misericors dns pacies et mul
te mie Weiny dr Audis
inpsiois audis qr z inpsus
dicendo ad superiora hc ulti
ueme/ attende ne eppraue
inpsrid q modo y teps me be
nignum Sic go heo de

plenitudinem divine misericordie quo ad hominum
recepcionem bonorum operum / de pleni
tudine autem in celo et in mundo et
postea dicta plenitudine qui iubet
in nomine dei gubernacionem Videmus ergo de
plenitudine divine misericordie consultacio
nem / quia misericordia domini plena est terra
Secundo de plenitudine gracie quo ad hominum dictum est
Jam de secundo sensu allegorice videamus
Dicit enim sicut vendores stella sic
quorum aliqui sunt boni aliqui
mali sic et in mundo quidam sunt mi
rabiles vendores / quidam autem sunt clari
qui lucent in mundo sunt tamen mali
tia Christi dicit super . . . celi enim
Christi munde recordabitur Jdeo in
ps. albim ab mundi nunc hodie
dicit peccatis timendi dei / Et
enim b Gregorius in prologo libri mora
lium quod nocturnum spacium decurre
ens consurgendum stellarum splendoribus
illustratur quousque lucifer appa
reat Sic divina dispensacione ante
incarnacionem iustos exhibent tot
super peccatorum tenebras quasi in
celo apostolus in mistica quousque
verus lucifer veniens omnibus clarius
sua divine mundaret . . .
b Gregorius dicit hic sunt . . . omnes
iusti Christi aliquid . . . monstraverunt
ut dicit Abel innocenciam
innocenciam Enoch acciones
mundiciam abraham obedien
ciam Jacob laboris toleran
ciam regis Sed dicit ut ipse
dicendum perfectas ipse dominus sed
solus Christus in bonorum plenitu

dine plenitudinem dixisse / Dicit enim sic Christus
fuisse id bonum dixisse omnes boni
essent et quod omnibus prodesse po
tuisset unus parcius quod in partibus
erat divisisse Christus dominus erant
simul infuisse / Item quod dicitur iste
Christus vocat nomine melius secundum
Christus adaptat in eius corpus / quia
secundum in capite primitus omnes iste
ex operibus clarent Primo hiis
ante Christi adventum erant
multi divine misericordie operis recta
est corporis in eis erant multe
virtutes / quarum una virtus moral
constituta est operis misericordie et
ut notandum est Non est enim
dubium quin pro . . . sancti erant domini
dei grati et accepti Roma et
postea salvati fuerunt Dicit enim
omnem meditatum legis sicut ut apostolus
dicit erant tamen iusti corporis
et ipse hec meditata impleverit
quod est quod boni iusti sancti fuerunt
et aliis virtutibus decorati
Nam Gregorius de beato Job in prologo
libri moralium dicit cum humilitate
fuit hospitalitatem exhibent
disciplinam tenuit mansue
tudinem custodivit / longitudinem
clarum impleverit Et subdit
cum omnium meditata virtutum profecit
tempus dominus dixit dei . . . fecisse
datum est ei ut usque in flagella
gella gredis agere ac in pe
ruis divinis quasi amaret
Christus decretis esset Ergo

ponitur propter hoc plenitudo divine
nature totalis nulli data fuit
nisi Christo completo misterio incarnacionis
/ quamvis tamen illi genti devenit promissi
ones fecit quando eorum bella
confecit / quando eos protexit / quando
eos eripiebat de eorum inimici
omnibus / quando eis dedit aliorum
possessiones / quando viri eorum
prespiteri multos / quando se fecit
eorum deum et eos sibi assumit
/ quando tota coram eis fecit miracula
quando ad eos misit scribas sa
pientes et prophetas ambasiatores
nisi apostolus multisque modis
olim deus loquens patribus
in prophetis Novissime videlicet quod
eis misit filium suum et locutus
est eis in filio suo quem con
stituit heredem universorum
Nomine tamen divine nature ad
hoc agentur plena fuit terra / quando
gratia erat plenitudo nature
ad deum complevit opus suum quod pa
trarat et die septimo requievit
ab omni opere Tamen erat plenitudo
quando ad eorum creaturarum multorum
que perfecta sunt celi terra et omnis
ornatus eorum propter hoc id dicitur est
terra et plenitudo eius propterea
cum deus condidit potentiam suam
declarat Sapientiam ad ordi
navit / bonitatem ad multipli
cavit Sed tempore nature corrupte primi
hominis crebat gratie Nomine

nisi tamen est dicitur quod post peccatum
ade deus non permanebit spiritus
meus in homine in eternum / quia caro
est Iam ad ibi redemptorem
insinuavit Et secundum prim
post diluvium tamen misericordia
quia semen cum reliquit in
archa et considerando succes
sionem legis et in illa successi
one divine cognicionis augmentum
quando non comparescit divinitatem
nature eius et quando in abraham
segregavit fideles ab infide
libus / Alius in Jacob et esau
quando sortem adoptavit filius
in ysaac dicitur Jacob dilexi
esau autem odio habui Attamen
totalis plenitudo divine nature
reservabatur ad tempus incarnacio
nis divine / de quo dicit apostolus ad
venit plenitudo temporis misit
deus filium suum natum ex mu
liere factum sub lege Ex quibus
sequitur quod qualitas modus divine
nature erat ad homines tempore legis
nature quam tempore nove Et tamen ad
homines ad lucem habuit reveren
tiam maiorem creatoris et ita
deus regebat eos solo natu
rali instinctu quod si quis solum contra
addidit sibi instructum contra
tus videtur homines deum ut
creatorem amabat Sed post
diluvium tempore legis recorda
batur de illa delicione et ita deum
timebat Nec legitur aliquis pa
ter datum regulare huiusmodi

in nube quia tunc erat homo
[illegible] rudes Unde sic tempore eorum
Secundo sciendum quod multa maior erat tempore
legis scripte quam tempore legis nature
tunc enim homines qui fuerant obliti
dei unde tunc deus multa faciebat
miracula ad reducendum homines ad cul-
tum et demonstracionem creatoris et
homines sufficiebat in spiritu Et licet
deus tunc faciebat multas visi-
ones particulares tamen nullam
fecit visibilem 3o maxima preciosis
diuina impensa est hominibus in lege
noua unde ipsa dicitur lex amoris
lex misericordie lex iusticie lex lucis vel
lex perfecta [illegible] ut dicit sapiens re-
uerenda sunt signa in unitate
mirabilia et diuina homini dei
proprietate decreta Unde ut albertus
dicit in scripto totum lex nichil de-
bet diu diligere quam creatorem prop-
ter beneficia/ lex enim quia bonum crea-
tor/ lex nichil debet diligere
preter eum quia in se plus [illegible]
creatorem perfecte/ lex enim quia
est adimplementum dei quia est
perfectus in adoptione quia est ab-
[illegible] preceptorum hereditatis Similiter lex
moysi ducit ad colendum multum
per timorem/ lex enim affici-
endum bonum per amorem In
lege veteri videbis compromissione
[illegible] in [illegible] In lege
veteri miracula fiunt quo ad in-
choacionem [illegible] quo ad perfec-
cionem Unde et inde instruit

unde habundauit plus quam fac-
tum sunt dicitur tunc erat diui-
ne plenitudo/ et sic pleni-
tudo iam iustificata aduenta
[illegible] ponitur [illegible] plenitudo
diuine totaliter nulli data
est nisi completis misteriis in-
carnacionis Racio prima quia
tunc terra est plena propagacio-
dimus eo quod plenitudo totalis
diuine [illegible] habitabit in christo pro
quo in nullo alio Secunda racio quia
tunc ruina angelorum ex
electis cepit reparari unde in
psalmo dicitur Iudicabit in nacionibus
implebit ruinas Amplius
cum ille venturus quod casu
angelorum facte sunt de locis suis
impleri debebant Tercia racio
quia tunc uniuersa creatura max-
ime perfectionem habere quam ante non
habuit Racio aliorum Exemplo
cum tunc homo qui habet omnium
uniuersitate creaturarum in natura
diuine [illegible] sicut finem suo
principio iungit creatura quod in homine
ut in suo fine coniungitur recepit
restauracionem unde ad [illegible] dicitur
quod deo per plenitudinem [illegible] ple-
nitudinis in christo omnia restau-
rare que in celo et terra sunt Quarta
quod [illegible]
maior erat in [illegible] quam in quo-
cumque alio homine Et ideo deus
[illegible] dicitur [illegible] Unde [illegible]
dicitur [illegible] sunt [illegible]
[illegible] sunt [illegible] quia ut albertus
dicit [illegible] huius disposicio
[illegible] Nam ut glossa dicit

super illo ergo sacrificio meo pro
omnibus / Christus semper continuavit
in sanctitate ut ab ipso alii propter
sanctitatem quod de nullo alio homine
dici potest / quia ut ergo glossa dicit
hoc habebat / Nec obviat
quod Christus circumcisus est quia non
est circumcisus propter aliquam culpam
sed ad vindictam penalitatem assumptam
Secundo sequitur quod divinitas spe-
cialiori modo habitabat in Christo
quam in quocumque alio homine
beato quia non solum erat ibi
per essentiam qua deus attingit
a fine usque ad finem fortiter et
disponit omnia suaviter Sapientie 8
Non solum per gratiam et caritatem
prout habitat in aliis sanctis sed ha-
bitabat ibi corporaliter id est com-
pletive et ultra processus quod
primo in eo apostolus dicit ad
Colossenses 2 in ipso habitat plenitudo
divinitatis corporaliter Glossa quia in
ipso Christo habitat omnis plenitudo
divinitatis id est omni modo inhabitan-
di ut eadem personaliter sit ei
unita quod non est in aliis Contra
deus qui ubique presens est et
ubique totus presens ut deus ubique
habitans sed in templo suo tamen / et
temporaliter habitans ab aliis amplius
ab aliis minus sed de ipso hoc capi-
te modo dicitur quia in ipso habitat
omnis plenitudo divinitatis et hoc
corporaliter Non hic vero dicit
quia corporeus sit deus sed

verbo tunc facto usus est / quia in lege
plus manifesto olim non corporaliter
sed umbratiliter habitavit id est per figuram
talibus signis Omnes enim observaciones
ille umbre fuerunt futurorum Non
ergo quia divinitas corpus sit sed propter
umbrarum comparationem legalium dicit
corporaliter id est completive quia in illo
complentur omnia ut quemadmodum sit
corpus et implecio umbrarum legis
id est significacionum illarum ipse sit veri-
tas Breviter ergo ipse figure tunc facte
non ipse dicte sunt umbre Ita
eadem ait plenitudinem in Christo habitare
divinitatis corporaliter tunc facto verbo
usus est Cum vero dicat tamen
legis observancias nominans dicit
[illegible] non esse corpus umbrarum [illegible]
dicit ad omnem sufficienciam habitare ibi Glossa
Et glossa super illo nova in quo
habitare est deo habitare
in eo dicitur corporaliter quia personaliter
unitus est ei in quo omnis plenitudo
divinitatis habitat Sic enim verbum est
in carne ut verbum caro factum
est / et homo verbo in unam personam
copulatus est Ergo sequitur
quod divinitas eminentissime in Christo
homine habitabat quia per unionem
personalem Secundo sequitur quod
humana natura in Christo admirabiliter
fuit sublimata Ratio quia ad unionem
eiusdem divine persone Tercio sequitur
quod Christus fuit caput ecclesie Ratio
quia eius est quod est dignissimum
et excellentissimum et in eo est
plenitudo omnium gratiarum sicut

incipite omnes sensum quod ab
ipso sit assumptum in alios flu
unt gratie Exemplum habemus
ulterius quod tempus incarnationis
dicitur tempus plenitudinis vocatur propter
hec que dicta sunt Et eciam quia
homo in plena perceptione bo
norum ad salutem quia ipso ad
bonum utilis inclinatur et quantum
ad bonum gratie et caritatis in
affectu diximus Joh. 1. dicitur
vidimus eum plenum gratie et veritatis
Et sub dicitur Et de plenitudine
eius omnes accepimus Et in
corpore quomodo illud ysa
vi sanctus dominus plena est terra
sensu allegorico intelligit
eum per terram corporum quod commu
nicavit deus sed est plena maiestate
eius sensus eius ut habetur Osee
iiii Non erat veritas non miseri
cordia scientia dei in terra sed premonitio
nem spiritus domini replevit orbem
terrarum Jer. ut ysaie xi dicitur
Omnis terra plena est gloria eius
Et iii° quia ut dicitur Dan. ii lapis
abscisus de monte sine manibus
factus est mons magnus et im
plevit universam terram Et ista
ambrosius addicit id deus est
terra et plenitudo eius et id
super maria fundavit eam et super
flumina preparavit eam quia pleni
tudo divine misericordie per totum diffu
sa est in omni genere quia
et veritas fidei diffusa est

et veritas doctrine et dulcedo sa
pientie et iusticia legis divine gratiarum
distributio et caritatis plenitudo
Exemplum patet quod cum multitudine
penalitatum et cum augmento
electorum stat plenitudo gratiarum
p° in terra Sed alloquitur inspecto
tempore potest dupliciter plenitudine
una ipsius gratie in presenti quia pene
et miserie et adversitates augent
et non extinguunt in qua
plenitudine etiam augetur numerus
electorum Alia autem est plenitudo
glorie quam in duobus attenditur p°
in ipso complemento numerum electorum quos apostolus
in distincte mediam dominus impleta
autem numerus fratrum vestrorum Secundo quo
ad receptionem electorum dotem ipsorum
id est et corporum superplenitudine
scriptum detentio mea Exemplum hec
quod in presenti habemus plenitudinem do
norum gratiarum et aliorum quia ad statum
sufficiat patrem in membris quod sed
perfectum illorum semper non habemus
nisi in futuro Similiter hic est plenitudo
adoptionis in spe sed post hec et
tunc similiter in futuro erit plenitudo
libertatis apostolus ipsius id est ad Ro
viii ipsa creatura liberabitur a servi
tute corruptionis in libertatem
filiorum dei Secundo est plena libe
ratio anima Ubi numquam exemplo
dicimus eciam est in celo ipsius id est
pater dominus in celo mundi terra Et eciam
in fine quia ibi est dignitatis
consensus quod est nunc iuxta dictum
in anima domini quod non sumus consumpti
Et eciam est deus duplex patet

ar[illegible] condicionem ut dicunt doctores quia nunc virtutes in hominibus vigent eis et omnis mundus est plenus misericordia. Quare psalmista dicit: Misericordia domini plena est terra, et non dicit celum plenum misericordia vel infernus vel mundus. Ibi dicit quod mundus licet sit plenus misericordia dei largitis donis diffusis misericordie dei gratuitis et gratiis sicut supra dictum est. Et infernus sit plenus misericordia dei quo ad unum eius effectum spiritualem. Sic enim vepribus pene quodammodo sunt [illegible] nulla non quam [illegible] sunt [illegible] de more depascit eos. Sed in celo est plenitudo perfectionis sicut dictum est. Sed tamen quia in illa visione agnoscent dominum in quibus consistit scilicet in diminutione pene in remissione supplicii et in collatione boni quo adipiscuntur. Primum quod deus michi [illegible] dicit dominus quia multa sunt in mundo que non sunt culpa quia non fuit assequi salutem eternam. Et in inferno nulla est remissio pene nec detractio supplicii nec amplius collatio alicuius boni. Sed in celo nec est culpa nec est pena. Gregorius dicit: Celum ab homine [illegible] est exemptio. Tercio dubitatur quia illi qui in celo sunt non perinde adhuc misericordia licet divine angelis subsidet. Et videtur quod non respiciat illos carens voluntate in quo est [illegible] errorum et illecebrarum. Nam et celum ipse purum est et qui in celo sunt ab omni libertate peccandi immunes sunt. Secundo ibi. Sequitur quod infernus agnoscit misericordiam dei. Est aliquis videtur quod non. Et ut dubitatur quia illi qui ibi sunt [illegible] sunt [illegible] demones dicuntur habitatores celi. Nec videtur quod misericordia dei cum dicunt voluntate celi. Celum sit secundum dubium mundum [illegible] inter celum et terram scilicet aerem qui deputatus est pro magnis spiritibus. Nec agnoscunt in demonibus misericordiam quia legimus prima dei inter angelos celorum affuisse. Non enim hoc videtur dicitur ut esset [illegible] illorum qui angeli fuerunt scilicet ut dubitatur. Non defuit illi ypocrisis quam tamen nulla [illegible] ibi temptamenta maiora [illegible] disponebat [illegible] ad deceptionem Job. Quod cum bonis angelis conveniunt propter eam deus solet temptare hominem ut patet de Abraham. Genesis. [illegible] Tercio quod in solis hominibus fuit gratia dominici effectus quia ut dubitatur sicut omnis homo orbis est sol misticus in [illegible] Et dubium enim [illegible] passus est, ortus mortuus est, ortus resurrexit. Et hoc videtur ut omni peccatu tollit quod dubium Ex illis prima [illegible] Et si [illegible] adventu [illegible] [illegible] quod [illegible] plenitudo [illegible] adventu

sanabatur. Unde Alexander de Hales
tractatu de legibus dicit. Circumcisio tempore
ante adventum gratie mandata
capitulo xxx dicit: Circumcisio legis suo
tempore custodita non solum bona
temporalia sed eciam conferebat eterna
non statim sed defuncto scilicet soluto
reatu originalis peccati qui non
poterat solvi nisi per Christum. Hugo
primo huius: Erat plena remissi-
onis effectus hic non poterat nisi
per Christum. Nam dicit qui est effectus
remissionis primum est carere culpa
et pena quod preter Christum consequi non poterat.
Et cum dicitur: Circumcisio iustificavit
eos. Cum ex fide est illa dico
Ro. 3. Omnia dimittebantur
per fidem Christi. Secundus effectus
est fruicio glorie eterne quem nullus
poterat consequi nisi per meritum
Christi. Cum enim ante Christi mortem
moriebantur carebant quidem actuali
culpa et nulla pena sentiebant
sed non videbant faciem dei propter
reatum peccati originalis. Hugo
dicit quod legis sacrificia non erant
plene iustificativa nec legis
mandata. De mandatis scilicet
moralibus patet quia si impleta
fuissent spiritualem debebant
vitam eternam quia sic ex fide
implebantur et mandata carna-
lia debebant vitam carnalem quia
non puniebantur morte carnali
impletores. Hugo dicit capitulo xx.

Unde eius indicia et dedi praecepta
que faciens homo vivet in eis. Cum
nullus eorum implere poterat
propter infirmitatem. Et sunt non
de sacrificiis accipiendum vide quod
in Canone dicitur: Sicut accep-
ta habere dignatus es munera Abel
sacrificium Abrahe et quod obtulit
Melchisedech. Exprimit plenius
devocionem in offerentibus sicut
in Glossa Alexander. Et non enim
ex oblatorum qualitate accep-
tabilitas, multo igitur magis
est acceptabilius quod offerimus cor-
pus et sanguinem Christi quam
aliud. Unde ut hugo dicit
per illa cuius per se ista consistit
sacrificium corporis et sanguinis est
sicut illa cum sacrificia non
fuerint deo accepta nisi ex de-
vocione offerencium qui cum fides
in talibus pro in Christo figura-
bant in credulitate et devocione
offerebant. Sed sacramentum corporis
et sanguinis Christi acceptum est
non solum propter devocionem offeren-
cium sed eciam propter se ipsum quod in se est.
Et ex hiis patet quod iustificatio
eius tam in sacramentis sicut in
preceptis amplior est quam veteris
legis. Quia sacramenta veteris legis
solum habent significare, sed sacramenta
nove legis habent significare et causa-
litatem quia illa gratiam quam significant
reddunt efficaciter, sicut patet de

desideranti corporis p(ro)p(ter) quia viui
[illegible] sit et pax et concordia
sunt ip(s)is [illegible] Debet scriptura
[illegible] non solum [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] misericordia
scilicet [illegible] [illegible] [illegible] [illegible] ad
[illegible] [illegible] [illegible] [illegible] [illegible]
scriptura [illegible] [illegible] [illegible] [illegible]
[illegible] illorum [illegible] [illegible]
illuminat [illegible] [illegible]
ordinat [illegible] [illegible]
[illegible] / et [illegible] [illegible]
[illegible] [illegible] [illegible]
Et [illegible] [illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
ibi [illegible] [illegible] / [illegible] [illegible]
[illegible] timere [illegible] [illegible] [illegible]
[illegible] amare Non solum [illegible]
[illegible] [illegible] [illegible] est [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] plenum
[illegible] [illegible] / et [illegible] [illegible] plenum
[illegible] misericordie
omnibus [illegible] [illegible] plenum [illegible]
[illegible] [illegible] [illegible] [illegible]
qui sunt [illegible] et [illegible]
[illegible] [illegible] in [illegible]
[illegible] [illegible] non sunt [illegible]
[illegible] resurrectionem [illegible]
[illegible] [illegible] esse plenam [illegible]
[illegible] [illegible] Ambo [illegible]
[illegible] [illegible] [illegible] [illegible] ipse
est [illegible] [illegible] / [illegible] [illegible]
[illegible] / in omnibus fide [illegible]

dit Si quis autem in [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] / [illegible] [illegible] [illegible] [illegible]
[illegible] fenestram claudit Sol
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] non permittit / [illegible]
[illegible] [illegible] [illegible] plenitudo
[illegible] non solum [illegible] [illegible]
[illegible] Non solum [illegible]
[illegible] / [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible] in
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
et [illegible] sunt [illegible] [illegible]
[illegible] [illegible] voluntates [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] /
[illegible] [illegible] / [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] quia [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] / [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] non [illegible] [illegible]
[illegible] / quia si [illegible] [illegible]
[illegible] [illegible] [illegible] est ordi-
nare non [illegible] [illegible] / hec
[illegible] [illegible] [illegible] quia [illegible]
non facit [illegible] [illegible] [illegible]

cetu omi q adeo sunt ordinata
sunt / Hugo sup^a g contradicta
q i mista dr^a / [illegible] / ipa magnifica
se esse no pt quia si in aliq^a
non esset bonitas ordina et
sluct bonit^e om respct ina
biuis pondus / om respect^a
om ce cet dysters et ordo
ops apq g magnificauit d
mgshe stt om dieg in h^e spl
loq q d^t / domi ministris et do
dex et dns dnc^z mirabit
m enarrabit in ex cogitabit
cuius potencie no est finis
/ cuius sapie no est nums / cuius
bonit^s no est modus stco cuius
nutu omia obediunt / cuius co
cilium omes adorat angeli
et omes magnificat celi / Dilct
in mi celo z apparuit pz p leud
gl^a Nota / Hugo miracula sunt
mag^a dr ea q^a paucis aliq
appo / Quia ut dr b t miracu
la sunt dic sup^a omes vni
nd ip^s dr^z bn fiunt mirabilia
mg^a solq Ecce mirabilia minus
fiunt dycte et ad sapiam cuius
no est nums Ro b t quibus fi
unt sup^a nram q no g^t natura
est continuus fieri et cu^a natu
ris q^d q^d deus vult licet sit sup^a
cap mus no tn g^t quia abun
ecio creacionis deus ~~obediam~~ po
testatem obedienciale m indi
dit cuiz opi suo Non go
erit g^t naz ignem non
vre aq^a refluere solem

retrocede igne descende
asina loqui et erat sup^a
Tco miracula sunt cu^a mag^a
subite quia vides ho illud
fieri q^a na no pt et eius
causam i venire no pt mira^t
et querit tam et no inveni
ens i na^a querit sup^a et inve
nit q miracula sunt di p^sca
opa di pt^ati subicit^z cum
q laudat et veneratur et
ita iudei videntes illa mirabilia
q deus fecit educendo eos de
egipto qn illi mirari si imbus
videt mortuos dixerunt ita
tem dns glose em homo
visitauit est quia te Hugo
scist q in opibus miraculosis
dum vtus sente opert^z Racio
b t quia admiracio est de
re miranda Et adilicey
dns xrm^z / ipm est causa
illius qd fit quia illa ig miracl^a
dedit quia cca miraculosum appz
q illius q fit deb^e et p gen
Et notu est q vtz ipse et
qd h secretum est Sco sup^a
q alii fuit p dictum potest
q medo mirab^e p no pnt scit ho
b t dr p cede exabundi
pro q^a q^z natura obedit suo
creatori Et exinde b t de
ct primo q alius res est in
po^a redimi se f^a hitudine ad

ad diuisos agentes Secundo quod
in universo nulla sit violentia cum
fiunt in ea miracula Racio
quia in qualibet natura ordo est
ad omnes causas superiores Ideo
quod cum miraculum fit non tollitur
ordo cause ad suum effectum
Unde in igne fornacis rema
nebat ordo ad comburendum pueros
licet tamen non combureret Ergo
ex hiis dicitur facere magna quia
operatur miracula et exinde co
nveniente magnificus appellari
Unde david in psalmo Bonitatem
fecisti cum servo tuo quia multa
cum david deus faciebat ad que
videbatur ex natura non habere po
tenciam Sicut quod cum pastore
clemens est in ingentem Et ipse
adhuc puer fecit demo
nem a saule per cytharam re
pelli Et quod puer inscius
Ubi [illegible] bellator sit vin
ceret illum Goliath magnum
bellatorem et sic de aliis
multis Et omnia sicut ubi
sunt Nam quod deo dis
posuit sic faciebat cum eo

No[ta] ¶ Tercio plenitudo gratie quod apparet
in multis donis dominus suis
Est enim divisio operacionum
et est divisio ministracionum
et est divisio gratiarum et
ex quibus apparet deus esse

magnificus quia ut patet 1 Cor 12 atte
statur magnificencie sue Se
cundo deus bonitates diuisit
in creaturas quod non in [illegible]
cas Ro[manorum] Augustinus natura dei
est bonum summum Est bonum
incommutabile Est bonum nulla
specie deficiens nec potens spe
cie [illegible] Ex hoc sequitur quod diuinus
diuinus est bonitas dei et
creaturarum Nam deus ut
dicit Augustinus de perfectione iustitie Se
ipso bonus est Creature
autem non se ipsis sed quia
bone facte sunt Sed quia
bonum [illegible] participant quod
quia bono adherent Unde
creaturas ad perfectum prehibet
condicio creatoris Et exinde
opera domini magna dicuntur Iuxta
illud Magna opera domini exquisita
Tercio est ministracionum diuersitas
ita quod et homines dicuntur
dei cooperatores Non exinde
dei potencia minuitur eo quod deus
omnes creaturas operatur hec
enim que [illegible] sunt sunt ad
instrumentum Sed actio princi
palis est causa dei omnipo
tentem Modo cum [illegible]
fit ipse est qui facit Ergo
apparet quod nichil in mundo
fit ipso deo prudente non
facit Et Augustinus super [illegible]

Deus vero potest dupliciter providentia dici vero in aliis aliquis
in voluntarius. Anima siquidem
ex parte intellectus considerat sentit
sensat et quod aliquid in rebus
generatur extrinsecum vel interiori
motu dei providentia generatur
secundum quod in terrestribus celestibus
dirigunt. Deinde autem docetur
et disponit artes circa agros
vel societates iusticie ut
bonis cum parvulorum consulatur
et hoc providentia habet locum
et de homine generaliter dicitur. Sicut
ille corpus fit si augetur si
deficit hoc est ille. Sed
sibi hoc modo victu quere et
tegumentum et curationem eius
consulere hoc est voluntarium
dei circa animam vult agere
dum vivit sentit et intelligit
sed voluntarie si consentit et
disponit. Et ex inde dicitur deus
magnificus et magnus factor quia
anima operatur in omnibus. Et sic
hic dicitur perget de operationibus
virtutis magnificentia enim dicitur
appropriate hoc quod alium datur operi
virtutis alii operantur similiter
tu alii sine proprie alii
sine scientia. Alii nesciunt
sermonem alii sciunt linguarum
varietatem. Anima enim cum ratione
elaborata magnum est et
miraculosum hominum absconditum

digna magnificentia ordinavit. Et
ad hoc appropriate dicitur dixit
bonitatem fecisti cum servo tuo
domine. Ideo anima in omnibus
hiis in eo sunt ordinem magnificentiam
faciunt ultra alios homines.
Ut respondeo ad ea quae dicuntur
dicendum dicitur magnificus et
appetibilis habilis. Respondeo
ad miraculorum operum dicendum
est insufficienter aperte et ex
petere ad maxima devenit
sed sensibiliter vere de super omnes de
actibus in miraculis ymo vero
ad tantam gratiam prophetie
ut se fateatur plus omnibus
divinas revelationes percepisse.
Similiter respondeo ad administrationem
dicendum hoc quod comparative
rerum administratio. Erat
enim rex et initium operibus
erat constrictissimus. Ad complementum
pluritudinem quod rebus
cadit in distributione virtutis
moralium ubique ergo est
creatum est difficile magnificum
amabile ac utile quod vivere
virtuose in omnibus ad profectionem
utilioribus ascendere ascendens
anima ut Pollinarius dicit ultimo
libro ultimo. Sed virtuose sit
hominibus est virtus illius du
cit in ea maius utrorum et
magnum. Ex eis est virtus
in habitu illam deducunt in
operationem quia ex eis sunt operationes

virtuose intus illus ponderat
que sunt pociores in quibus la
borantes vitam totam deduc
unt in iocunditate / iocunditate
in suavitate / et omnem amari
tudinem nec pro modico comparant spe
remuneracionis future. Ex quo
apparet primo quod virtutis assecu
cio nimis est hominibus necessaria
ut ait Wilhelmus quia sine
eis nec est perfectio nec pro perfec
cionis. Et dicit Cicero
quemadmodum illustrat luna virtus
que est sincera quasi nature de
coracio quasi status felicitatis
desinit in ipsa ut solis stella
matutina fulgeat. Psalmus. Ex quo
ulterius habetur quod status cuiuslibet
non potest sive in rebus publicis
sive privatis nisi comparata vir
tute. Quia hec virtutem quarumlibet
magnitudinem solidat / candi
ciam innocentiam et sanctitatem mani
festat. Tercio ut deducit Wil
helmus virtutis habitus secum
mundi pusillanimes sciencie
alendi / impios compellendi / et
nichil est tam arduum quod vir
tutis moderamine non possit
superari. Ex quibus apparet quod cum
virtutis perfectione certa feli
citas humane vite. Unde philo
sophus virtutes sunt quedam
anime pulchritudines. Sunt

imago dei voluntas / custodia
salutis regula cunctis industria
exclusio cunctis viciis / et cunctis
in vita pena philosophi con
sentiunt protestantibus non solum
prophetis sed eciam moventibus
magnam vero bonitatem deus
fecit cum homine quod eum de
ducit ad statum virtutis sine
quibus mens racionis marcescit
bona spiritualia movet. Nec ho
mo cum eis caret potest deformare pas
siones destructas decidimus qui
bus. Ex quibus patet quod licet
generaliter virtute singulis tamen
cuiusque assecucione decem sunt
virtutes actibus refundere / prima (Caritas)
secundum Augustinum est forma omnium
virtutum. Secundum Gregorium est
ligamen omnium bonorum. Secundum
Ambrosium est vinculum om
nium virtutum. Secundum Iohannem est ple
nitudo omnium. Caritas in cordibus
donum dei ... ita ut
eciam deus dictus sit et
dicitur super Canonica Io. dicit
cum audis quod deus caritas
est. Et Augustinus dicit potuit
si nichil aliud ...
de caritate audiremus nisi
hoc solum quod voce spiritus sancti
deus caritas est nichil
aliud quereremus debemus. Ecce
modo de virtutibus dicta. Et pro
fundius et luminosius quod sunt

q̄ secauius ꝗ̄ utilis adde ceteris
bonis caritate et possunt omnia
debite caritate et non possunt
cetera et Ambrosius dicit qui quasi mortem
corporis / ore perficitur scriptura
ornatur caritate nichil est
dulcius quod si talis est eius ingenio
[illegible] qualis est cum habetur [illegible]
habetur quod sine caritate non potest haberi
iocunditas vite secundum Ambrosium et in
telligitur secundum Augustinum de iocunditate
in bonis spiritualibus certum
est quod multa corporalia delectabi
lia sunt / Nam ut Augustinus dicit in
libro de verbis domini / Cibus delectat
esurientem / lucis solaris diffu
sio tenebrinis oculos / suavis
vox auditum aurium et omnia
que pertinent ad voluptatem carnalem
et hec communiter et malis accidunt
et bonum et malum esse possunt Ambro
sius dicit Multa videntur hic
esse iocunda que non sunt Nam
luxuria videtur iocunda sed ex
haustu primorum amara est
libido cum fuerit dulcis videtur sed
acerbitas fit cupidine Multa
dum vivimus bona estimamus que
ad usum pertinent sicut honor
potestas pecunie etcetera Sed tamen
non sunt vera bona quia desinunt
possidere non possunt Modo certum est
quod in talibus quis potest vivere et de
lectari sine caritate Sed Ambrosius dicit
quod illa est vera iocunditas cum
quis virtutis subsidiis fruitur

[illegible] gaudet se esse mu
nitum Modo notum est quod gaudium
de virtutibus [illegible] sine
caritate esse non potest Eo quod for
ma earum secundum Ambrosium est caritas
et gaudere [illegible] quia nulla virtus
potest esse utilis sine caritate / et in
telligendum de utilitate quo ad asse
cucionem ultimi finis Ro 66
[illegible] etc quia xxxiii ar. [illegible] Cum
sola caritas ordinat hominem
ad illum assequendum quia hic est [illegible]
[illegible] ad opera et hoc innuitur apud
Cor. xiii ubi caritas [illegible]
virtutibus dicit Si caritatem
non habeam nichil michi prodest Nec
[illegible] alie virtutes excluduntur
quia sunt vere virtutes / dicitur Sap
viii Sobrietatem et iusticiam
docet prudenciam virtutem quibus
in vita nichil est utilius hominibus
Multa enim sunt bona [illegible]
[illegible] ad virtutes ordinantur hominem
Multe enim sunt virtutes que
totaliter non tolluntur [illegible]
sicut fides spes [illegible]
[illegible] boni in suo genere elicuntur
[illegible] tales non sunt perfecte
bone Ratio 6t [illegible]
[illegible] sicut non potest esse
perfecta quia deest [illegible] de
[illegible] et [illegible] Sic
non est vera virtus si deest sibi
debita ordinacio ad ultimum finem
qui est solus deus qui se ipse
finis in agibilibus [illegible]

in speculacione. Sequitur cetera
quod sine gaudio spirituali esse
non potest quod est in amore dei
Ricardus quia ubi potest caritas poni
certa effectus Caritas autem que
diffunditur per spiritum sanctum in cordi
bus est causa gaudii iuxta
illud apostoli Non enim regnum
dei est esca et potus sed iusticia
et pax et gaudium in spiritu sancto
Deinde advertendum circa hoc quod
sicut virtus addens respicit
vz ad deum. adipiscendum in se datum
gaudium vero creatis seu est
de bonis duplicibus scilicet de bonis
dei et de bonis proximi Et quia
bona dei sunt immutabilia
eo quod deus est incorruptibilis ideo
gaudium quod habetur de bonis dei
nullam habet permixtionem tristicie dicit
apostolus ad philippenses iiii Gaudete
in domino semper dicit tamen b. t. ibidem
q. xxviii ar. 1 in solucione
3i arti. Ex spirituale gaudium
dicitur potest esse duplex primo quo
gaudemus de bono divino in se
considerato et hoc non habet permix
tionem ut iam dictum est Et tale
gaudium est melius eo quod predictis
caritatis procedit Secundum est quo
gaudemus de bono divino a nobis
participato Nam quod hoc quod divinum
amicus dei in nobis habemus
quia est nobilissimus effectus
divini amoris iuxta id Johannis

in anima mea caritate in ho
mine ubi in eo Et huius
gaudium causa procedit esse quod
perfectum divini boni frui
cionem dicitur in spe gaude
re et hoc gaudium permixtum
habet tristicie ex quo aliquis contristatur
de eo quod repugnat participacioni
divini boni in se vel in proximo
vel dicitur plerumque ad plenitudinem sic
dicitur patris dolor et in
Gemiscit tristari de dilacione
patrie propter miserias vite quod
perfectam participacionem divini boni
impedit sicut est caritas dicit
enim vetus doctor debent pro caritate
proximi sicut ille qui amicitia
habet patitur in se dum sic caritatis
habet gaudium habet quod sustinendo
opportet illius boni fruicionem
eius sicut habet amorem et
honorem dicit quod deus debent
bona ut deberet esse ipse bo
nus et habere poenam Nam
dicitur super sis c 18 magnum
bonum est deum eius bona de
lectari ut delectatione dile
ctionis sit et laborem tollerant
ut sustinent et quod sunt
libilis fuerit et hoc ordinat
animus ut in infirmis non esse
dat considerans et delectat
ipse deus in se recipit
Vel deus fuerit in aliquo

sine gratia participacionem de plenitudine
sine gratia sed dispositione hominis et
in meritis suis divina liberalitas Et si
aliquis arguat in scripto [illegible]
Gratia ingenita est gratia et subiecte
gratie nullo modo cadit sub merito
Gratia cum dicitur eo quod gratis datur et non
redditur pro aliquo merito Ad primo
primo dicitur quod gratia secundum rationem dicit
exclusionem meriti Aliquis ponit
plenitudinem [illegible] primi sicut
principium primum movendi non movetur ita
sed principium primum fiendi non fit Ista
principium primum merendi excludit meritum
et sub merito cadere non potest Item
secundo aliquis meretur beatitudinem et tamen
sed non gratiam licet eterna beatitudo
maior sit quam meritum non dicitur
itaque gratie sed tamen primum Secundo
gratie principium conferendi scilicet effectus
divinum videlicet omnipotentie Ad primo videtur
ultimus quod stat aliquis gratiam accepte
tenens [illegible] sed non alius fuit
est quia principium quo meretur gratiam
regnum eternum potest ambobus esse quod
utrumque subicitur potentie meriti Sed
principium quo meretur gratiam regnum
eternum non potest esse ambobus quia non
est in potestate hominis quod divina dei sit
gratis accepta Et ita vadit
[illegible] in hac dubitacione [illegible] dictum
[illegible] status voluntatis quod in
[illegible] et status [illegible] quod in
[illegible] dicitur [illegible] ut perforum
voluntatis [illegible] volunt et non
deo obedientes ut [illegible]

sit esse perfectum quam esse sanctum et
excludit perfectio quo exigencia est
[illegible] ultimus habetur legitime deo
sit gratiam dare vel non dare et
non quoniam tamen potest facere
[illegible] quod iusto non meretur
et iniustus meretur Quintum declarat
aliquis dicit quod tria sunt in homine
que merentur vitam eternam videlicet
[illegible] [illegible] adeo meritoria
vita [illegible] est gratia [illegible] sine
[illegible] [illegible] est movens
[illegible] scilicet gratia [illegible] non
[illegible] tertium est liberum arbitrium
homo illis duobus cooperans
Item liberum arbitrium est principium
[illegible] sicut [illegible] licet ipse
[illegible] qui est infinite bonitatis
moveat liberum arbitrium potentis
[illegible] [illegible] est in ipso [illegible]
motor [illegible] Sed quia non meretur
liberum arbitrium aliquis [illegible]
tamen sicut meretur arbitrium iusti
hominis ideo iustus meretur [illegible] non
iustus cum quod ipse gratiam vivit
deo et est deo acceptus et carus
Ideo modicum bonum opus ipsius dignum
est remuneracione Sed peccator non
[illegible] licet illius modi [illegible]
scilicet peccatum mortale ipse mortuus
est deo indignus [illegible]
[illegible] [illegible] operibus
[illegible] non premiando sed pena debetur
[illegible] licet [illegible] quod
ipse est deus immutabiliter dat gratiam
[illegible] [illegible] ipso sua merita

quare diabolus non habuit perseverantiam

sed competentie sue / Exemplum de
Anselmo in libro de casu
diaboli / ubi querit quare diabolus
non habuit perseverantiam et respon-
det quod non erat quia deus
non dedit quia [illegible] paratus est
dare sed quia ille non recepit
nec erat paratus accipere hoc est
et donum accipiendi Unde so-
nat recipere [illegible] recad. a
recipiendi sic quod per hoc
deus dat illam Et hoc declaratur
primo questione capitulo iii. Ego
sto ad hostium et pulso si quis
michi aperuit intrabo et ce-
nabo cum illo etc. de laudibus
Et questio zach. i. Converti-
mini ad me et ego convertar ad
vos Et augustinus super illo fecisti
[illegible] ad se [illegible]
deus recipit [illegible] adse
[illegible] in deo esset in [illegible]
Non enim deus dat bonitatem ali-
cui quia eo dignus fuit sed sine
operibus sed quia ea dare quem-
libet promisit Exemplum patet quod
in deum non cadit [illegible]
[illegible] Ratio quia [illegible] deus
[illegible] in simo nichil [illegible]
[illegible] addendo Secundo [illegible]
hec quod deus semetipsum est [illegible]
[illegible] nichil [illegible]
[illegible] addendo cui vult quod
vult accepit et emollit et
quem vult indurat et reprobat

lit / unde sic non est volentis
neque currentis non est volentis sed dei
misericordis Et [illegible] 3o
quod [illegible] quod [illegible]
quod deus se disponendo [illegible] dat
deus non dicendo [illegible]
sed declarat de liberalitate [illegible]
[illegible] esse quod non negat se
facienti quod in se est / Unde si
[illegible] in mobili potest fieri
quod in se est non negat deus gratiam
ut patet de publicano [illegible]
de zacheo [illegible]
ascendere in arborem sico-
mori / [illegible]
de paulo / de saulo [illegible]
dicat eam plenum veritatis

Unde [illegible] est veritas [illegible]
[illegible] Ioh. xiiii. Ego sum
via veritas et vita ipse est
via ducens ipse veritas do-
cens ipse vita reficiens
et ideo ex omnibus bonis [illegible]
[illegible] / de char-
itate [illegible] veram
[illegible] nota quod [illegible] est
ex pluribus [illegible]
et quia vita hominis [illegible]
[illegible] valde [illegible]
[illegible]
[illegible]
[illegible]
et [illegible] et [illegible]
[illegible]
[illegible]

Ho

quo admittere sine causa et post duplici
semper hominem errare contendere / primam ab
aptitudine decipiendi ducitur. dicitur
enim in adthi 3. mali homines
proficiunt in peius et in errorem
mittentes quam enim ipse ducat et
liber alter illorum quia qui resistit
quod spiritualis defectus ducuntur in
errorem prima pars 3. Contra sanctos
omnes creaturis ut post errorem
ostenditur supra de eva fide et
ducuntur contra sed non possit esse
ad pastorem aliorum vestiuntur
Secundum abunditas et cognitum quo
ad affectum hominum quod intelligo quod
hoc et malum [illegible] hic post bonum
sed quam placet hic quod malo et
et afficit ideo sequitur. et
diviso in adversus vi Nolite errare
inquit fratres [illegible] non inducitur 2m
ab aptitudine et veritatem divinae scientiae Sap.
v. Erravimus a via veritatis et lustravimus
ambulavimus vias difficiles
Ideo enim est destructio veritatis quia
homo non permisit affectum accipere
defectum inducit in errorem. Et
ita ponit Magister in prologo primi
sententiarum dicens quod aliqui volunt
suis affectibus scripturam aptare
tentare credunt in damnabiles
errores [illegible] libri xxx
Si decepturum errore adversarius
diu aliquorum et suavis ei prodi
et in hoc diu quoque pecca et spiritum
[illegible] enim erroris quod aptum
malum / et 3o eius et malis
[illegible] Tertio multum consideravimus
quo ad effectum Sepe
enim homo consideravit aliquos
effectus seducitur in errorem
ut evenit illi regi babilonis
credendo ydolum Bel [illegible]
dicitur Daniel xiiii Ne crederet
rex Tertio ab aptitudine est
filii dei deus fecit sic quando credit
[illegible] esse aut vel [illegible] [illegible]
multi dicunt vindictam iusti
enim et in [illegible] [illegible] [illegible]
[illegible] Sepe enim quod filii dei
inducit in diversa et homo
considerans non [illegible] stabilem
inducitur in errores / adthi. x
In novissimis temporibus discedent quidam
a fide attendentes spiritibus erro
ris ut patet falsis miraculis
Antichristi sicut erat tempore moysi
Moyses faciebat miracula et
magi pharaonis similia faciebant
propter [illegible] tempore Antichristi in erro
rem ducentur si potest fieri
et electi / et hic daniel consi
derans dicit ipse viam veritatis
elegi. et in nullo errore [illegible]
[illegible] [illegible] ut [illegible] vel [illegible]
ut [illegible] admonito affectu ut
ex inconvenientia [illegible] quoniam
doctores habuimus diversas
vias divinae scientiae [illegible] appellant
veritatis [illegible] Nam in [illegible]

phus dicit ex multis falsis si
quod apparet verus esse probabili
ora / propter quod unius erroris
sit abiciendi / dicit cum Augustinus
Enchiridion et semper quidem et nusquam
invenire Ex quo apparet quod er-
ror caret fine propterea cum
prius errare dicitur quod non
deveniat ad aliquem finem quia
quod quaerit non invenit Secundo di-
cit quod licet impius aliquis cum
neque esse ipse dicit potest tamen dici
sed quod possit homo errare non
potest quod errandi non sit alia causa
nisi quia veluti multi ...
sunt sic errare cognoverunt eos
errores videre multa ...
... sic placet ... dicit va-
dunt ... admirationibus suis
Ex quibus sequitur quod nullus
unquam suum errorem deduxit
ad finem Secundo quod error caret
fine dicit cum Augustinus finaliter
errorem diffinire quod finire
et ... homo ... quod error
est abyssus multa et quod ...
... bene debet
abicere omnes eos errores et
verum ... eligere Ex quibus
patet Non omnis error
per ... qui saluti
obviat abiciendus est / ...
... sic Non ... ...
... vitari ... ...

non omnis errores ... vitari
... quod ... ... veri
alii et ... error ... ...
Augustinus in Enchiridion ... ...
errare non sit aliud nisi pu-
tare verum quod falsum est / aut
putare falsum quod verum est
vel etiam ... pro certo vel
incertum pro certo / vel ... id
quod est in ... ... atque
... ... atque ... ...
esse sentiendo vel ...
vel in ... vel ...
... hoc ... et ...
... vita ... ... quia
ei non ... ... ...
vel non ... errare
et ... Ex quo ... quod vita
... ... ... dicit
cum Augustinus ... ... illa ...
talis vita ubi ... non
vita est vitalis ... nulla
est talis ... ubi omnia
videbuntur sicut sunt Secundo
quod ... homo errat aliquando ...
non omnis errores vitari ...
... quod homo errat ... dicit
Augustinus ... ... aut fallere
aut falli ... ... ...
declinavit ... ... et
... homo ... et
... ... sunt ...
... errant ... ...
... sunt falsa Ex quibus

cluat Et si nomen contra propter
errare tamen error eius bonus est
voluntarius dicendus sit accipiendum
est quod adhuc de errore sicut
devenialis delectatio hic enim
quia homo non potest evadere est venia
sicut propter vitae debitum possit
homo vel repellere vel non ad
mittere vel admissionem satis
supprimere propter hoc quod ad
torum quod dicitur ipse est
Notandum Augustinus potest diversos
errores quos homines non possunt
bene vitare, ut est error quo
quis putat aliquem hominem
malum esse bonum nescitque quales
sint quia adhuc nihil mali
sciunt Et si aliquis homo
pauper mendicat apparentia illa
[marginal: adhibita] adhibita parcitate propter adhuc admi
ttit. Secundum potest errorem
quo quis planctum corporis quod sen
tit corpori existimet sensum sen
/vel spiritum sensum corporis Et ut pe
trus apostolus existimabat se visum
videre cum replete fuit per an
gelum divinitus carceris
liberatus vel quo bene putat
esse pro apparentia quia dubiumque
amicum/ benevolere pro esse
putandum/ temeraria cum vita
honesta/ illum hominem esse et
aliquem sit quod sepe contingit in
gemellis quod dicit plurimi/ qui

error contrarius est precibus nimis
Et in disputationibus acharde
mice ut dicit multos contigisse
errores in quibus sepe vera repro
batur et falsa approbatur cum plura
dicunt verorum cum falsis Alius
communiter contingit errorem medium in
opinionibus contrariis Et quomodo Iacob
patriarcha errabat quod putabat
feram suum filium Ioseph devo
rasse Ergo notabili nostri
primo est non omnis error contra
malus dicit Augustinus cuius errare
contra non vere scire nisi in quo
modo Et patet de multis erroribus
iam enumeratis Secundo non omnis
error est salutis periculosus dicit
enim Augustinus in quibus rebus
ad capessendum dei regnum nihil
interest an vera esse putantur vel
falsa ut quod omnis stelle sint
demum pares Et multa similia
narrat Secundo potest illud
dicere s. bonum hoc autem error pro
vita tamen qui salutem obviat
aliquibus contrariis de dicit enim
Augustinus in hiis rebus error
sine quibus assensu fide salus
esse non potest simul demandare
est Et notandum hoc multi
errores impediunt salutem Nam
demonstrandi diu in cogitationibus
voluptuosis errant a salute
hoc enim probabitur asscriptum cum
ut hic de veniali errore contra

inpiorum fluctuando mente ut
sit tam alibi a salute errat
quia hoc est instabilitas eius
habetur ad ephesios iiii ubi dicitur non
simus parvuli fluctuantes et
circumferamur omni vento doctrine
in astucia ad circumventionem erro
ris Sexto erratur a salute
in levi credulitate qui de facili
fidem adhibet etc. vel ut
dicitur [illegible] ij vosmet ipsos
ne inspiciendo errore traducti
excidatis a propria firmitate. et er
ror [illegible] valde impedit [illegible]
ad [illegible] [illegible] [illegible] ani
[illegible] et [illegible] [illegible] vi
[illegible] est error in fide qui
tali errore tenetur a debi
ta veneratione maiestatis divine
ut est heresis / eciam est pec
catum contra [illegible] [illegible] qui vel
let [illegible] religionis fundamentum
[illegible] ut aliqui dicunt
[illegible] scisma quod scindit uni
tatem [illegible] apostasia
quia abicit religionem [illegible]
blasphemia quia divine adi
mit maiestati honorem
Et advertendum quod ad [illegible] se ... 
tendit fides adeo quod [illegible]
tionem [illegible] se [illegible]
[illegible] [illegible] se fides ad ea
que primo creduntur et postea
intelliguntur ut sunt arti
culi fidei Secundo [illegible] se
ad illa credibilia que simul cre
duntur et intelliguntur ut in
moribus multa sunt credibi
lia sicut quod fornicacio est
mortale peccatum Tercio ad ea
se fides [illegible] que sunt in
historiis in canone sacre scrip
ture contentis et ad ista vult
se heresis [illegible] Ex quo
patet quod si quis diceret fornicationem
quam ebrietas non esset morta
le peccatum quod esset hereticus Racio quia
si assereret contra id ad quod se
fides extendit Secundo si
[illegible] quia sic [illegible]
[illegible] Secundo patet si quis diceret
aliquam historiam que est in canone
scripture [illegible] esse falsam
esset hereticus Racio quia asse
reret [illegible] [illegible] quod continet sacra
scriptura Secundo si quis ex
ponendo historiam diceret [illegible]
aliam sensum quam eadem historia
[illegible] dicit [illegible] [illegible] quod
sancti ita diversa senserunt
[illegible] sed est [illegible] [illegible] diversi
tas cum devocione [illegible]
multum facit ad eluci[dationem]
sacre scripture Ex quibus elicitur
quod heresis [illegible] est [illegible]
[illegible] fidei quod [illegible] fundamen
tum [illegible] [illegible] [illegible] bonis
moribus [illegible] [illegible] opera virtutum

quibus mixtum. Et hos hereticos
conuincit veraciter ex textu
per legem scripture ut dicit Wilhelmus
Episcopus. Apparet quod heresis contra
legem impugnat diuinam, contra
fidem impugnat vitam et legem
catholicam opponere veritati ut dicit
Augustinus. Et per hoc patet quod heresis
est error contra diuinam veritatem
in expressum veritatem quo possit ap-
te opponi. Est enim error
quo creatura contra veritatem Christi qui
est veritas quo opponit sacro
scripto. Item heresis Iohannis
[illegible] prebuit delectationem mentis
in deo [illegible] opponitur [illegible] papa
[illegible] cum [illegible] sentit de
diuinitate et humanitate in quibus
est delectatio [illegible] non [illegible]
per sabbatum pagani. Isti omnes
errores abiciendi sunt et
eligi debet virtus. Electio
enim verum est ad abiciendum
[illegible] vnde dicit Ambrosius [illegible]
per hoc dicere qui [illegible]
[illegible] per vnum [illegible] eligit.
Non [illegible] ne [illegible]
ne [illegible] Nam [illegible]
qui [illegible] et [illegible]
[illegible] Non est enim [illegible]
studium impedit et posse-
dendi et [illegible]

[illegible] qui non poterit [illegible]
[illegible] quod hic [illegible] excepto
in aliis solo [illegible] lazaro
[illegible] esse. Et [illegible]
Non est [illegible] homo [illegible]
et [illegible] mundi Non quod
in talibus sunt plura alia fideli
[illegible] Fides enim
est [illegible] inter et
[illegible] ut [illegible]
[illegible] in [illegible]
abiciendum. Ista [illegible]
[illegible] ut [illegible]
[illegible] eligit. Si [illegible]
[illegible] quod est plenum [illegible]
et premium eligens [illegible]
[illegible] premium [illegible]
[illegible] Est autem [illegible]
[illegible] est [illegible] est [illegible]
[illegible] dicitur [illegible]
[illegible] Esset [illegible]
[illegible]
et [illegible] omnis bonum [illegible]
premium [illegible] Et [illegible]
[illegible]
[illegible]
[illegible]
enim nullus [illegible] alius [illegible]
est nisi [illegible]
nullus [illegible] impossibile
[illegible] nisi [illegible]
[illegible] sine [illegible]
Et [illegible] debet [illegible]

mente ut disponit eam adhe-
ret illa luce que prima vere poss[et]
intelligere esset dignus prope
Tercio dicitur personat prout con-
venit filio qui dicit Ego sum via
veritas vita Et ut sic ve-
ritas est summa principium de principio qui
non est secundum aliquam dissimilitudinem
vel falsitas posset oriri et
sic debemus ipsi veritati applica-
ri ut nulla falsitas in nobis
posset oriri Exemplum de
nobis disponimus addiscere veritatem
videlicet ad veritatem apprehendendam ut
videlicet conspiciemus dignitatem aliquo modo appre-
hendat aliquid de illa summa
veritate / et advertendum comprehensorum
[illegible] cum venimus nulla
amplius falsitas potest sub-
oriri [illegible] Alia
est veritas creata et hec quedam
est rei dicta nichil adequatio
alia est signi quod non est aliud
nisi quedam adequacio rei et
intellectus [illegible]
nobis [illegible]
creata sive [illegible] sive
affectu sive actiuum sive
significativa [illegible]
quia hec est veritas que est ratio
de mente [illegible] / Et
quia [illegible] possumus convenire

in cogitacione simplici sive [illegible]
Secundo apparet veritas admiranda
vite multe splendide sive
consistent. Sunt enim tres
vie quibus devenimus ad
advertendum quod est deus quia
quis dicitur esse veritas prima
est via doctrine Secunda
est via instructione Tercia
est via vite / et ista dicitur
veritas. Una prima via
dicitur veritas doctrine et
dicitur esse veri filii dei [illegible]
[illegible] 22 [illegible]
verax es et viam dei
in veritate doces / et hec est
via valde mirabilis quoniam
omnia que sunt fili [illegible]
[illegible]
[illegible]
cius. Secunda dicitur veritas
instructione et est via [illegible]
spei [illegible] apud et veri-
tas non te deserit et pro-
[illegible] et [illegible]
disciplinam bonam coram deo
et hominibus Spes enim non
est aliud nisi [illegible] veritas
quoniam [illegible] fiat in ope-
re [illegible] est [illegible] et
est magne altitudinis quoniam
semper in arduis tenet
locum [illegible] divinam maie-
statem. Et enim Ego ille

bu sat in adiu sitatibꝫ ini
micat subsistere qui sat de
mimi spe gaude Tercia dr
vitas vite et est vna caus
deus apꝫ excellenciorē vna
mirabo vob Cu cum homo
vivit ex fide opatur p dilc
virtutem vitam h. dr Cu
apꝫ Si omnem meam facl
dimisero q fiat fides et
si corpꝰ meum tradidero
q fiat spes caritatē aut
non habeo nichil in p̄dest
q. d. Non est ibi p̄minens
vitas Non sic q in fide
alii in spe esset aliqua facul
tas Sz qua sine caritate non
sufficiunt ad uenit Exp̄e seq̄
q in cuiusca virtutes nequaq̄ valent
sine spe / Cum dicat bt
sic vita hūa non pt dedu
ad felicitatē hūm sine sum
tibꝫ cardinalibꝫ Sic intel
x̄ciani non deducit ad bti
tudinē sine virtutibꝫ theo
logicis hinc apꝫ Sine fide
impoͣle ē placē deo et
gloria quā dr ex spe
fidem stabilitat et fir
mat Et b aug dr ex
caritas virtꝫ illa et

valor et forma ex quo
pꝫ q hee tres vie tenēt vni
tatē licet sint s sunt essen
cias diuise Rō quia capit se
Spes eum capit fidem et
utrumq capit caritate Cum
cum hō credit / tum spat / et
spnd credit et spat tunc diligit
ut dt aug / Et causa cohe
rem dicunt ad eum licet quali
alii relicte Et coherentem
eam sine alia non sufficit ymo
ne esse pt saltem ē esse p̄fec
tam cum simul dicunt sic ē
fundamētum / et aliud est vna
sic via dicitur Exp̄e seq̄
et si h in p̄sse dicunt tu
omnes subiectum vi elegit
Rō quia ē vna virtute omnis
dominat dominat vz d humilitate
ꝑt q pro .4. xi dr vbi hu
militas ibi sapia et Ber
in libro de gradibus humilitatis
dt bona est vna humilitas
qua vitas inicit caritas
conspit et gracia concipitur
et ysid dr virtus ceterarum
fugit sine humilitate non
ē vert Et aut humilitas
pt illorum via pꝫ ex hor
tamē x°. ipm est fides
mea spes mea et caritas
mea dt hanc esse distin
dam ase ait xi dilecte

ame q[ui] mihi coniunctus sunt
corde In mens q[ui] no[n] adueni
unt[ur] alij aduenis vi[n]culis
singulare p[ri]mi x[an]c[t]i singulare eligit
eo singulis hu[ius] singulare inter
venire ad se amplexatur p[er]
singulis dat g[rati]a[m] dicitur Ca
lud est virg[inum] alior[um] / et ipse
Vnde quis se singulariter sic
p[ro]mtus iste no[n] p[otes]t venire
in v[erbo] 5 / di Nam et deus singu
lis dat gra[tia]m vnd[e] p[ro]phete di
cit aliorum ipse in do
mo dei / magis q[uod] habitare
in tabernaculis p[e]cc[at]or[um] / ab
iectus esse p[ro]pt[er] a p[ro]p[ter] singularitatem
q[uod] reputat vilis si simpli
reputat[ur] honorabilis Et
dicto q[uod] p[er] has viis multa
acquirunt et p[er]dunt Cre
dere p[ec]c[at]a ut fidem h[er]e
sis ma blasphemia Spem
p[re]sumpcio et desp[er]acio Car
itate[m] ira inimicicia disper
sio cordium et contemptus
et alia multa que dici non
eo ab[er]rate sunt p[re]cip[ue]
C[apitul]o 123 q[uod] fides non stat
cu[m] h[er]esi Sic q[uod] caritas
no[n] stat cu[m] aliquo p[e]cc[at]o mortali
hic a demonibus in theod
que dat fides q[uia] amoris c[ari]ta[ti]
q[ui] sic vnu[m] mortale totu[m]

caritate[m] repellit Sic diffi
dencia vna articuli tota[m]
fidem Te[n]tacio et magnis in tempo[r]e
adimit spem Cum ergo
spes est q[uod] dam p[ro]gressio ad
eam p[er]tinet p[er]ardere / qua
in vni dei no[n] p[er]dere retro
ade[m] q[uo]d in dei via Sz
p[ro]d[ic]i[tur] p[er] has viis multa
p[er]dunt Non sic est i[n]telligi
q[uod] aliq[ui]s esset virtutes q[uod] p[er] istas
p[er]miu[n]t[ur] qua[m] iste sunt indicare
virtutem et contra a[m]bo a[m]bo
simul p[er]misit q[uod] p[er]dendum
Sz sic q[uod] multa sunt sine
quibus ceteras ipse virtutes
vere sunt robur et augmentu[m]
habere non p[ossu]nt P[rim]u[m] est tpe
Nam ut tpe celi nec tpe
inferni valet adiuuando in istis
virtutibus sic solo tpe p[ro]ns q[uod]
est acceptabile Sc[ilice]t est so
cietas p[ro]p[ter] sanctor[um] quia di[citur]
ipse[n] Cum sc[anct]o s[an]c[tu]s eris cu[m]
p[er]u[er]so p[er]uerteris T[er]ci[um] est
afflicc[i]o et p[ro]pter adh[uc] salu
bris et tribulac[i]o[n]e[m] n[ost]r[a]m q[ue]
omnia alia aug[men]t[a]t Nam de l[ibr]o
petri Nemo parcat[ur] q[uod]
hortatur q[uod] a deluxio
et multa alia valet ad
augmentu[m] illorum in[ter] in d[omi]nus
Sex xxiij In omnibus re
spicere p[ro]pt[er] et s[an]c[t]iu[m] ha[bere]

dum membris quod est vita
Et licet in activa vendicari
debet tamen proprie in vita con
templativa augmentatur Illa
enim est securior et magis
quieta Exemplum apparet in ali
quibus/ veniunt ad silvas statim
videntes ... elig[illegible]
in bona scientia patres asse
rentes operari propter quod reci
piunt ad contemplacionem ...
in divina contemplacione de
licate Talibus enim in his
que sunt sedes celestis licet
in hiis que sunt spiritualia
vocat in hiis que sunt aliis
sapientia constare debent ... [illegible]
... ut dicit Vitruvius
fortissimi [illegible] ...
mens in domo dei/ hoc
debet eligere ... sancti
omnia que ... videntur
... divinorum Non enim debet
esse ... que ...
... Gradarium anima
vel ... ... eundem
[illegible] ad ... in [illegible]
illi dei ... speculo di
mirabile sunt ... apostolus
... Veritas enim una
est una illustratur ... ...
... modis multis sunt
... Sic in vno vel ab
vno speculo resplendent

multe ymagines aut facies
Et advertendum quod si advi
sum de ... convenire, diver
... memoriae ... divin[illegible]
esse Et quando ... re
... ... reali
... proprie ... dicitur
... sunt plena
... ... dicit ... ... dei
... ... solis
... videtur ...
... sunt/ ... dei
... Non ...
... videndo ... ... ...
... esset ...
... Est ...
... videndum ... quidam
sunt ... quidam
... ... damnantur
et ... angelis
... non ... ...
... videant/ ...
... abiecta
... dei videntur ...
... ... ...
... ...
... Nam dicitur
... ... ... ...
quod hec dicunt ... illos
... .../ et ...
~~...~~ ... in ...
... ...
... dei ... ... ...

omnia/ dicit enim augustinus in
sermonibus suis etc. Si deus
in presenti nunquam iudicaret non
crederetur esse deus et si omnia
iudicaret et nihil futuro
reservaret iudicio quibus tunc
pareret non haberet/ Futura autem
iudicia ultima sunt. Ex
quo elicitur quod quedam sunt dei
iudicia occulta quedam manifesta
manifesta sunt futura illa ultima
de quibus dicitur videre sed et vo
ce tunc illius tube tonitrus
et multis precedentibus manife
stis signis. Presentia vero iudicia
occulta sunt unde augustinus trac
tans illud pene tempus est ut
iudicium incipiat a domo dei
incipiat dicit pena occulta
est iudicium/ quia ita unusquisque
aut excecatur ad impugnacionem
aut admonetur ad conversionem
et si desperatus et contem
ptor contempserit excecatur
ad dampnacionem. Ex quo
elicitur Et si aliquis occul
tis vel iudiciis illuminatur domi
ni de sapientia vie male de
seruntur divinorum iudiciorum
formidine / quia Nullus enim
potest amicus fieri divino adver
sario nisi / et nunquam potest
bonum agere/ Secundum predicti
dicti est augustinus quod dicit
Sed in illis operibus divini

precepti est qui non videns
manifestacionem divini iudicii
Sed in istis qui videt / divina
iudicia/ comminacionibus sit
deterritus Et ideo est quia
qui videt divina iudicia
penam timet quia districtissima
sunt secundum illud psalmi Non iustifi
cabitur in conspectu tuo omnis
vivens. Et ideo timor amal
semper et ad bonum impellit
Ex quo infertur quod magis utile
est recolere vel recolere divinorum
iudiciorum recordacio / quia si
habuissent in memoria illi
Non conculcassent verbum desi
derabile Nec blasphemati fuissent
Ideo iam isti exprobracionis ver
ba non illius nisi
ac si defraudati sumus qui
non putabamus nobis talia
eveniret. Ideo infertur est valde
memoriale recolenda fuerunt
divina iudicia dicit enim Jeronimus de
hypsu zazaue tunc si merite
cineret homines que iudicia
imminent et iudicia ipsius humana
non vanitate dispergitur sive
infidelitate grauaretur. Iudicia
enim dei memoranda sunt pro
tam punicione quam dampnacione
Nunquam enim sit tam parvum opus
bonum / aut malum quod non eum
hic mox sequatur secundum iudicium
vel bonorum desolacione ...

Aspiciam est michi bonus prima
michi sine sceleribus de cetero suppli
cia / deus enim verax est qui
nec promissa implet Nullum enim ma
lum impunitum sic nullum bonum
irremuneratum Pro scibet oculo sine
magnitudinis quinde Vel
sic dicitur plenus vite gracia
[illegible] in [illegible] et fi
[illegible] rapte Ioh xvi
[illegible] palam loquar et
proverbium nullum dicis / In lege enim
veteri in qua Moyses [illegible] doce
bat solum erat umbre [illegible]
et [illegible] in lege [illegible]
nobis [illegible] collata [illegible] dicitur
[illegible] illorum [illegible] figure vi
tis vel [illegible] x umbra
enim [illegible] habebunt futurorum
non ipsam [illegible] Glo
oblatio [illegible] ad [illegible]
[illegible] et [illegible] legis
[illegible] umbra futurorum [illegible]
[illegible] plenitudinem [illegible] bonorum
[illegible] nec ipsam [illegible]
[illegible] [illegible] veritatem
umbra [illegible] nec ipsam veritatem
ut [illegible] [illegible]
ponunt colores umbra quedam
est [illegible] cum [illegible]
quedam [illegible] ~~[illegible]~~ [illegible]
vero flores [illegible] colores [illegible]
imposuerit [illegible] [illegible] [illegible]

legis [illegible] umbra non [illegible]
[illegible] [illegible] [illegible]
[illegible] Et aliter dicitur [illegible]
[illegible] in lege erat [illegible] figura
velut corpus [illegible] adiciam
[illegible] [illegible] legis [illegible]
[illegible] vitis et alia [illegible] um
bra [illegible] lucem [illegible] et
[illegible] Sic enim [illegible] ocu
los debiles [illegible] conveniunt
ut videant in umbra et postea
[illegible] oculus [illegible]
tatis ut videant in luce Sic
[illegible] adhuc debili
ut valeret adhuc [illegible]
[illegible] [illegible] [illegible] videndi
[illegible] umbra legis postea
[illegible] [illegible] [illegible]
[illegible] revelatur [illegible] vi
det in luce [illegible] umbra vm
bra legis [illegible] obscuro
[illegible] [illegible] [illegible]
[illegible] [illegible] est [illegible]
et [illegible] [illegible] oblata [illegible]
[illegible] in figuris in lege [illegible]
[illegible] [illegible] dicit [illegible]
[illegible] [illegible] legis
[illegible] [illegible] [illegible]
[illegible] sine [illegible]
[illegible] [illegible] legis [illegible]
[illegible] [illegible] sine signum
et signatum Et sic [illegible]
est in [illegible] seu [illegible] [illegible]

sic x doctrina au^ta sine au^m
in lege unde Aug. in libro contra
adversarium legis et prophetarum Novum
testamentum in veteri figuratum et verum
in novo est revelatum unde
etiam dicit glossa super Eccle. i. rota
in medio rote id est
quod Adam dormiente Eva for
matur nisi quod Christo moriente ecclesia
formatur. Et non in minito nume
sitas cerimonialium figuralium
introducta fuit duplici de causa
Prima occasio tollendi ydolatrie
multiplicis et superstitionis cau
sa propter quam eliminandum colenda
erant sunt in illo populo ad ydo
latriam proni multiplicium precep
ta cerimoniarum per que revocantur
et caveant ydolatriam Secunda
causa est quod ritus comparatus
in litera gentiles quia vero
mores carnales in uno quo
modo contractis potest statim fa
stidiunt unde est eis salutaris
varietas operum que varie
occludatur fastidium et amplius
redditur fervens conditionis
propter quas dicit eis deus
in osee viii Scribam eis
multiplices leges meas Tertia
causa est multiplex significatio
gratie salvatoris quod non po
tuit uno signo vel una
figura bene exprimi Prima

multiplex
quia est et in compluribus
Secunda non sunt figuras multiplici
unde est quod dicitur ysidorus super primum
levitici Omnium hostiarum
diversitas Christi hostiam figurabat
et propter varietatem virtutum hostie
Christi introducta est varietas
diversitas sacrificiorum unum significat
Christus in vitulo propter virtutem crucis
offerebatur In agno propter innocentiam
In ariete propter principatum
In hirco propter similitudinem
carnis peccati Turtur vero in
turture et columba quia
deus et homo mediator dei et hominum
ostenditur. i. in duarum naturarum coniun
ctione mediator in similagine
propter aspersionem credencium per aquam
baptismi collectionem credencium esse
corpus Christi ostenditur Ideo
hoc vero dicit Job Quis michi
deus loquetur tecum et ostenderet
tibi secreta sapientie sue Et
notandum quod cerimonialia legis
consistebant in quatuor differentiis
Prima est in observantiis Secunda in
sacramentis Tertia in sacrificiis
Quarta in sacris Nota cum primo
ut possint sacrificari cum sunt
preparata et ut non cantores a
dominis separarentur eum
obtinentes quod habebat separari
a Christo ... cantorum cultum populo ...

est loco ipse p(er)it q(uo)d sit homo
viuet q(ui) faciebat p(re)cepta sua
Commendat eam ut illa p(re)-
caueret ab immundiciis [illegible]
hic volunt [illegible] tam con-
tra Legem istam [illegible]
[illegible] erat in obseruacionibus Et vo(cantur)
obseruancie in hoc libro diuine
in preceptis cum diuinum cultum
que data sunt ad eliminac(ionem)
superstitionis ydolatrie [illegible] de
eliminacione omnis erroris
ut precepta que data sunt cum
rursum vel cum rectum et
cum obseruancia [illegible]
Sacrata aut sacrificium sacer-
docium instituta ad laudem
conditoris [illegible] Sacramenta
referuntur ad fidem [illegible] Sacrifi-
cia [illegible] salutis seu
[illegible] Sacra vero ad honorem
reuerenciam maiestatis consecrata
sunt [illegible] filii [illegible] vero cum
dicitur [illegible] filii abrahe ad
[illegible] Et sacrato agni pascal(is)
dicitur [illegible] Exo xii [illegible]
[illegible] in manu Et ipsa
[illegible] non sine holocaustis
sine pacificis sine hostiis [illegible]
[illegible] et oblitue
de salute ut patet [illegible]
[illegible] cum dicitur sacrifi-
cia oblata [illegible] odoris

deo Sacrata vero honori
fuerant et reuerencia maie-
statis dei [illegible] Sacra vero a
attendebantur in institucione
festiuitatum solempnitatum
et ornatu tabernaculi
et [illegible] que depu-
tabantur ad diuinum cultum
Sed hec [illegible] ceremonie ad
[illegible] a deo sunt [illegible]
in obseruacione eorum que precepta
sunt ad [illegible] eli-
minacionem superstitionis erroris
sicut dicitur in Exo [illegible]
[illegible] non [illegible]
[illegible] cerimonias [illegible]
[illegible] vob(is) [illegible] colunt deos
alienos [illegible] desuper
[illegible] Sacra [illegible]
vero cum [illegible]
dicitur de abraham Gen. xvi [illegible]
custodiuit mandata cerimo-
nias Item de sacrato agni pas-
calis dicitur Exo xii Cum in-
troieritis terram obseruabitis ceri-
monias istas Et in sacrifi-
ciis vnde Leuit [illegible] dicitur ob-
lata sacrificia super altare ab-
sque cerimoniis [illegible]
Et Num. xv [illegible] p(ro) ig-
norancia dicitur [illegible] offeret vitulum
[illegible] sacrificium eius ad libandum [illegible]
sacrificium [illegible] postulat Cete-
ris sacrariis vero Exo xxxviii

addicio legis cum ad [illegible]

lex sunt instrumenta et habitacula
hostiarum in cerimoniis leui-
tarum. Secundo comparacio legis
adimplende est. Si moralia sunt
herbe ad fructum et perfecti-
bilis ad perfectum. Vnde sicut di-
citur fructus esse in herba pratis
non actu sic et adimplecio in lege quantum
ad moralia. Vnde dicit Marcus. Sic
est regnum dei quemadmodum si iactet
homo semen super terram et semen
germinet et crescat. Vltro enim terra
fructificat, primum herbam, deinde
spicam, deinde plenum fructum
in spica. Notandum quod lex naturalis
est sicut spica, lex moysi sicut herba
crescens, euangelium sicut fructus. Et
hoc est quod dicit Glossa super id Matthei v.
lex subintrauit ut habundaret
delictum. Id est data est lex ut ad
interiora homines natura in-
structi, quia naturali cum deo iusta sunt
instrui sicut addidit lex cum
autem de magistro ingenuo
nobili perficit ad fructum instruc-
tionis sicut cum natura inici-
um instrumenta habent quibus ad
fructificat totalitatem et nobile instru-
mentum in hoc quod reparat
et reuertit ne frangi perficit
sed crescat et super veniente lege
addit perfectum. Consequenter
cum deleuit dicitur fructus in-
crescat in fructum et perfectum

confirmauit. Semen ergo est:
Non facies alii quod tibi non
vis. Et quod hoc supercrescat
velut herba est: Non occides,
non mechaberis. Fructus
vero perfectus: Non irasceris, non
videris mulierem ad concupiscen-
dum. Aliam vero quia in lege
lex oculta fuit sacramentaliter,
Christus compleuit. Non enim
venit soluere legem sed implere. Et
quod adimpleri nisi per addicionem
aliorum non aut aliud. Alius
dicit super textum et sedes
b Augustini. Consideratur legem
quantum ad sensum, et est considerare
legem quantum ad literam. Si considerare
legem quantum ad sensum
distinguenda adducunt duplicem
quantum ad intellectum propterea
et quantum ad literam propter
textum. Quantum ad intellectum
propterea addere cum legi
quantum ad sensum. Vnde dicit Augustinus
in quo non est vetus. Cum dictum
est in euangelio audistis quia dictum
est antiquis oculum pro oculo et
dentem pro dente. Ego dico vobis Non
resistere malo. Non aliud
simulatur voluit quod lex consiste-
bat, sed voluit cum perficeret
impleuit. Ergo ibi salvatur
docuit quod solum per deposuit ut
sensus legis impleret ut quia
timore legis solui esse non
poterat. Parum vero dicit eum

dicitur sese corrigentes aliud ad evangelium dei quod est additio circa ad legem [illegible] respectu figuralium et etiam moralium. Respectu figuralium quia intelligentia occulta figurarum manifestatur per eam. Unde Augustinus in libro de catechizandis rudibus: In veteri testamento est occultatio novi, in novo testamento est manifestatio veteris. Respectu vero moralium est additio sicut explicati ad implicitum quia dicit Augustinus contra Faustum quia non intelligebat nisi homicidium nisi perimentem corpus humanum [illegible] vita privaret. Aperuit dominus omnem iniquum motum ad nocendum fratri in homicidio deputari. Unde Johannes dicit: Qui odit fratrem suum homicida est. Similiter [illegible] et [illegible] putabat tantum complexum ad feminam [illegible] alienam vocari mechiam; demonstravit [illegible] talem [illegible] nihil aliud esse. Item considerata lege quantum ad litteram addit legi sicut dicitur quantum ad criminalia quantum ad moralia quantum ad iudicialia. Criminalia [illegible] permittebantur [illegible] sicut dicit Augustinus et [illegible] fit additio sicut explicitio addit

permissioni. Et sic habet Augustinus in libro contra adversarium legis et prophetarum: Quicquid valet [illegible] utriusque testamenti invenit unus deus, deus in illo intelligens permissum in isto acceptans [illegible] [illegible]. Moralibus vero fit additio quemadmodum addit prohibitio cause vel occasionis ad actum sicut addit prohibitio sine [illegible] ad prohibitionem effectus. Unde Chrysostomus super illud ait: Qui irascitur fratri suo etc. Qui non irascitur non occidit. Sic occasionem irascendi causa homicidii tolle, nam homicidium non erit [illegible] [illegible] prohibitionem quantum ad litteram [illegible] est [illegible] vel occasio homicidii. Lex vero [illegible] ad litteram non prohibet nisi actum dicens: Non occides. [illegible] addit est sic causae vel occasionis ad [illegible] dicit [illegible] [illegible] diligite inimicos vestros etc. Omnis occasio tollitur odii inimicorum diligere iubemur. Item in iudicialibus fit additio sicut iustitia beneficentiae addit iustitiae in [illegible] sicut iustitia fidei [illegible] addit iustitiae [illegible]. Unde Augustinus in [illegible] [illegible] et [illegible] lex per Moysen data iustitiam habet [illegible] [illegible] legis iusti esse ad

prius ut non rei fuerint perfecti
eum complere qui nulli noceret
unde apostolus lex iusto non est
posita sed qui fecerit ea vivet
in eis Ad Ro x. Sic est facere
legem non noceret sed adimplere
vivet iusticiam aut quod posita
est instruerunt homines aperte
dicit ut remanerent et futuri
scribe addiderunt eam quibus iuste
instruere scilicet iudicialibus vel
sic additio sic addit potius et
perfecciones ad implecionem et hoc est quod dicit
Augustinus in q. no. et vet. t. Cum de-
tur sic dicitur quod orbis pueris
et corpus dicere non respiciendo malo
sic dicendo Non legem destruendo
sed potius addere non ut petere
videretur qui se vendunt iuste
Christus ergo qui est veritas in lege
promissa hec omnia completa
lege implevit totam veritatem
complendo et eam ore suo
ait v. Non veni solvere le-
gem sed implere / Quantum ad
implevit quantum sit in lege sunt
tria iudicialia moralia et
cerimonialia sic sunt modus quibus
implendi legem ad .. / Figuralia
eius implevit sic hic ... scilicet presentia
per exhibicionem promanifestacionem
sed tria que sunt consideranda in
cerimonialibus scilicet observancia significacionem
figura implevit secundo figuralia
perfeccionem quantum ad observanciam
sed quod dicit Augustinus contra Faustum

la

de preceptis et sacrificiis vel
sepe ac multa iam diximus ut
intelligeretur ibi aliud fuisse proce-
dentem non tamen removet fuerendo
implendum aliud quod perfecte pate-
factum remanendo decimi et an-
pletum Item implevit figuralia
per manifestacionem quantum ad significacionem
sicut quod dicit Augustinus contra Faustum
aliud erat quod hec opportebat
per figuras prophetias promittere et
aliud quod hoc apparet iam per
manifestam veritatem redditum
est impleri Item implevit figura-
lia per exhibicionem quo ad figuras
scilicet exhibendo illud per figuralia
et hic est sicut dicit Augustinus contra
Faustum implet hoc vel quod fuit
quod precepta sunt ibi vel quod
exhibentur quod ibi prophetata
sunt Item alius est modus
implendi quo implevit precepta
moralia et iste est per perfeccionem
boni operacionis / sed ad perfeccionem
boni operacionis tria requiruntur
scilicet bona cogitacio / bona con-
sciencia / post casum relevacio /
Iste implevit moralia quantum
ad perfeccionem boni cogitacionis / quantum
ad conversacionem / quantum ad releva-
cionem post casum / Quantum ad
perfeccionem boni cogitacionis tunc
implevit quia adhuc / perfe-
ccionem boni cogitacio / oz perfe-

‖ pfc̄i mali cog̃o / et q̄ sub bo
cog̃o pfc̄i Itẽ q̄ t̄z q̄ sit
melioris cog̃o / et sc̄dm h̄c
est pfc̄io moralium mẽris
Implet eni ea q̄ ptĩnt ad pfc̄am
mali cog̃i cum dicit dictum
est antiquis Non occides
et ego dico vobis Non irascaris
et sic de aliis p̄hibicionibus
legis similiter et q̄ ptĩnt ad pfc̄am
boni cog̃i cum dicit diligite
inimicos vestros Item implet
ea q̄ ptĩnt ad cog̃ melioris
sicut cum ipse addit consilium ut
si vis pfc̄us esse vade vende
omnia q̄ habes et da pauperibus
Sic s̄o implevit ea q̄ ptĩnt ad
cog̃m / et hunc modum imple-
di tangit dnūs cum ...
Clmia nō intelligebant nisi
homicidium nisi per corporis
corporis humani ... vita pri-
vetur appetit deus omnem
iniquum motum ad nocendum fratri
in homicidium ... deputari
vnde eciam Johannes dicit Omnis qui odit
fratrem suum homicida est Et
q̄ ipse putabat tm̄ copulam
cum femina illicitam commixti-
onem vocari mechiam de
medit inquit etiam talem
concupiscenciam mechiam esse aliud

fuit s̄o iste modus implendi
in hoc q̄ deus manifestavit
q̄ bonum / et q̄ malum et q̄
melius sit ... v̄ glo̅ super
Mandatum q̄ nō est contra legi
sed licencius ipsam legem continens
qui nō irascitur nō occidit sed
nō convertitur licencia irascendi cum
est homicidium tolle iram et
non fit homicidium Secundus
modus implendi moralia fuit
addendo gracias ad pfc̄am boni exe-
cucionem q̄ non dat per legem et
hunc tangit dnūs cum ... lex
preceptorum ... scripturis de-
vincit augendo petrus cum indicat
q̄ adimplere nō possunt ipsius
legis implet ... postea
sic meus qui descendit a xo ...
esse atque humili corde Tercius
modus implendi moralia fuit
in relaxando post casum q̄ nō
ferebat lex sed hunc modum
ponit dnūs ... dicens
qua subiecta posita in hac
mortali vita difficile est omni-
modo implere ... scriptum
est Non concupisces / ille precar-
mus sine subsidio ...
impetrat nobis indulgenciam cum
... adimpleamus legem ut ...
... infinite ... possimus
... pfc̄um ... cum
capite membra esse simus

Vn(de) wlt q(uod) xp(istu)s nob(is) impetret i(n)
dulgenciam p(e)cc(at)orum ut releve-
m(ur) post(ea) [illegible] [illegible] q(ui) n(on)
potuit hos f(ac)e(re) [illegible] dampna
bat tales. Vl(tim)o [illegible] imple
[illegible] ut s(i) facient de-
clinare a malo/ n(on) t(ame)n p(er)f(e)c(t)e hoc
faciebant q(uia) [illegible] est malu(m) [illegible]
[illegible] (et) hoc est malu(m) q(uo)d ad o(mn)es
et tale fuit repudiu(m) sine [illegible]
[illegible] separacio maris (et) femine con
[illegible] matrimonii. Est e(ti)a(m)
malu(m) [illegible] et hoc
est malu(m) q(uo)d ad plures [illegible]
[illegible] fuit talio/ licet e(nim) ali
q(ui)d possit accipi iuste aliqua(n)
vindicta vel talio/ est t(ame)n
malu(m) i(n) plurib(us) [illegible] q(uia)
vix [illegible] sine libidine vindicte.
Est e(ti)a(m) malu(m) [illegible] (et) h(oc)
est [illegible] (et) [illegible]
tale fuit iura(men)tu(m) [illegible] e(ti)a(m)
licet i(n) se bonu(m) sit [illegible]
malu(m) t(ame)n aliq(ui)d [illegible]
[illegible] [illegible]
bat [illegible] t(ame)n erat ad decli
nandu(m) malu(m) [illegible]
[illegible] est [illegible]
tum. S(ed) n(on) p(er)f(ec)te declinabat
ista [illegible] a malo. Ca
[illegible] est p(er)f(ec)ta declinacio
[illegible] Vn(de) [illegible] de
iura(men)to dicit: Non iurab(is)
o(mn)i(n)o. Co(n)tra repudiu(m) dixit

[illegible] dimiserit uxore(m)
sua(m) [illegible] facit ea(m) mechari.
Co(n)tra talione(m) dixit: Dico vob(is)
n(on) resistere malo. Et hoc fecit
ut p(er)fecte nos faceret decli
nare a malo. Et hoc est q(uod)
dicit Aug(ustinus) [illegible]
[illegible] [illegible] est
[illegible] [illegible]
nullu(m) p(e)cc(at)um est. S(ed) longius
[illegible] est [illegible]
q(ui) n(on) [illegible] q(uam)
q(ui) [illegible] Nam [illegible]
[illegible] ad p(ri)mu(m) [illegible]
[illegible] non [illegible] non
[illegible] q(uam) [illegible]
[illegible] Sic dicit
de talione [illegible]
q(ui) [illegible]
unde [illegible] ab est q(ui)
o(mn)i(n)o n(on) [illegible] Et [illegible] n(on)
[illegible] q(ui) [illegible]
[illegible] est q(ui) n(on) [illegible]
Vn(de) [illegible] n(on) [illegible]
est [illegible] [illegible]
[illegible] q(ui) p(ri)mu(m) [illegible]
iuste [illegible] vindictam. Non
[illegible] q(ui) [illegible]
adhibita iuste vindicta(m)
[illegible] [illegible] [illegible]
iuste vindicte q(ui) n(on) [illegible]
o(mn)i(n)o vindictam. Et sic [illegible]
[illegible]
[illegible] declinacionem

Xᵒ implet pceptum decalogi
cum iubet omnino non iurare Non
resistere malo. Dilectio de repu
dio dicit Aug. illud de uxore
non dimittenda quod dominus precepit
ait v. Cum antiquis dictum sit
quicumque dimiserit uxorem suam
det ei libellum repudii. Hic diligenter
intuendum videlicet non esse
[fuisse] / utrumque volebat uxorem
dimitti a viro quam habere non
possent. nota ut in discendum
animum precipitis et libelli conscriptione
interposita absisteret quam mali esset
uxorem dimittere cogitaret
presertim et prohiberet apud hebreos
scribere litteras hebreas non erat
phas nisi solum scribas qui ex
cellentiorem profitebantur sapientiam
ipsi ergo esset a preceptore p
dixi et non tam profitebantur hunc
eum scriberent. Ad hos dominus quos
iam prudentes esse legis ministros
et iusticie destrueretur discessores
lex mittit volunt cum qui iussit
repudii dare libellum si dimi
sisset uxorem. hec autem im
plevit salvator cum iussit
uxorem omnino non dimittere.
Dilectio ad dilectionem dei et proximi
aliud erat preceptum in lege
de aut. quia si ferum legis

preceptum caritatis erat cum pro
missione bonorum temporalium spiritualis
ad dilectionem dei et proximi et primo
veteris status erat ibi mandatum
de dilectione inimici sed tantum proximi
temporalis et ideo indigebat ad
hoc implendum / sed id quod additum
est a Christo implevit hoc verbum
autem in precepto de dilectione dei
non addit hoc ad crimen proximi
temporalis sed solum addit dicens
quod preceptum est diligere deum ex toto corde ac
toto viribus hec Christus Cum ex
totis viribus diligitur deus quod
est plenam abdicationem bonorum
temporalium et remanet sola spes
boni et in hoc est perfectio dilectionis
quod solum bonum eterne tenditur
hec ad amorem dei in eum
et illa precepto de dilectione tamen
et hoc et perfectum instauratione
aliquid non sed quod datur et ferum
legum est perfectum impletum est
mandatum de caritate quod datum erat
sub ferum legis hec est quod dicit
Aug. quod fuit carnis temporalium
promissionum testamento veteri congruit
novi et de testamento veteris
appellari nemo utique ambigit
quod etiam inde perspicuum est quod
ad novum pertinet testamentum
et eque quod Christus quod ad perfectionem
implevit sed non unum hominem solum
respiciendum / sed pro aliis et

Hōroa

ut moralia que per exhibicionem operum
ad figuralia que ad veritatis inno-
vacionem exhibendo / preceptorum opera ad
observacionem [illegible] / [illegible] opera
adimplenda. Sed an Christus ad
hoc est per ipsum implere legalia
[illegible] [illegible] dicit Augustinus contra Fau-
stum lex per Moysen data est gratia
per Christum facta est [illegible]
[illegible] [illegible] implere
[illegible] [illegible] [illegible]
[illegible] [illegible] dispositus et [illegible]
[illegible] vel sepe ac multis
[illegible] ut intelligatur ibi aliqua
[illegible] [illegible] novi vel [illegible]
[illegible] impleri / aliud [illegible]
[illegible] [illegible] [illegible]
impletur [illegible] modus autem [illegible]
[illegible] eo quod dicitur [illegible]
aliud eo quod dicitur [illegible]
post [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] / [illegible]
[illegible] [illegible] / Christus [illegible] implet
legem [illegible] / [illegible] lege / et
[illegible] / [illegible] implendi
lex [illegible] [illegible]
[illegible] adimplendum [illegible]
Augustinus contra Faustum / lex [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
adimplere non possent [illegible] legis
impletur [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] imple-
[illegible] [illegible] [illegible]

sic dicit ibi Augustinus quia subjectiones
potestatis in hac mortali vita difficile
est omnino impleri que in lege scripta
sunt Non concupisces [illegible] pecca-
tis sive sacrificiis sacerdos offere-
bat impetrare indulgenciam [illegible] ad
implendum legem ut per [illegible]
[illegible] [illegible] possimus [illegible]
[illegible] recipere. [illegible] autem
[illegible] est implere [illegible] /
ut repetitur [illegible] predicta que
valde utilis [illegible] [illegible] ad
[illegible] moralia [illegible] / [illegible]
[illegible] ad [illegible] modus [illegible]
est [illegible] opera ad observa-
[illegible] [illegible] implere [illegible]
[illegible] [illegible] alia melior
observancia / [illegible] per ma-
nifestacionem que ad [illegible]
Et adhuc [illegible] [illegible] in
figuris nobis [illegible] possimus
cum [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] / [illegible] [illegible]
que ad figuram. Similiter imple-
[illegible] moralia sicut [illegible] est
[illegible] [illegible] [illegible]
[illegible] [illegible] bonum [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] lex [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] Non [illegible]
[illegible] [illegible] [illegible]
Similiter dicitur in [illegible] [illegible] noticia

boni ad deum diligere inuini-
tur unde et non in lege veteri
in lege est consummatum Et
sic notanter intelligitur quod est quod
ad [illegible] capitulo xix Si uis per-
fectus esse vade vende omnia
dicitur quod ad moralia quod etiam
in declaracione [illegible] est [illegible]
plenius [illegible] quod implentur
xx [illegible] sed [illegible] sequitur id
capitulo v Non veni soluere legem
sed adimplere et [illegible] est legis et
[illegible] [illegible] omnia implentur
omnia que implentur xx [illegible] dicit Augustinus
in libro contra [illegible] Et aliter
dicitur quod quemadmodum [illegible]
cantur multiplices intellectus ut intel-
tus legis diuine conformiter bonita-
ti eius de cuius [illegible] conditione boni-
tatis factum est [illegible] scilicet velle [illegible]
bitacione credendum quod omnia bona
sua opera fecit propter bonum ipsius et
vtilitatem quod [illegible] [illegible]
[illegible] [illegible] possunt [illegible] dicta
voluit esse scripta propter omnem
illuminacionem intellectus humani et
propter omnem edificacionem [illegible] sine
quod [illegible] possit ea voluit esse
dicta scripta / Cum [illegible] figure
scriptura legitur [illegible] in [illegible] intellectibus
[illegible] in [illegible] [illegible]
dicitur Artificialis theologia
poetas sacris formatur et
non figuratis intellectibus ipsa est
mira intellectu respectu et cum
non est possibile aliter nobis lucem diui-
nam nisi varietate sacrorum
velaminum anagogice circumuelatum
Ideo dicitur quod quemadmodum est
summi legis diuine [illegible] et
descriptam [illegible] [illegible]
summa et dignitas [illegible] diuine quod
debet celare hominibus [illegible] est
imbecillitas intellectus humani in co-
[illegible] diuersis defectibus
[illegible] vti [illegible] ab
scondito vel celato in [illegible]
intellectibus preceptis et non est [illegible]
[illegible] quod in doctrina sapiencie diuine
aliud [illegible] aliud [illegible]
[illegible] ad [illegible] et [illegible]
[illegible] intellectus talibus verbis [illegible]
[illegible] ipsa veritas aliquid
ipsa sit aperte. Dionisius [illegible]
[illegible] scandalizat te [illegible]
Si dextera [illegible] abscide [illegible]
[illegible] [illegible] debet
accipi

Vel dicitur plenum veritatis
id est plenum [illegible] quod est ipsa veri-
tas summa vel de ipsa verita-
te / Cum enim Christus [illegible]
[illegible] sic est ponere in co-
[illegible] scilicet [illegible] diuinam
quod est ipse deus / et [illegible]
[illegible] quod est habitus [illegible]

Et ideo queritur vtrum in Christo sicut duabus naturis sit ponere duas sanctitates. Secundo vtrum sanctitas in Christo fuerit ab initio sue conceptionis aut per successionem temporis acquisita. Tercio vtrum fuerit sine aliqua gradatione [illegible]. Quarto vtrum fuerit omnium. Quinto vtrum sanctitas omnium medium sanctificandi homines. Sexto vtrum aliquam sanctitatem receperit ab angelis. Septimo vtrum Christus fuerit sanctus Christi sancte Dei.

Ad primum cum queritur vtrum in Christo sicut duabus naturis sit ponere duas sanctitates dicitur quod cum in Christo sit vna persona vnius autem persone vna est personalis sanctitas que est persone relinquitur. Ergo quod vna est sanctitas Christi. Item cum Christus sit sanctus per sanctitatem increatam sanctitas autem increata est eternissima et perfectissima et absolutissima [illegible]. Ergo per illam Christus habet perfectissimam sanctitatem. Vanum est [illegible] aliam ponere [illegible] quod perfectioni habet [illegible] relinquitur. Ergo quod Christus non habet aliam sanctitatem quam increatam. In contrarium arguitur Johannes Damascenus [illegible] sunt diuerse nature cum sint diuerse operationes operationibus autem [illegible] habitus. Ergo cum in Christo sunt diuerse operationes propter diuersas naturas erunt in Christo diuersi habitus. Ergo cum sanctitas dicatur habitus [illegible] et [illegible] in Christo erunt diuerse sanctitates. Item si in Christo non esset nisi sanctitas

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increata non esset aliqua [illegible] sanctus ad sanctitatem autem quod sit [illegible] sit creata, cum [illegible] non esset [illegible] in vtraque relinquitur. Ergo quod in Christo sit sanctitas sanctitas creata. Item sicut dicit [illegible] in libro de duabus naturis [illegible] vna persona Christi / Christus accepit aliquam [illegible] statum [illegible] sine [illegible] vnus status fuit quem debebitur ei si [illegible] fuisset status [illegible] in primo. Alius fuit status in statu in quo erat sicut status innocentie per quem statum debebitur ei sanctitas que debetur nature integre et perfecte. Alius status fuit post lapsum per quem statum habet sanctitatem [illegible] / [illegible] statum pene [illegible] / Ad primum ergo statum sanctitatem [illegible] / Ad secundum statum sanctitatem nature integre perfecte. Ad tertium statum sanctitatem [illegible] sed non [illegible] relinquitur. Ergo quod sit sanctitas increata et sanctitas [illegible] vnionis est in Christo triplex alia sanctitas sicut dictum est. Solutio. [illegible] dicat [illegible] Concedendum est quod in Christo fuit sanctitas creata preter sanctitatem increatam. Et dicendum ad [illegible] quod [illegible] non diuersificatur [illegible] vnius [illegible] Johannes Damascenus dicit quod in Christo sunt diuerse [illegible]

limitatis propter diversas naturas et similiter
ideo in Christo propter diversas naturas diversas
sanctitas creatam et increatam Ad aliud
dicitur quod licet Christus homo sit unitus personaliter cum
filio dei propter personalem unionem est
sanctus sanctitate increata sicut filius dei ratione
ratione persone non indiget alia sancti-
tate ratione persone in humanitate non indiget
alia sanctitate scilicet creata Non enim debet
esse natura humana in Christo imperfecta quod se-
queretur si careret sanctitate creata Sed perfec-
tior debet esse natura in Christo omnibus
aliis Ideo omnem gratiam sanctificandi sive
creatam oportet quod sit perfecta illa anima
Sed dicitur licet sanctitatem nobiliorem non
indiget ignobiliori ad hoc in Christo
sit sanctitas per gratiam unionis et sanctitas
increata superflue hoc ponentur in
Christo alie sanctitates creata scilicet natura humana
perfecte sanctificat Item sanctitas
Christi que est per gratiam unionis est sicut
maius lumen quod sunt alie tres
sanctitates Sed sic est in lumine corporali
quod maius lumen absorbet minus
Ergo similiter erit in lumine spirituali hoc non
manet in Christo alius modus sanctificandi Ad
solutionem supra dicti quod [illegible] unus
est sanctificator increatus alius et plena
gratie unionis Christi duplex est
necessitas vel indigentia una quod
est rei in se alia est in [illegible]
quod quedam necessitas est quod utilitas

preter naturam dei velle in uno suppo-
dicendum hoc quod Christus homo licet sanctitatem
unionis ex hypostasis propter se non
indiget alio modo sanctificandi Sed quia
assumpsit humanam naturam ut genus
humanum per eius hominem redimeret
nisi tamen esset sine [illegible] erat
duplex in Christo sanctitas nobilis scilicet et
sanctitas corporalis Sanctitas nobilis
sine natura increata ipse ut
verus homo probaretur Sanctitas vero
corporalis ut genus humanum per
sensum pene corporalis re-
dimeretur et huius sanctitas sit veri
hominis sine magis convenientes
predicto fini quam illa superior
melioris Ad aliud dicitur quod
in corporalibus minus lumen obfu-
scatur et absorbetur a maiori
Et ratio huius est quia omnia lumina
corporalia sunt ad eundem actum sed
manifestationis quia actus ipse et
perfectissime est alius maior sed
in spiritualibus non sic Non enim
omnia lumina spiritualia sunt ad unum
actum distinguuntur in est sicut status
[illegible] et virtutis virtutum
enim non est unus actus sed plures
[illegible] plures virtutes [illegible]
donec in virtute non sunt
ad unum actum sicut videmus et quod
non est eadem [illegible] [illegible]

in statu viae comprehensoris in statu
comprehensoris non est ansi unus
actus qui determinatur secundum summum
huius et totalitatem utriusque eius
lumen s. divine visionis in glorie secundum
hoc 2o volunt quod alie cognitiones
quae sunt secundum naturam lumina s. fidei
et huius absorbebuntur et secundum hoc
accipitur id quod venit quod perfectum
est. Ad Xm autem esset statum
comprehensoris simul viatoris
secundum partes autem diversas superiorem
et inferiorem et ideo scientia compre-
hensoris non absorbebat
alias scientias
Ad Xim verum scientia sit indita
Christo ab initio sive conceptionis
vel per successionem temporis acquisita
Contra ab initio conceptionis et
aliter in 3o sententiarum dist. xiiii
ubi dicit Damascenus quod secundum ipsum
homines tamen ab conceptione
accepisse sapientiam et gratiam pleni-
tudinem ut deus ei plenius con-
ferri non potuit. Sed quod sit per suc-
cessionem temporis acquisita ad hoc ...
v. dicitur ostendat ex hiis quae passus
est obediens / hoc dicere est venire
in notitiam illorum quae prius non habuit
2o Christus non habuit plenam scientiam
a principio sed acquisitam est. Item
per Ambrosium in ... ...
Glo. usque ad mortem erudivit
me per interiora mea s. carnis
assumptione ut opprimeret tenebras
mortalitatis 2o gradus parte fuit
in eo scientia acquisita. Item super
illud Luce puer proficiebat eta-
te et sapientia Beda sicut carnis
et proficere etatem sic animi gratiam et
sapientiam 2o recepit augmentum quod prius
non habebat. Item Leo papa dicit
carnem infantem in nullo aliorum
gradualitatem infantie dissilemus secundum
non habere aliquam notitiam pertinet
ad gradualitatem infantie 2o non habuit
tunc notitiam 2o per ... proficit.
Item de eo ... augmentum scientie
quod simul ignoravit non accepit sumit eam deum homo et non
confecit eam et non ... futurorum
cognitionem. Sed in Contrarium
Glo. super id Luce proficiebat
etate et sapientia et hoc non accipiendo
quod non habebat per successionem temporis secundum
pandendo secundum donum gratie ... Item
Damascenus proficere dicebatur secundum eam
quae in erat sibi sapientiam manifestationem
... Ad primum secundum alios
... 3 modus sciendi in Christo
secundum diversam et ibi scientiam
est quod in ipso est i. quod eius
... iste modus fuit ...
filio dei ab eterno ...

[margin: o7]

in Christo secundum gratiam unionis quam secundum
nulla alia creatura habet ipse enim
modus distinguitur ab omni alio
sciente. Item tertius est secundum
comprehensoris in hac conveniunt
angeli et animae sanctae. Item quartus
secundum non integrum actum secundum quam
habuit Adam secundum in statu
innocentiae et hanc habent perfectius
quam alii primi homines. Item quin-
tus secundum penalem non assumpta.
Item sextus est quendam gratiam da-
ta Christo ad cognoscendum res secundum
non secundum processum temporis quod fuit
apertus data animae Christi secundum intel-
lectum. Non dico ipsa cognitionem. Et
quantum ad primum sibi se [illegible] ante
incarnationem et post. Secundus vero
non fuit ab eterno secundum hanc
habet omnium cognitionem scilicet eorum quae perti-
nebant ad misterium incarna-
tionis passionis et dispensationis
hanc etiam non habent angeli
statim post confirmationem
unde dixerunt ipsi quis est iste
qui venit de Edom etc. Et si
aliquam habent hanc fuit per
superadditionem aliquam non [illegible]
et secundum hoc intelligitur illud Ephesiorum
III ut innotescat principibus
potestatibus per ecclesiam. Secundum
vero tertium modum scilicet comprehensoris

habuit cognitionem omnium pertinentium ad
suam gloriam et aliorum id est eorum quae
ordinantur ad illam. Quartum vero
modum cognitionis qui est secundum non inte-
grum quam fuit in Adam [illegible]
in [illegible] adduxit ea ad Adam ut videret
quid [illegible] fuit in Christo secundum non integrum
quia assumpsit. Quintum qui est cognitionis
quam secundum non penalem fuit sibi
Christo in hac vita dedit dupliciter pe-
nalitates secundum comprehensam in assumpta
[illegible] tamen cognovit secundum aliud modum
scilicet secundum quendam cognitionem quae data est
sibi per gratiam unionis [illegible]
illius secundum se quae fuit gratia unionis.
Sextum modum cognitionis est ad
cognoscendum non ut per [illegible] quae assume-
ret secundum cognitionem [illegible] vel
specialis gratia quam habuit ad sciendum
fuit ei data quae ad experimentalem
in cognitione. Notandum autem
quod duplex cognitio in sensu per ex-
perientiam. Cognitio enim in sensu
est duobus modis. Uno modo enim res
est in sensu secundum similitudinem. Alio modo
enim est in sensu secundum formam.
Alio enim est similitudo coloris
in oculo. Alio dolor. Et secundum hoc
duplex est cognitio in Christo secundum experientiam
prima quantum ad non penalem
secunda quantum ad specialem quendam cogno-
scendi res secundum non processum temporis

Ad obiectionem vero in contrarium dicendum quod
quidam auctores intelligunt de
cognitione completam sive certam
vniuersaliter comprehensiuam et inte-
riorem intuitiue. Alii vero intelligunt
secundum cognitionem comprehensibilem.
Alii vero secundum manifestationem
quam ad nos. Nota tamen quod
quamuis nouit primo modo quod prius
non nouit illo eodem modo non
tamen simpliciter dicitur ignorantia sicut
nescientia eciam dicitur esse aliquorum que
prius non fuit cogitata tamen quia
scientia sunt. Et talis non fuit
[illegible]. Non enim potest dici quod
aliquo modo nouit quod non prius
[illegible] scibilia quam addidit per
experientiam prius nouit per modum
nobiliorem [illegible] sciencia
eciam et diuersis [illegible] et
sic patet per [illegible] obiecta
quia [illegible] dedicit [illegible]
et obedienciam [illegible] fuit
[illegible] admiracio. Non simpliciter scilicet
quod fuit ignorans quia quod prius
[illegible] cognouit sicut experimenta
[illegible] prius cognouit alio modo
[illegible]. Sic intelligendum de
aliis obiectis scilicet [illegible] vnde
non venit [illegible] aliquem [illegible]
[illegible] [illegible] [illegible] [illegible]
non [illegible] sic. Ad hoc quod dicitur
dicendum quod assumpsit non similem

et ignorantiam. Dicendum quod similes
dicuntur in omni peccato sicut non fuit in
eo similis sicut similes in omni pena
ad quam obligata fuit [illegible] non
[illegible] peccatum est. Vnde dicitur ignorans
hic respectu ad genus nature non
[illegible] fuit in eo. Ipse enim
dicitur filius non [illegible] [illegible]
[illegible] quod non decuit ipsum assu-
mere ignoranciam [illegible]. [illegible]
[illegible] fuit ille homo
[illegible] [illegible] [illegible]. Vbi [illegible]
quod non fuit ignorancia naturalis
respectu boni nec respectu
mali. Sic si nichil amatur
quod non cognoscitur sic nichil
boni est quod non amet sic nichil
est quod ignoret. Bonum tamen nemo
perfecte nouit nisi qui scit illud
a malo distinguere. [illegible] ~~[illegible]~~
~~[illegible]~~ fuit ignorans nec
respectu mali nec respectu boni
sed de Christo [illegible] [illegible] [illegible]
[illegible] dicitur [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] fuit
in eo [illegible] [illegible] ignorancia
[illegible] [illegible] [illegible] [illegible]
[illegible] quod dicitur in [illegible] fuit [illegible]
[illegible] cognitione sed [illegible] [illegible]
[illegible]. Dicendum quod non est verum quod

ipse deus dispensatiue sic congru-
tate redemptionis nostre assumpsit
imperfecta quedam corporis
assumere prout congruebat nostre
redemptioni Non autem corporis
cognitiue quia huiusmodi defectus fu-
issent potius impedimentum noxii
essent in multis et in nullo vti-
les ut videtur Anglicus Et notandum
licet intellectus ipse esset co-
seruatus vel compatiens corporali
cum paciebatur Michael similiter
ipse Eccli eius quod paciebatur
gaudebat pro ipsorum huius gau-
dio et maiorem passionem quam
alii sunt ipsorum gaudium sic
in suis passionibus xpo Et in
illa gaudium erat sed anima
assumpsit sed ad diuinam similitu-
dinem sed quod residebat ra-
tionem redemptioni compassio-
nem sed ordinatam admisit
non licet compassio esset cum
passio commagnitudine tamen glo-
rie repugnabat potius licet si
diceret per experienciam sciuit
tamen aliter ut supra dictum est et tamen
non fuit ignorancia licet enim
rebus per doctrinam experiencia
sciuit tamen aliter modo Item
d. dicit assumpsit hominem in
similitudinem carnis peccati quia

assumpsit carnem de massa peccati ad
fere vero sed de ea non habuit culpe
sed per hoc ordinata cognitio est ut ex
multis simplicibus fiat una medicina
et contrariis medicinis vnum com-
positum sic hic modus cognitionis
erat contra in xpo Re quia dupplex
est cognitio corporeitatis vna primi assi-
milationis sed per contrariis medicinis
colligetur vnum compositum et
contrariis composicionibus vnum vbi
quod est predictum Alia est
via compositionis sed est ab aliquo
sicut theriaca medicinis composita
pacitur ex operibus composita Primum
vnde est motus ab nigro ad rubeum
per sciendum est motus a nigro
in rubeum nigro hic modus in
aliquid sed alius modus sicut philosophus
primum est imperfectum nature quam
est motus ab ingenerabili ad sem-
piternum est composita in xpo
vero via in perfectum naturale Non
sed est motus ab ingenerabili
ad semen sed alius naturalis medi-
cum corporalem venire apostolo
vbique imperfectum est sed non corporalem
imperfectum Ergo vero venire est
sed imperfectum in primo statu na-
ture fuit christus Item d. dicit
superius angeli creaturi ma-
teriam huius incarnationis ad
vbi vero misterium incarnacionis nostre

in genere suo ideo si Christus utroque
modo cognovit habuit cognitionem
utramque et ita potuit cognoscere
vespertina scientia cum sic ange-
li [illegible] quod patet sed quia non sunt [illegible]
quia filius est in se ipso et in angelis
matutina vespertina / vespertina
enim cognitio ipse dicitur in creatura
comparatione sed ad obscuritatem
vespertinam enim dicit possibile ad
obscuritatem et possibilitas fuit
angelis quia sunt in natura
alia a deo tamen secundum in se ipso non
fuit possibilitas ut [illegible] [illegible]
tamen si habuit cognitionem rerum in genere
suo non oportet enim cognitionem vespertinam
nisi fuit addita possibilitas ad
obscuritatem quod habuit cognitionem in
genere suo cum tali possibilitate oportet
cum cognitione vespertina sed talem
non habuit Christus ideo nec vespertinam
sed statim cum unita est humana
natura cum divina habuit gratiam et
fuit cum lumine et non cum obscuritate
aliqua sicut angeli contra quod dicitur
[illegible]
Quinto utrum scientia Christi fuerit sine
aliqua ignorantia arguitur quod sic quia
dicit Iohannes Damascenus ignorantiam
consimilem suscepit nostram dicit Albertus
in secundo [illegible] theologie [illegible] [illegible]
quod videt alios quod intelligit
contra directe ignorantiam [illegible]
[illegible] [illegible] aut [illegible]

indivisibilem unitatem deitatis et
anime domini futurorum cognitione
contra dicit Apostolus [illegible] hic [illegible]
non poterat ille homo vere esse [illegible]
sicut vere mortalis erat quia [illegible]
ad naturam assumpserat ipse mortalem
per eandem naturam ignorantiam [illegible]
Apostolus sapientie dei [illegible]
mortalitatem qua sapientia valde
utilis utitur / ignorantiam vero non
poterat assumere sapientia / quia numquam
est utilis sed semper nocuit. Contra angelus
[illegible] [illegible] [illegible] [illegible] si illud
scire nescivit. Dicitur autem nescivit
[illegible] illi esset utilis ignorantia
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] sapientia [illegible] dei [illegible]
[illegible] [illegible] [illegible] intelligendi
sunt [illegible] [illegible] ad
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible]
Quinto utrum scientia Christi fuerit [illegible]
[illegible] utrum [illegible] scientiam [illegible]
sicut [illegible] [illegible] [illegible] [illegible]
qui [illegible] [illegible] accipere [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] sicut [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] filius [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
in [illegible] [illegible] [illegible] [illegible]
[illegible] ideo [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] ideo [illegible]
[illegible] [illegible] [illegible] [illegible]

quod ad hoc non videret conveniebat
Responsio Aliud est loqui de intellectu ipse
aliud de eius veritate o 4 5o dicitur
nesciri de hora iudicii intelligitur
non intellectu ipse / non vero intellectu veri-
tate licet notitiam illius vere [illegible] secundum
theologos Glossa de separabiles quod
[illegible] abeo quod intelligitur ignoramus
dicitur [illegible] ipse personae vero indivisi-
bilem unionem deitatis cum anima
domini futurorum cognitam vel aliter
secundum Rab[anum] et Bedam [illegible] dicitur nesci-
re filius intelligitur de filio ad
optimo [illegible] dicitur / audit non
de virginitate secundum [illegible] optimo filio
hic [illegible] Adulescens [illegible] dicit
[illegible] [illegible] [illegible] [illegible] [illegible]
dicitur [illegible] [illegible] [illegible] intelli-
gendum [illegible] fecit alios [illegible] / vel
quod [illegible] non ignorarent [illegible]
[illegible] diceret [illegible] sequitur
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] Responsio quod [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] / quia ille [illegible] [illegible] [illegible]
[illegible] [illegible] ad [illegible] [illegible]
[illegible] vel [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] vera
est [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] de [illegible] [illegible]
[illegible] [illegible] [illegible] dicit [illegible]
[illegible] [illegible] [illegible] falsa [illegible] quia
[illegible] est [illegible] [illegible] [illegible] ad
[illegible] vel ad [illegible] ut [illegible] quod
[illegible]

[illegible] utrum [illegible] [illegible] [illegible]
[illegible] [illegible] Responsio [illegible] [illegible]
[illegible] [illegible] / [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] / et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] et
hic modo non fuit in Christo [illegible]
nec [illegible] Aliud [illegible]
[illegible] [illegible] [illegible] boni [illegible]
et [illegible] [illegible] boni et hic
modo fuit in Christo [illegible] [illegible]
et [illegible] [illegible] deliberatum
Item queritur utrum in Christo fuerit
cognitio successiva [illegible] [illegible]
[illegible] Nam dicit Augustinus
[illegible] [illegible] [illegible] [illegible]
[illegible] aperte videbimus nec
[illegible] [illegible] cogitationes
[illegible] [illegible] [illegible] multo magis
[illegible] [illegible] [illegible] [illegible] [illegible]
~~[illegible] [illegible] [illegible] [illegible]~~ [illegible]
[illegible] [illegible] [illegible] homo [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] fuit verus homo [illegible] Responsio
ad [illegible] [illegible] [illegible] in Christo [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] / et [illegible] [illegible] / et
[illegible] [illegible] / [illegible] [illegible] [illegible]
est [illegible] in Christo [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] dicit [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]

nos in scripto [illegible] alia [illegible] xpo
ita et nos cum illa [illegible]
nos [illegible] alia in xpo ita simul
omnia et hoc modo anima xpi [illegible]
[illegible] et comprehensoris simul non
ut anima nostra [illegible] Secundo
vero secundum [illegible]
[illegible] speculabatur [illegible]
sed [illegible] dicimus ab uno noto
in aliud notum non [illegible] ad
ignotum sed [illegible] secundum hunc
modum cum ignotum sed aliud modum
secundum quod dicit philosophus quod [illegible]
[illegible]
postea [illegible] non
[illegible] a cogitato in non cogitatum
sed cogitato [illegible] in incogitatum sed
aliud modum
Ulterius [illegible] anima xpi [illegible]
[illegible] dei quia [illegible]
[illegible] anima xpi [illegible] est
ut dei. Quarto [illegible] dei [illegible]
[illegible]
[illegible]
[illegible] dei [illegible] infinita erit [illegible]
dei infinita [illegible] anime xpi
sit finita quia [illegible] impossibile [illegible]
ei [illegible] infinitum [illegible]
est [illegible] non po
tero [illegible] hic [illegible]
divine nature non potest [illegible] ei [illegible]
[illegible] Quinto est considerare diver
sitatem secundum quod dicitur [illegible] et [illegible]
[illegible] Secundo
vero quod dicitur [illegible] est [illegible]

[illegible] infinite [illegible]
[illegible] ei [illegible]
quod dicitur [illegible]
[illegible] ad illud quod [illegible]
ad modum [illegible]
ad modum quo [illegible] et [illegible]
quod dicitur [illegible] dei
[illegible] est [illegible] non est
[illegible] aliquo [illegible]
quod [illegible] anime
xpi [illegible] illud
quod [illegible] est dicere anima xpi
[illegible] sicut deus [illegible]
omnia [illegible] Comparando vero
[illegible] ad modum [illegible]
vel [illegible] ad modum quo [illegible]
Non [illegible] dicere [illegible]
[illegible] deus [illegible] omnia [illegible]
anima vero xpi non [illegible]
[illegible] eterne [illegible]
[illegible] ad modum [illegible]
[illegible] et [illegible] est
cognitio dei [illegible] cognitio anime
xpi de rebus omnibus quia ipse
deus omnes res videt ut
[illegible] anima vero xpi non ut [illegible]
sed ut [illegible] [illegible]
[illegible] ad modum [illegible]
[illegible]
[illegible]
Notandum [illegible] dicitur [illegible]
[illegible] est qui [illegible]

ficat quod Christus est veritas / primo
veritas umbram excludens
figuralem, quia verus dei filius
non in umbra figure legalis
promittitur sed in veritate monstratur
ostenditur i Joh 2 Scribo vobis
quod verum est in ipso et in vobis
scilicet mandatum caritatis et satis
mandatum vite quia tenebre scilicet le-
gis et preceptorum transierunt et lux
vera iam lucet scilicet Christus qui est lux
vera que illuminat omnem hominem
venientem in hunc mundum Non
enim Christus iam in figuris promittitur
plura enim sacerdotes legales offere-
bant ut plura designarent propter ple-
nitudinem gratie redemptionis que
communis una esset simplicitate eius
multiplicatio futura erat in veritate
unde est quod sicut dicit ysidorus super
primum leviticum Christus in vitulo propter
virtutem crucis offerebatur / in agno
propter innocentiam in ariete propter
principatum in hirco propter similitudinem
carnis peccati ad hoc in turture
et columba quia duarum naturarum media-
tor dei et hominum / ad hoc in duarum
similitudine [illegible] / immolabatur in
similagine propter conspersionem [illegible]
eum vel per [illegible] collig[illegible]
[illegible] esse corpus Christi [illegible]
debebat / [illegible] liberatio-
nis future [illegible] fuit ta-
lis oblatio que adveniente Christo

[illegible] iam non est [illegible] sed virtus [illegible]
promissa iam exhibita / [illegible]
sicut cessaverunt sacramenta sunt
[illegible] sacerdotes novi testa-
menti non offert vitulum vel agnum
vel hircum sed verum corpus natum
de virgine regina / Et ideo
propter quod ipsius [illegible] sacrificium [illegible]
digne liberatione et redemptione
deo ab omnibus malis hominem liberatio
non veniebat hic in sacrificiis
que erant signa veri sacrificii scilicet Christi
futuri / et secundum quod magis erant
approximata ad sacrificium verum
conveniebat ut magis et magis
fieret determinatio et declaratio eius vel
significandi ut patet [illegible] expressius
magis ac magis esset declaratio
veritatis [illegible] cum fuit in
ipsa determinacio ut primo in
sacrificio abel qui obtulit agnos
denotaretur [illegible] in carne viva
futurus redemptor mundi Secundo in
sacrificio Noe qui obtulit animalia
munda denotaretur futurum esse
in carne munda viva Tertio
in sacrificio primo abrahe qui
obtulit vitulam [illegible] capellam
significavit amplius in signum
quod Christus redemptor erat futurus
simul corporis [illegible] viator
[illegible] figurabatur esse per vitulam
[illegible] per capellam Quarto
vero in sacrificio abrahe secundo
qui obtulit filium unicum denotabatur
filius in carne [illegible] appellabatur
ei offerre filium Sed quinto sacrificium
erat quod erat signum futuri redemptoris

non incepit ab Adam cum ab
Adam incepit morbus. Secundo ibi cepit
incipere debebat et medicina contra
hunc morbum. Item a principio inchoavit
medicina seu sacramentum contriti cordis
dolorum et devotionis, sed non
incepit a principio per medicinam
signum seu visibile sacramentum. Et hec
triplex ratio. Prima quia ab illo ergo
incepit divine honorationis cultus
non debuit initium sumi honorandi
deum ab Adam; incepit cultus
divine honorationis ad sacrifi-
cium et divina mediatione. Genesis 3.
Unde Zacharias [illegible] ab Adam [illegible]
scripsit sed ab Abel debuit de-
bebat initium divini honoris qui
fuit iustitie et innocentie per
cultum. Secunda ratio est quia ad omnium
sit aggregatio fidelium cul-
tum dei ab illo igitur incepit
cultum debet in opere iusti colendi
dei et ita oblatio sacrificiorum
ab Adam [illegible] debet dici
incepisse cum sed ab Abel. Tertia
ratio est quia licet deus super
omnem [illegible] Adam erat
vir spiritualis multum perfectus unde
etiam post lapsum contentabat se pri-
vato ad minus sacramento quod est
contriti cordis. Alii vero non ita
perfecti contentabant se ad sacramentum
quare unde conveniens fuit ut
prius in Adam precederet oblatio sa-
crificiorum interior spiritualis. Post-
modum vero in filiis eius
sequeretur oblatio sacrificiorum exterioris

multiplex ut in illis partibus [illegible]
utrumque sacrificium exhiberetur a primis.
Sed dices: nec plura tenebatur peccatum
Adam quam innocens Abel [illegible]
[illegible] est. Non tamen [illegible] sacramentum
[illegible] tenetur ad sacramentum. Sacrifi-
cia enim primo et principaliter fuerunt in-
stituta in remedium [illegible] mali
peccati [illegible]
[illegible] valet [illegible] baptismum hec
apud antiquos vel pro parvulis
sola fides vel pro adultis
virtus sacrificiorum quia [illegible] in
Adam non fuit originale
peccatum distinctum ab actuali
non competebat ei officium sacri-
ficium visibile quod fuit distincte
in remedium institutum est
contra originale. In filiis vero
Ade postea fuit distinctum
actuale [illegible] originale
unde conveniebat ut a principio
primo sacrificium offerrent.
De oblatione hyrci vitulorum et
vitule ruffe dicit apostolus ad Hebre-
os: Si enim sanguis hyrcorum et
thaurorum et cinis vitule asper-
sus inquinatos sanctificat ad e-
mundationem carnis quanto magis
sanguis Christi qui per spiritum sanctum semet-
ipsum obtulit immaculatum deo
emundabit conscientiam nostram
ab operibus mortuis ad serviendum
deo viventi. Glossa: unde quia
per [illegible] tenebra [illegible]

est sublatum et vitulus pro peccato
habita. Et Christus potuit esse
redemptor animarum probat quia
si illa legalia habebant mundare
corpus quanto verius Christus potest esse
redemptor. quia sanguis hircorum
et thaurorum et cinis vitule
aspersus qui fit in memoriam passi-
onis Christi inquinatos contactu
mortuorum sanctificat id est mundat
aperte id est a poena. Unde subdit
valens ad emundationem non autem
sed carnis quia apud legem libat
omnis cum aqua homo qui mortuum
tetigerat immundus erat septem
diebus. purificabatur autem die
tertio et die septimo et mundus
erat. Et hoc nihil aliud in
tetigendo video esse nisi pena
eorum nisi contactum mortui ho-
minis. Vel sanctificat inquinatos
sed a macula corporalis lepre
valens ad emundationem carnis
id est ut caro emundata sit sicut
legis praeceptum. Sed in Christo est
perfectio. Unde subdit. quanto
magis quia si hoc est quanto
magis sanguis Christi qui obtu-
lit deo semetipsum immacu-
latum. Alius sanguis non est im-
maculatus. obtulit deo
semetipsum s. omnia ei debentur
vel immaculatum deo semetipsum
sed deus acceptus in minus ap-
tato fuit emundabit non

tantum carnem sed conscientiam interiorem
conscientiam nostram ab operibus mor-
tuis id est peccatis quia qui tangit eos
sentiendo inquinatur. Vel qui tan-
gebat mortuum coinquinabatur
sic intrat ipse in celum sicut mor-
tuus in templum. Emundabit ap-
tatos deo ad serviendum deo inceptis
prostratum deo viventi. Et multo
magis. Et non quia deus efficit
sanguis Christi aperte sed mundat
et restituta libertate facit
servire deo qui dat vivere quia
est vita ipse vivens. Nemo
enim potest ei servire qui mortua
opera legis vel facit, scilicet nisi
Christus passus est et cuius figuram praefigurabant
illa legalia. Hircorum enim sit
Christus fuit similitudinem carnis
peccati. Et thaurus quod duorum
testamentorum cornibus ventilat
inimicos. Et cinis iuvence aut russe
cuius cinere ad aquam aspersis
erat purificatio immundorum qui mortuum
tetigerant. Per hanc legem mundantur
non est tacendum. Evidentissime
eam significat novi testamenti sacramentum
figurabatur. De hac legitur in libro
Numeri. praecepit dominus Moysi
loquere filiis Israel et accipiant
a te iuvencam russam sine
vitio que non habet in se vitium et
non est passa super se iugum
et dabitis eam ad Eleazar

Juvenca

sacerdotem et eiciet eam
extra castra in loco mundissimo
et occidet eam in conspectu
eius, et accipiet eleazar sangui-
nem eius et asperget contra
faciem testimonii septies et
cremabit eam in conspectu
eius pellem eius ac carnes
et sanguis cum stercore comburetur
et accipiet sacerdos lignum ce-
drinum et ysopum et coccum et
mittet in medium combustionis
vacce et congregabit ho-
mo mundus cineres vacce
et ponet extra castra in loco
mundo et erit filiis israel
et proselitis legittimum eternum
Ex ista cinere fiebat aqua
aspersionis qua mundabatur con-
tactu mortuorum sed dicitur in
le q re t dicit eum sic omnis
cum dominus homines qui tetigit
mortuum immundus erit vii die-
bus hic purificabitur die tercio
et vii° et mundus erit. Si vero
non purificatus fuerit non erit
mundus. Omnis qui tetigerit
mortuum et mortuus fuit non
purificatus tabernaculum domini pol-
luet et peribit anima illa ex israel
Item aut accipiet ysopum tin-
get in aqua vir mundus et asperget
super domum et super vasa et
super omnes. Vitula rufa caro
xpi est in forma sexus
cum feminei positus est propter
infirmitatem carnalem

Rufa est quia passione cruo-
re est cruentata. Hanc acceperunt
a moyse qui est figura legis quia
secundum legem ipsi sunt occide-
runt quia secundum eos sabbatum
solvebat et observationes
litterales prophanabat. Sine vero
est macula quia omnis apertio
caro xpi ad ysimaculum aut
repetat dicitur quia non habet vicium
ipse vel ad determinationem
scilicet quia est in aliis qui sunt mali
eius habet vicium ipse tamen non
habet et non est fortior super
eam iugum quia non est sub
iugo iniquitatis, propter quod
eos subiugatos convenientes
liberavit et eorum vincula
dirupit et pretium pondere
actum et erat simul hic
Non ad aaron sed ad eleazar
data dicitur quia non ad hunc
qui erat sed ad posteros illius
sacerdotes domini passio erat
pertinenda. Electa est ex-
tra castra, sed eius extra cita
tem electus est et electa
est in loco mundo quia deus
non habuit causam malam. Occisa
est in conspectu eleazar sed
occisa est caro xpi in conspectu
eorum qui futuri erunt in nove
testamento domini sacerdotes. Eius
sanguinem asperget contra faciem
testimonii septies quia propter
sacras scripturas fudit sanguinem

[illegible]

in remissionem peccatorum. Ideo ergo
sitam designatum quia non aliter
declaratum est quod fecit dominus te
stamenti promittendum. Ubi sep
tus quia ipse unus ad mundum
pertinet specialem. Extra castra
scilicet missa contra cinerem portate quae
continuatur contra signum resurrectionis
Nam cum ipse est ut in superna non
vertitur et in eum convertitur quod cinerem
et ipsum hebraice graece
latinum dictum per gentem assumptum
sicut dicitur in persona eleazar
cremata dicitur quia illis apparuit
resurrectio Christi qui futurum esse
erat regale sacerdotium. Pellis
cum ea carne et ~~sanguine~~
sanguis ad stercore combusta
dicuntur quia non solum spiritualiter
corporis Christi quod pelle carnibus et
sanguine intimata sunt per eam
continentia tabernaculi plebis quae
nomine sanctoris sanctificatur quantum
est in aliquo quae glorificationis
flammam. In medio glorifi
cationis mittebatur lignum ce
drinum, hyssopus, coccum. Lignum
cedrinum est species quae in supernis
habitat semper. Hyssopus humilis fides est
quae cum sit humilis radicibus
haeret in petra. Coccum cari
tas quae fervore spiritus in nos co
lore designatur. Haec tria dicun
tur mitti in medium glorificationis
id est resurrectionis Christi ut cum illo

absconditam sit vita nostra. Cinis
autem id est reliquiae combustionis
et miserationis summa est quae
secuta est post passionem et
resurrectionem Christi. Hunc cinerem
homo mundus congregabit
et in loco mundo extra castra
reponet quia hic fama apud
eos maiorem claruit qui non
erant de consortio iudeorum et
erat mundi ab immunditia [illegible]
et extra [illegible] celebrationem iudai
ce consuetudinis. Quod tamen
fiebat aqua aspersionis per sanctificationem
baptismum quod non dabatur hu
mana agitatione mortuorum
quia ab omni tactu huius mori
bunda vel mortiane ante
per baptismum Christi non dabantur
illa aqua tamen proselitis quae gentiles
non dabat quia baptismum iudeis
et gentibus prodest. Hyssopus quae
fidem significat illa aqua aspergebatur
quia fide mundantur corda et
sine fide non prodest baptismum
Quomodo hoc fiebat quia
vere mundi dicuntur esse ministri et eos
qui portant vasa domini. Et
ideo quia obtulit Christus semet
ipsum et mediatorem id est medium
inter deum et homines. Dator est no
vi testamenti quod promissum nobis
est et dator novae legis sive
[illegible] ut sciamus quod deus vellet nos
operari nec quod sperarimus. Novi
testamenti dator est deus [illegible]

ut qui ad eum vocati sunt .i. ab
eterno electi accipiant repromissi-
onem eterne hereditatis .i. eterne he-
reditatem fructus promissarum / et hec
morte Christi fuit quia lex non in-
veniret intercedere .i. intervenien-
te mortis dispositione et comple-
tionem eterne mortis erant rei
in v. tempore non modo genti-
bus sed etiam ceteris prevaricatio-
num que erant sub priore testa-
mento .i. quas faciebat lex
non solvebat. Itaque utique
sunt peccatorum ut solvere
non possemus nisi unigenitus
dei pro nobis moreretur debitori-
bus mortis. Sed si digni esse-
mus testamenti repromissi hereditatis
et ita testamentum firmum est
similiter sic subscriptum ordinatur
Et cum pater in testamento dis-
posuit. Sed testamentum eius
veteris et novi in quibus non so-
lum sacra sunt divisa sed
et promissa distincte precipue quod
in eorum morte constat com-
mendatur sed etiam per Christi. In
morte eius unigeniti intra-
est magis spirari. Ubi enim
dicit quod potest dicere testamenti
novi morte intercedere ne-
cesse est confirmare eiusdem confirmatio
eius novi probare consuetu-
dine humane legis. Potuit
enim infirmi quod eorum quod post
mortuum est in eadem
promissione. Et ideo hic probat

humana consuetudine quod in-
tercessio morte intercedere oportet
ubicumque est testamentum necesse
est ut mors testatoris inter-
cedat .i. interveniat ad con-
firmationem et vel testamentum
enim sic confirmatum est in mor-
tuis .i. per mortem testatoris.
Sic et novum testamentum .i.
promissio eterne vite et doc-
trina evangelica utrumque
enim testamentum Christi morte
est confirmatum. Sic ergo testa-
mentum morte testatoris
confirmatur. Sic et potest in
assertione eorum qui testabantur
sic dantes nolunt mori
ne quis decreta dubitaret.
Nec aliud potuit potius esse
nobis intra cor caritatem
eius et nobis confirmaret ut
quia pro nobis mortuus est
precepta eius diligamus et conde-
beamus pro morte eius que nobis
impetravit quod complere possimus.
Alioquin que morte confirmatur
testamentum. Alioquin si non
intervenit mors testatoris
non dum valet testamentum dum
idest dum vivit ille qui testatus
est potest enim mutare si vo-
luerit. Sed testamentum morte
firmatur. Ut primum quod testamen-
tum dedicatum est .i. firmatum
roboratum sine sanguine et
hoc in figura futuri quod sanguine
est confirmatum est. Et vere
non sine sanguine veteris testa-

mentum confirmatum est / lecto enim
per moysen omni mandato plebi omni
mandato omnium legis ut totum
confirmaret / lecto mandato accipiens
ipse moyses sanguinem hircorum
et vitulorum mixtum cum aqua
quia sicut in madilag futurum passionis
baptismi simul cum aqua et
sanguine accepit quia in eius
baptismus ibi figuratus est et
passio christi que simul sunt / scilicet unum
cum sine altero non valet / accipiens
inquam cum aqua et cum lana cocci
nea et cum ysopo de quibus aspersionem
fecit ipsum quoque librum
legis et omnem populum aspersit
dicens / hic est sanguis confir
mator testamenti .i. fusus ad
confirmandum testamentum quod
mandavit ad vos deus tantum
que verba pro debuit moyses verba
quibus christus postea usus est in
cena qua corpus et sanguinem suum
discipulis tradidit / et etiam
thabernaculum sicut librum et omnia
vasa ministerii .i. quibus legem
ante pone mandatur in sanguine
pone dicit quia quedam vasa sola
aqua baptizabantur Sed nobis
sine sanguine christi nichil mundatur
intrinsecus nisi quod dealbis sit re
missio peccatorum non fit in veteri le
ge sine effusione sanguinis
facta in aliquo sacrificio hec
determinatio valet apponitur
quia per aspersionem que

fiebat de cinere vitule rufe fie
bat remissio peccatorum Aliquam quia
non efficiebatur sanguis sicut effu
sio erat in combustione vitule
per illud autem sacrificii omnis
magis et prius ipsa fuerunt
congruenter in novo quod deo
desiderata oblata figure tamen
veritatis fuerunt quia christus est
cuius sanguine redempti et mundati
sumus / quia non emundatos et
dispersos nobis sine sanguine
nulla est Dicit ergo moyses
sanguinem pro dicto vitulorum accepit
cepit ut eo aspergeret et
mundaret per dicta deo in
moysen .i. per data nova
lege sive sanguinem qui vitulis
datus est per virtute carnis
cuius cornibus impiis ven
tilant / et hircorum pro similitudinem
carnis peccati / et quia hostia
pro peccato est egressum sanguinem
cum aqua de suo latere ad hoc
opus accepit preterea .i. bap
tismum per sanguinis nos
redimens / lana coccinea quia
ignei coloris est sicut ignem
dilectionis pro caritas enim christi
est nobis lana de qua vestem
faciamus .i. quam induimus ysopus
qui valet contra tumores pul
monis humilitatem christi significat
qui per formam dilectionis et humilitatis
suum pro dispensa sanguinem
suum fudit Eo sanguine liber

i. eum consecravit i. confirma-
vit et populum similiter ablui(t) di-
cens hic est sanguis novi testa-
menti confirmator quod manda-
vit ad vos deus. Aspersit tabernaculum
i. congregationem dei. Dicit apostolus
Templum dei sanctum quod estis vos
et aspersit omnia vasa ministerii
i. habentes officium in ecclesia quia
omnes debitores esse in quibus
continetur iustitia sua et san-
guine redemit et redemptos
spiritu sapientie et scientie dotavit et
omnia mundantur per sanguinem quia
et sine eo nullum fit peccati re-
missio. Patet ergo predicta populus
dei significari. Ipse est enim liber
et tabernaculum et vasa per quod
effusus est preciosus sanguis
Christi enim qui pro multis effunditur
hii sunt populus dei i. electi
qui spiritualiter mundantur suo
sanguine in remissionem peccatorum.
Necesse est ergo exemplaria quidem
celestium his mundari, ipsa
autem celestia melioribus
hostiis quam istis. q. d. quod quidem
Moyses ita fecit Christo ta-
sapit ergo necesse est exemplaria
quidem i. figuras celestium i. ecclesie
que ad celum ducatur i. sacrorum
dispensatoribus dicitur. Nostra conversatio in
celis est mundari corporalibus
hostiis que dicte sunt. Ipsa autem cele-
stia i. significata per illa s(cilicet)
veritatem quam licet sit in veritate

celestis est. Necesse est mundari
melioribus hostiis quam hiis i.
hostia que pluraliter dicitur
hostiis q. Christi, cum omnes ille ho-
stie quia in omnibus significa-
bus est Christus. Qui in illis
significatus est non indigent
mundari sed omnes sui. Dicit enim
sanctificatorum quia in tabernaculo
usum ministrationis pro tali
sanguine mundata sunt. Non
enim probat apostolus quod Christus munda-
vit celestia i. homines suo
sanguine mundatos fecit ce-
lestes i. celestium participes.
Nam ipse per hostiam suam
introivit in celum pro nobis
et ita constat quod nos sequimur.
Et hoc dixit in celum. Non enim
introivit in manufacta sanc-
ta. Cur non? quia illa ex-
emplaria sunt vera scilicet sed hec
sunt exemplaria i. figure
verorum scilicet celestium sanctorum
non in umbratilia sed in vera
introire debent. Unde addit
sed introivit in ipsum celum per illa
significatum. Adhuc ut nunc scilicet
post consummationem appareat vultui
i. presentie dei pro nobis interpellet
ibi. Ubi dei presentia videtur sic
est. Ipse se trahat ad eandem
mundiciam. Ecce apostolus probat
comparatione in hiis verbis apostolus
meliorem hostiam quam est vera
i. Christi quia sua hostia sunt digni-
or et efficacior aliis, alias
quia ille hostie semper iterate sunt

sime consummacione quia semel ob
lata eternam redemptionem invenit Nunc
enim apparet vultui dei pro nobis Ne
que ut frequenter sepe offerat
semetipsum i. sepe pateretur in
cruce quia sufficit omnibus semel
oblatus et non est opus per singu
las generaciones iterum Alioquin si hec
non sufficeret ut antiquus qui
solet eterne redemptioni Alioquin sub
sequitur ostendit dicendo q. Non
apparet ut sepe se offerat quemadmodum
pontifex legis intrat in sancta sanctorum
per singulos annos in sanguine alieno
Christus autem semel in alieno sanguine
suo Intrare quidem dicitur sunt in
te veteri et novo per exemplum
i. templo quia ibi erat est hec
celum dicit Ceterum magnus sacer
dos qui assistere vultui dei pro
nobis ad interpellandum pro nobis
Ibi sepe offerebat hic semel Ibi
in sanguine alieno hic in proprio
Quidem est quod sacerdos et hostia
Non sepe offert deo Alioquin
i. Si oporteret eum se sepe offerre
oportebat eum frequenter pati in
principio ab origine mundi quia ut
quia non fuit opus quia sufficeret
eius oblacio una Si enim obla
tus fuit semel non sufficeret
omnium in se ad delendum peccata ex
haurire Oporteret ipsum eum pati
sepius ab origine mundi Alioquin
nunc fecit semel passus est in
consummacione seculorum i. in ultima

etate seculi ad destruccionem pecca
ti ut nullum dimitteretur ut Moyses
non dicitur cum nobis quia nulla alia
hostia fieri potuit Unica autem
hostia pro peccatis facta et si mu
lieres peterent non indigent alia
quia sufficit ad omnia remissione
causam apostolus vult quod non
veteris Si enim hec fuerit non
oportet opus iterari Sicut medicina
medicus ad finem forte respiciens
salutis volens curatum va
letudinem replet semel competenter
totum operatur Si vero semper
apponitur manifestum indicium
est non contulisse salutem Sic
quia illis sacrificiis nemo curabatur
frequenter offerebatur Alioquin enim
prima hostia nil valebat Ideo
etiam secunda offerebatur et que quia
nil proficiebat offerebatur et alia
Erat ibi hostiarum frequentatio
non aliorum quia semper corporum
in ipsis hostiis per singulos annos
oblatis fit commemoracio peccatorum
eorum quia pro eis offeruntur et
magis ostenduntur peccatorum offerentes
illas hostias similes et generaliter
peccatorum non absolucio sed infirmitatis
accusacio nec iterum ad se ipsam
infirmitatem quod ostendenda et
ut maiora peccatorum fiunt imperfecti
dicitur semper offerri Alioquin
nos nunc per singulos dies
offerimus Offerimus quidem Sed

et si nos cottidie offerimus ad re-
cordacionem mortis eius facimus
et una hec hostia est non multe quia
semel oblata est tamen / hoc autem
sacrificium exemplum est illius quod semper
offerimus Nec a multis hominibus multi
Christi offeruntur sed unus ubique est
Christus et hic plenus existens et illic
plenus ubique unum est corpus
quod offertur Ita et unum sacrificium
non multa Pontifex autem no-
ster mediatorem nos obtulit quem
nos offerimus et nunc etiam obla-
ta numquam consumi potest quod nos agimus
in recordacione sacrificii est Nec ea
sine infinite repetitur quia perfecit
hominem Dicit autem quod cottidie
peccamus In singulis hec ho-
stiis etiam commemoracio non
abolicio Fit autem peccatorum
delecio et virtutis assimulacio
et infinite non offerendo et ce-
lebratur duabus de causis scilicet et
propter infirmitatem ut dictum est
et ut melior sit dilectio nostra in
Christum [illegible] [illegible] [illegible]
[illegible] [illegible] Impossibile
est enim sanguine taurorum et
hircorum auferri peccata Ideo quia
hostia sic sufficere non valet quorum
non fuerit Ideo dicit Christus ingre-
diens deus in mundum
i. homo factus per quod visibilis
mundo apparuit Dicit [illegible]

rebus loquens patri scilicet Optare
hostiam de animalibus et obla-
cionem de aliis rebus noluisti /
nunc tempore passionis corpus
autem quod prius homini sufficiens
est aptasti mihi i. aptum et
ydoneum corpus mihi dedisti quod
sine peccato impassibile et
mortale quod valeat offerri in
redempcionem omnium Oblaciones
sunt sacrificia que prohibita
est vitanda / tunc cum tempus
sunt ut ea auferentur veri-
tas veniret Hec unus in
ordinibus illis deletur est
domus nostri ipse dissoluto
offerens Precepit enim hoc plebi
offerri pro peccatis que offerebantur ydolis
in posterum in sanctitate non
in superstitione et ut figura
esset futurorum Deinde exempli-
cacione addit ad hoc dicens
Apostolus allegans prophetam Holo-
caustomata et aliis sacrifi-
ciis digniora videbantur holo-
causta cremabantur pro peccato sacrifi-
cia [illegible] cum non pro peccato sacrificia
illa numquam secretis eorum digno-
re non tibi placuerunt ego
vitus [illegible] tempore eius passi-
onis numquam est [illegible] omnium
hostiarum accipiunt illa [illegible]
[illegible] numquam ea destruxit / si
illius subditus fuit / et dum

in templo cum hostiis presentibus
fuit / In figuris illis virtus
prenunciabatur / celebrabatur fi-
guris futuri rei multi solertes
et plures congruas quod cessare
debebat re exhibita. Propter
subdit apostolus ibidem Tunc di-
xi ecce venio / Tunc scilicet quando
vidi haec omnia displicere tibi et cor-
pus ydoneum adhuc michi da-
tum dixi ecce sine aliis re-
tardacionibus venio ad me offeren-
dum. Ipse offerens ipse oblacio
est. Cuius rei sacramentum coti-
dianum esse voluit ecclesie sa-
crificium / Cuius vero sacrificii
multiplicia varieque signa
erant sanctorum priscorum. Similiter
illa sacrificia hoc unum figu-
rabant quod multis verbis uno
res diceretur ut sine fastidio
multum commendaretur. Huic summo
veroque sacrificio cuncta sacrifi-
cia cesserunt ut in ipso precedere
ac sacrificio fiet peccatorum re-
missio s. Psalmi xl. vid-
ait venio ad me offerendum
ut faciam compleam volun-
tatem tuam s. ut quod lex non
potuit per me compleatur quia
hic est deus meus [illegible]
hoc sic Ideo venio adimplere
voluntatem tuam / quod scriptum

est scilicet perfinitum de me in capite
libri scilicet in consilio deitatis quod
est caput mei qui sum liber
humani generis in quo legitur omne
sibi necessarium et ubi non est appro-
bare. Et adhuc vos dicamus
dicit apostolus Quorum enim animalium
infertur sanguis pro peccato in sancta
per pontificem horum corpora cremantur
extra castra propter quod et Ihesus ut sancti-
ficaret per suum sanguinem populum
extra portam passus est. Exeamus
igitur ad eum extra castra improperium
eius portantes. Non enim habemus
hic manentem civitatem sed futuram
inquirimus. Glosa. Refert autem
hic apostolus legis consuetudinem
ac misterium spiritualiter sensum
legis secundum preceptum fuit
ut decima die mensis septimi
a festivitate pascali in festo sci-
licet propiciacionis acciperent
vitulum et hircum et immolarent
intra castra quorum sanguinem
ferret solus pontifex in sancta sanc-
torum. Et pro illo carnes vero
illorum portarentur extra castra
ubique cremarentur. Nec esset
alicui tabernaculo deservienti li-
citum ex illis comedere. Spiritualiter
autem illa duo animalia vitulus
videlicet et hircus figuram tenent
salvatoris nostri. Ipse enim vitulus
quia primus potens in resurrectione

filii prodigi immolant Ipse est
Christus qui pectoribus oblatus
Pontifex eciam ille qui cum sangui-
ne illorum animalium intrabat in
sancta sanctorum orationis pro populo typum
gerebat Christi qui cum sanguine pas-
sionis sue intravit prius cele-
stis penetravit orationis pro
fidelibus suis [illegible] Sed
illa animalia intus [illegible] carnes
[illegible] cremabantur Et re-
demptor in [illegible] qui intra
castra ymolatus est vocibus
iudeorum [illegible] carnes
illorum [illegible] extra [illegible]
igne passionis [illegible] cum adiudi-
catus est morti clamantibus iudeis
crucifige [illegible] ad
illos pertinet ymolatus est [illegible]
[illegible] cum crucifixus
hora tercia Nam hora sexta
in cruce levatus est Altare autem
ubi [illegible] castra cremabantur car-
nes Altare crucis est ubi car-
dic [illegible] corporis [illegible]
Altare crucis ubi [illegible]
corpus domini [illegible]
[illegible] qui thabernaculo [illegible]
[illegible] fornicatores adulteri
ebriosi omnes [illegible] qui voluptatibus
et desideriis carnis sue deser-
viunt [illegible] cum manducant et
bibunt indigne iudicium manducant
sibi et bibunt Hec quoque ad doctrinam
pertineant satis ut reor dictum
est [illegible] quod est caput [illegible]

clarum [illegible] illorum animalium
[illegible] intelligi omnes [illegible]
[illegible] Christi [illegible] castra
[illegible] salutem car-
nalium [illegible] sp[illegible]
[illegible] consumunt [illegible] car-
nale est in eis utique flendo
et libidinosum macerando se
et mortificando membra sua
[illegible] vel
[illegible] mortificatione
sustinendo [illegible] sanguis
illorum in sancta [illegible] vita
illorum laudabilis deo pre-
[illegible] sacerdo-
tem qui est advocatus in-
[illegible] vel san-
guis illorum [illegible] in sancta
illorum [illegible] tribulacio
passionis [illegible] in celum [illegible]
[illegible] quoque de altari [illegible]
[illegible] omnes [illegible] martirio [illegible]
in altari [illegible] offerunt deo
[illegible] omnia adimplentes perfecte
[illegible] credunt se [illegible]
adquam non audent accedere
carnales [illegible] amatores [illegible]
thabernaculo defendentes [illegible]
[illegible] adimplendum [illegible]
[illegible] passus est [illegible]
[illegible] ad eandem legalem [illegible]
[illegible] pertinet addit re-
ferens ad spiritualem intelligenciam
[illegible] cum [illegible]
[illegible] duplicem allegoriam
una [illegible] alia [illegible]

i. per allegoriam sumpta est de dupli-
ci historia scilicet veteris et novi te-
stamenti probat corpus Christi non es-
se edendum ab hiis qui tabernacu-
lo i. corpori deserviunt. Adhuc
enim significando corpora anima-
lium olim extra castra cremabantur
et ipse extra castra Christus passus
est ut nos qui corpore et sanguine
eius apti sumus dari vel q[illegible]
[illegible] passum
tabernaculi delicias et vo-
luptates deservimus. Et sic
probat apostolus per allegoriam ve-
teris historie hoc modo quia vere
qui serviunt voluptatibus non
participare corporis et sanguini
Christi quia hiis brutis quia sunt extra
castra i. extra delicias et vo-
luptates corporis cremantur corpora
horum animalium i. moraliter et
significatur est corpus Christi et sanguis
significatur per corpora animalium quorum
sanguis infertur per pontificem
ita sanguis Christi per ipse pontifice
i. ipse Christus oblatus est patri qui
non tamen per vitulorum et hircorum sed ca-
rum per alia animalia quam per legem
offerebatur significatur. Et ratio ex-
posita carnalia significatur est
enim agnus sanctus [illegible]
dum et [illegible] per
solitudine carnis per [illegible]
cum passibilibus et mortalibus dei

est quia vicia in pluribus gemi-
no carnem civitatis vel calami-
tatem confortitudine resurrect-
ionis. Ad cremantur animalia extra
castra. Per interim moralia rei
spiritualiter accipitur extra castra esse
est voluptates corporis que hiis
et qui sunt extra castra i.
corporis delicias cremantur cor-
pora i. moraliter efficiatur corpus
Christi significatum per corpora illorum
animalium quod cremabantur. Si
quis enim voluptuose vivit
non habet efficaciam memoriam
Christi sanguis autem eius
significatus per sanguinem illorum
animalium illatus est in sancta sanctorum
per pontificem quia per ipse ponti-
ficem Christus oblatus est patri ut
sic intraremus in sancta celestia
vel aliter potest intelligi quod vere
servientes tabernaculo non parti-
cipare corporis et sanguini Christi
quia corpora horum sanctorum cremantur
i. ieiuniis et aliis laboribus
affliguntur extra castra i. extra
voluptates carnis quorum est
sanguis inferetur per pontificem in
sancta pontificem i. quorum est san-
guis Christi significatus per sanguinem
illorum animalium quia horum est
sanguis Christi quibus scilicet per Christum
quam ... intrant in sancta celestia
Et totum est dicere illis ...
per Christum sanguis Christi qui voluptates

desiderant et corpus affligunt
Deinde peregrinationem et ideo
probat subdens propter quod et Jesus i. propter illud
idem designandum sicut extra
carnales corporis vivamus et
ideo extra portam passus est
ad hoc utique ut sanctificaret per
suum non per sanguinem vituli sed per suum
sanguinem. Porta enim
est sensus corporis in quibus mala
petierunt etc. Et ideo extra
carnis voluptates passus est
ut nos eius exemplo hostes
sensuum vitiis clausos extra car
nis desideria paramus. Et
quia Christus pro nobis passus est hortatur
nos apostolus ut imitemur illum
dicens. Exeamus igitur qui enim a
ipse extra castra passus est ut
nos sanctificaret. Exeamus
fide et caritate extra castra cor
poris mortificantes membra cum
vitiis et concupiscentiis adeo imi
tando sanctos deo portantes pa
tienter ut ipse improperium eius i. passionem
dum quod videtur esse improperium
fidelibus. Nobis autem sanctificatio
et redemptio. Et debemus exire
extra castra. Non enim habemus
hic manentem civitatem i. perhen
statum manentem corporis sed futuram
inquirimus i. secundum futurum statum
corporis. Ut ergo futuram civitatem
consequamur et improperium portemus
per ipsum i. Christum qui est nobis
via ad summum exemplum ad
martirium offeramus semper deo
hostiam laudis quod [illegible] sacrificium

id est fructum labiorum confitentium
nomini eius i. confitentium nomini
eius quod est laus dei et hostia
et fructus, quia aliud per Christum ad fidem
traxit. Ergo qui timetis
deum laudate eum ut libere
celebretis eum, dilatate amorem quem
timetis, et potius laudare quam
amatis. Timetis enim homines
veteris testamenti propter legem terre
et occiditur non deum laudantes
spiritum vivificantem credebant ad sa
crificiis ad templum, et in figuram
sanguinis Christi quo redempti sumus
communes sacerdotes qui purgantur
animalium victimas ymolabant.
Nunc vero in gratia novi testamenti
spirituale sacrificium laudis offertur
quo deus honorificatur cum
invisibilis sacrificii illud visibile
sacramentum signum erat. Omni
enim incredibile videbatur
quod mitteret deus filium ex hac mor
talitate corruptione abiecta in
firmitate pulvere futuros
homines equales angelis dei. Non
solum scripturam fecit hominibus
ut crederent sed etiam fidei sue po
suit mediatorem non quemlibet
principem vel angelum sed unicum
filium ut quam via nos perducturus
esset ad illum inaffabilem immor
talitatem et ad angelos equalem
per ipsum filium ostenderet. Alius passus
eum enim deo facit filium suum
dei mediatorem viae quod deo enim
fecit virum ut per illud [illegible]

Assisus est ergo medicus que
tu non cognovit egrotis dei
cum occidit sed assensus sanguis
medici valuit ad medicamentum
egroti venit ut visitaret occi
sus est ut sanaret et ideo addit
et ceteris ad aspersionem san
guinis id est ad sanguinem eiusdem
cum et sed cum licet pelis
qui dedit testamentum novum et
per sanguinem eius melius loquentem
quam legitur sanguis abel cum ita
iste vena ille vindictam
iste salutem ille dampnacionem
clamat iste eciam persecutori
bus veniam et indulgenciam imploi
rat unde dicitur pater ignosce
illis quia nesciunt quod faciunt
Et ad hebreos 6 ubi supra [illegible]
Replicacio quod sit medium pace
dei hominis infirmitatem etc. Glo.
unde eciam quod vetus testamentum
sit destructum cum dei illud de
debet ut novum substancialiter
quasi scilicet suo statu illud fuit
infirmum et inutile propter suam inutile
hec autem perficit et valet ad
laudem novi sacerdocii dicitur ergo
sic Replicacio quod sit ut sit le
gis gloria sacerdocii mediati id est
veteris legis aliud autem sacerdocii
quia aliud debet fieri Replicacio
sit aliud non enim propter malum
cum id est propter malum sed hec ita
insinguavit in imponit de ista

infirmitatem etc. quod licet dicitur fe
cit quia est aliud hec fecit non
plene instituit et evidens
quod modo legis non solum eum in
firmus sed et dampnosus erat nisi fu
turo lege quia post adventum christi
inutile erat sed quod olim faciebat
ut sic perducit ceremonias eum
sicut legis per eam populo prestitum
veteris divinitus datum est ad significa
cionem futurorum quod Christus oportebat
implere quibus adventibus re
mansit illa carnis lex legenda
ad intelligenciam promissionis prophetarum
Non autem necessario facienda quod
adhuc posset tamen esset ut ve
nit veniret Christus quod hic significa
batur esse venturum unde enim
quasi ipse corpus filii cum cele
brare voluerit quod sepulcrum
ante cremens non esset prius
deductor vel baiulus corporis
sed impius sepulture violator
ita fuit infirma lex quod nichil
ad perfectionem deduxit id est neminem insti
ficare perfecit Et si ceterum aliqui
bus prius fuit non tamen per eam vel
per eius observancias iusticia commo
dare eum sit preterea fide melius
spei id est melius sed legis per spem
nunc gloria eciam ibi eciam spiritualia
temporalia hic eterna que pro spem spei
manet addidit sed 6. Et ad
hebre 7. ubi supra circa predictos
[illegible] Glo. eciam adhuc de lege
quia deus per [illegible] [illegible]

filius meus es tu ego hodie genui
te. Item in alio loco dicit deus pater
filio eius deus pater Tu es in eternum di
gnus es sacerdos s. ducens totius
ecclesie rectus id est [illegible] adiun-
ut Aaron scilicet secundum ordinem Mel
chisedech id est secundum dignitatem ordi-
nis id est sacerdotii Melchisedech
qui non legitur fuisse sub lege
scriptura in eadem ecclesia rex eius
in figuram Christi qui caret initio et
fine Et sic ille obtulit in pa-
ne et vino Sic et Christus
sub specie panis et vini cor-
pus et sanguinem suum discipulis
dedit Sacerdos autem Christus non
secundum id quod natus est de patre deus
apud deum coeternus genitus sed
carnem assumptam Item mor-
tem quam obtulit pro nobis Et
quia Christus secundum quod pontifex dicitur
Qui Christus in diebus carnis id est
mortalis sue obtulit preces sup-
plicationes quas ad eum s. deum qui
posset salvum facere illum quia secun-
dum [illegible] a morte id est eum resuscita-
re Ipse hec tempore mortalis
erat eius Qui post fuerit multo
magis has autem supplicationes
preces obtulit pro membris
pro ipsis qui orant pro se
[illegible] erat pro nobis non [illegible] quia
non timore mortis non [illegible]
sed solus orant obtulit
preces cum clamore valido

id est cum intentione affectus maxima
[illegible] qui [illegible] orabat et la-
crimis hoc non legitur cum tamen [illegible]
[illegible] apostolus [illegible] offerens pro
credentibus est quia [illegible]
accepit in [illegible] et
[illegible] scilicet [illegible]
id est sic sine [illegible] magnum pro
amplius ad deum venerit
est Et hec non dicit ut [illegible]
[illegible] nos [illegible]
[illegible] cum [illegible]
[illegible] eadem [illegible] sic
ad [illegible] Et sic
[illegible] Et quia Christus con-
stituitur ad offerendum vel
est [illegible] sacerdos
sed [illegible] non quia si esset sup-
[illegible] id est si [illegible] esset pontifex
ut Aaron non esset [illegible] sa-
cerdos in eternum secundum ordinem Mel-
chisedech Sed Christus est sacerdos
in eternum non Aaron Aaron non
qui mortuus est non est sa-
cerdos Christus vero qui vivit sempi-
ternus est sacerdos Non tales
quales sunt [illegible] sacerdo-
tes [illegible] [illegible]
cum Christus se obtulit quia [illegible]
est [illegible] offerre [illegible]
[illegible] est ut offerret quia
[illegible] esset [illegible] quod [illegible]
[illegible] digne posset
offerre non erat tam sanctus offerre di-
gnus cum Christus esset qui offerret
[illegible] et [illegible] sic
[illegible] cum filio

sicut non rite posset offi-
cium sacerdotem misticum et
sanctum. Unus autem tamen istius
sacerdos qui unicus dei filius
qui in [illegible] habet perficiendum
purgare sine peccata necnon
[illegible] ut superaddita et
quod omnis sacerdos constituitur ad of-
ferendum. Ergo et Christus obtulit
semel non in [illegible] et in celo asce-
dit. Sic oportebat si quam
si esset super terram i. si non deus in
esset in sancta sanctorum i. in interiore
celi ut esset sacerdos i. summus sa-
cerdos cum veteres non celebrarent
cum adhuc superesset sacerdos
secundum Aaron. Unde apostolus dicit
Cum essent qui offerrent officia
munera secundum legem. Ergo
ut ipse se offerret sic munera
[illegible] in interiore celi. Qui
esset qui offerrent munera deo
qui tales deserviunt i. plene
serviunt exemplum i. figure et
umbre celestium misteriorum
[illegible] est intellectualis re-
[illegible] per [illegible] preparatur
[illegible] exemplar autem [illegible]
[illegible] figuras [illegible]
[illegible] exemplum [illegible]
respectu exemplar [illegible] adeo
[illegible] aliquid sit exemplar
per [illegible] deus in monte
vidit moyses [illegible] i. ordi-
nem celestem [illegible]
angeli obediunt deo laudem

et diligunt se in vice et
nos diligunt [illegible] qui perfectius
studeant et alia hec [illegible]
[illegible] imitandi sunt. Sed quia
[illegible] plus veritatem [illegible]
non posset [illegible] deus [illegible]
in figuris et imaginibus
in quibus plus [illegible] [illegible]
aliquid [illegible] et [illegible]
[illegible] exemplar
figurarum [illegible]
figure dicuntur exemplar [illegible]
[illegible] impleta sunt. Ille figure
[illegible] hic dicit deserviunt
exemplari i. figuris [illegible]
[illegible] illi deserviebant exem-
plari et umbre, [illegible] ministra-
bat moyses. Sed deus [illegible]
habet ministerium quam [illegible]
ministrat [illegible] dicit sic dicit
apostolus [illegible] in hac [illegible]
ministrum [illegible] sortitus est
melius ministerium sacerdotii quam fuerat
in veteri lege. Et tanto [illegible]
quanto est melior lex cuius [illegible]
quam [illegible]. Sed [illegible] distin-
guimus duo testamenta vetus et novum.
Non sunt eadem sacramenta in utroque
nec eadem promissa, eadem tamen plerumque
precepta. Decalogi enim precepta
[illegible] eadem inveniuntur in [illegible]
[illegible] eadem [illegible] non [illegible]
[illegible] [illegible] non eadem
Sacramenta vero non eadem [illegible] promitte-
bat [illegible] dicit [illegible] Similiter promissa
non eadem quod promittebatur ibi ter-
rena hic celestia illud erat [illegible]

pude scptu hr in unde ibi
nices tra hr vesse di Illud
retinui 2 ssenus 2 mutuu cs
stant hr tes subit et q
ueti uestu supernunt talla
t unitat aplus et oppe thab
nacli scamcatre q nos testa
est ypc unitud / tu hnt gd
olim pns testamentu instituci
ciones no vetas spuales sed
pmodo cultumr carnales cualiter
et hnt sem no spuale sed se
culare et mutabile reputari
no qua putabat ab hiis
sem et ie hnt sem seculare
qa thabinaclm pmu et se
cundum / thabinaclm sem est
pmu et Una de thabina
culo lex / leg di se obtulit
dcendo qd sub qpdio indu
ta sunt Sacd est igr tha
binaclm xxx cubitos huisse
in longitudine et x in lati
tudine totidem qz in altitu
dine habebat aut velum
qo quatuor pros colorib
contextu et quatuor de
auratis columpnis appensu
qsseparabat int xx et x
cubitos int sed q forinsecu
erat et sca sco4 inius po
sita / habebat enim sem qolig
xx cubitos longitudis / et sem
inius .i. sem sco X / et notat
aplus illud pmu thabinaclm hr
aut scdm thabinaclm (i)n pmo

aut thabinaclo erat cande
lab4 aureu s3 aplus dicit
candalabra pluralit / qui
licet vnu esset scptu hr ut
brachia erat eni in medio
hastile hns pquatuor loca
cyffos speras lilia aquo pce
debat brachia tria adextra
pte et tria asinistra pte hnda
ptria loca cyfos speras et
lilia Mensa erat eciam inista
q uidam et altare / et ha
bebat quatuor pedes et erat
post introitu thabinacli
q erat de lignis sethim et
tanden aurp prissime q
habebat labiu aureu pcir
tu ac de sup coronam aurea
i craticulam altam digitis
quatuor et sup illam al
teram coronam aureolam
habebat eciam psingulos
angulos circulos aureos
quibz imittebat vectes
ut possent portari qui erant
de lignis sethim et aut
condati et sup mensam erant
xii panes dei ppositi qui
erant de simila et singulis
sabbatis omni mutabant
Si vero aud sabbatum aliqs
esset nouus no potuit sumi
nisi alius statim loco eius
substituebatur et sup panes
erat patena aurea et
pugillus purissimi thuris

/ craticulis 2 · corollam aclitana
ptm / uel anaglypha di s
· ...enceps thabula

In eodem quoque thabernaculo erat
altare mense ubi s. adolebat
incensum super cineres calidos
qui illuc deferebatur ab altari
sacrificiorum quod erat extra
thabernaculum in atrio sub divo
et erat quadratum v cubitis
latum et totidem longum primum
thabernaculum dicitur sancta pro re
neratione illius temporis et quia
sicut parietem ecclesiarum quod est
sancta Secundum vero dicitur sancta sanctorum
quia in maiori veneratione
habebatur et sicut sunt ecclesie
cordium ubi mobile pretiosa est
in quo erat aureum thuri
bulum et archa testamenti circum
tecta auro ex omni parte in qua erant
tria s. urna aurea habens
manna et virga aaron que
fronduerat et thabule in
quibus lex scripta fuit et super
archam erat propiciatorium s.
thabula eiusdem longitudinis
et latitudinis cuius archa et
erat thabula de auro purissimo
que dicebatur propiciatorium sive
oraculum quia ibi angelus
dei moysi apparebat loquens
Per propiciatorium erat deus filius
signatus Et super propiciatorium erant
duo cherubyn sive sculpture
i. ymagines ex auro purissimo deco
rate ac se se respicientes in sese
vultibus in propiciatorium archa

aut erat de lignis sethim habens
cubitos duos et dimidium in
longitudine et unum et dimidium in
latitudine et tantundem in alti
tudine in unoquoque angulo
aureo angulo duos a dextris
et duos a sinistris in quibus
assidue erant vectes ad portandum
de lignis sethim auro purissimo
circumdati Propiciatorium vero
erat thabula super archam
eiusdem latitudinis et longitu
dinis super quam stabant cha
rubyn in quam semper aspicie
bant Ad hoc sancta sanctorum
nisi summo sacerdoti non licebat
intrare cum sanguine semel
in anno Et si forte aliquid
exigebat necessitas propter pre
dictos vel unius synagoge

Mystice Primum enim thabernaculum
introibant sacerdotes per
dictos vero sacrificiorum o
plendos Primum enim thabi
naculum prius est carnis quod vero
dicitur thabernaculum quia in eo
militatur deo antequam veniatur
ad celum Thabernaculum cum
ipse belligerandum est nunc
est candelabrum aureum i. Christus
fulgens virtute et sapientia in medio secu
li qui ipsi candelabra aurea
sunt qui sapientia lucent dum sint cum
sapientia sic fuerit ipse Christus est sti
pes qui portat tria brachia a
dextris et tria a sinistris quia

[illegible]

quia ipse est vitis vera in qua
fundati sunt ordines palmi
tum i. fidelium. Illi qui tempore
gratie sunt dispersi sunt i. dig
eres. Omnium vero autem gradum qui
sinistri fuerint hii tres or
dines fidelium significati sunt
in tribus viris quos Ezechiel sal
vandos videt s. Noe Daniel et
Job i. rectores continentes con
iugati. Isti eciam sunt qui
secundum evangelium dicuntur esse
in agro et in lecto et in mo
la / sequitur enim ibi sic. Et
erunt duo in agro unus assu
metur etc. Et due molentes
in mola una assumetur et al
tera relinquetur. Per illos qui sunt
in agro significantur rectores sic
et per Noe. Per illos qui sunt in
lecto continentes sic per Dani
el. Per illos vero qui sunt in
mola coniugati sic per Job.
Prima pars hastilium erant qua
calami aurei post erant sp
ericule aree tenden
lilia. Calami sunt sancti qui in
laudibus divinis fortes inventi sunt
et continui ad recipiendum et tran
sfundendum laudem gratie aliis.
Ipsi etiam sunt sphere dum aliis
propinant quod biberunt s. sapienciam et
scienciam dei. Unde sphericule i. ro
tunde et perfecte et volubiles
erant quia sphera rotunda quos
nichil detineat donec rem

aut adhibita eterne iocunditatis
tis que non habent terminus. An
geli in claritate super altare
Super hiis ponebantur vii lucer
ne i. vii dona spiritus sancti que
in Christo plenissime manserunt
et de fidelibus secundum volun
tatem eius distributa sunt.
Generaliter ad hostium domus septem
est quod prebet quibus intrantibus
responsum quod domum eternam gau
dia et quod adepta perveniunt
ondet arborem vite suggerit.
In ea primus mundi certe
i. duodecim apostoli et eorum
vicarii qui thure orationis
deo offerunt / quorum sicut si quis
moritur statim loco eius
alius substituendus est sic in
septima etate omnes auferuntur.
Sed cherubim post velum
est cum celestis quod velatur
quod dei viri in eternum cherubin
repositus est quia cari plenus
in quo lateant semper probus.
Archa vero est in qua omnes
thesauri sapientie et scientie. Ex
omni parte aurea quia in cogi
tatione et sermone et opere
eius non inspiritus longitudo
perseverancie doctrine quia per duo
cubitum et operationis quicquid
alterius cubitum designatur.
Ad omnem perfectionem tendans
melius semper factus est quod
signat dimidius cubitus.
Latitudo perfectio est caritas est

[illegible marginal glosses]

[illegible] vel augere accipitur historie ad nos [illegible] vel dicta vel facta sit plene [illegible] Tropologia [illegible] egredi [illegible] passum [illegible] figura [illegible] sunt vestimenta [illegible] filioli mei [illegible] lingua [illegible] [illegible] fratres et [illegible] mysteria vel [illegible] dissipent [illegible]

Altitudo perfectionem spei ad quam nos dirigit, id est perfecti quattuor animalia. Quattuor autem perfecti per quattuor partes mundi partes quibus semper adherent vectes aurei, id est predicatores superna fulgentes semper parati contra hostes. In archa vero lignis munda, id est aurum [illegible] continens plena sapientia qua reficiuntur et angeli. Virga est sacerdotalem potestatem Christi. Tabule quibus [illegible] legis. Propiciatorium Christus qui propiciatur nobis. Duo cherubim sunt omnes ordines celi qui in eo consistunt qui in more dilectionis coniuncti sunt, qui et se sapientes [illegible] eum obumbrant [illegible] est. In primo autem tabernaculo cottidie introibant sacerdotes sacrificiorum ritus consummantes, quia ipsum eternum cottidie debet se offerre fidelis carnem suam cum viciis et concupiscentiis mortificantes. In secundo autem introibat summus pontifex cum sanguine semel in anno benignitas effuso sanguine in remissionem peccatorum in introitu celi meruit ianuam paradisi ante clausam fidelibus patentem faciens. Tabernaculum enim [illegible] quia necdum erat per eum [illegible] omnia illa legalia nullus intraret in celum [illegible]

Prius testamentum habebat seculare et vere quia tabernaculum primum et secundum [illegible] tabernaculum, id est secundum [illegible] erat [illegible] altare [illegible] foris sub divo altare holocaustorum quod dicitur tabernaculum quia adhuc durante [illegible] fuit figura [illegible] id est ecclesie [illegible] cottidie sacerdotes attendentes lucem doctrine et pastores [illegible] plenitudine dei qui super mensam et superscriptionem a sabbato usque ad sabbatum [illegible] in qua erat candelabrum et mensa propositionis panum quod dicitur sancta [illegible] temporis et [illegible] candelabra [illegible] et eius fidelibus lucent et superna fulgentes et mensa sacre scripture in toto studio [illegible] apostoli corpus [illegible]. Vel candelabra sunt doni spiritus sancti que in corde lucent. Panis propositionis, id est cibus sacre scripture presto est a sabbato [illegible] in Christo [illegible] usque ad sabbatum plene [illegible] ubi spes implebitur. Post velamentum autem erat tabernaculum quia velo interposito dividitur primum a secundo. Tabernaculum vero secundum est celum

[illegible] [illegible] mysterio [illegible] [illegible] [illegible] in lege [illegible] [illegible] [illegible] [illegible] [illegible]

intrat quod sacerdos non intrant
non sine sanguine vel thab-
naculum quod foris erat sit pro t
et est figura figure / quia figura
est veteris testamenti Thabirna
culum vero quod intus erat signifi
cabat novum et erat figura
veritatis novi et hec auctoritas alle
gorice in prescripto secundum spiritum est
dicitur seu secundum preventionem
nam illius temporis / vel est sit ecle
sie ecclesiam thuribulum aureum thu
ribulo quod significat christus igne cari
tatis plenum in quo offeruntur orationes
sanctorum et archa testamenti .i. quod
continebat tabulas testamenti circum
tectam auro ex omni parte .i.
intellecta non quod tamen sed caro christi
quod sicut christus in eius conceptione
crimine corpus non nisi puritatis
tatis fuit. In qua archa erat
urna aurea secundum gomor habens
manna .i. memoriam dictorum bu
[illegible] quod significat [illegible] plena
habens superius quod referuntur et
angeli et virga aaron quae fron
duerat per quam significatur sacerdotalis
potestas christi et thabule testamenti in
quibus scilicet lex scripta fuit quibus
significatur christus dator legis est
vel per archam potest carnem christi
intelligi in qua est manna divini
et thabule divine testamentorum
quorum christus auctor est virga
sacerdotii christi. Urna est [illegible]
in qua est christus panis qui de celo
descendit. Solus enim ille

templum / panem celestem pascat
qui in christo continetur. Super
eam archam erant cheru
bin glorie .i. gloriosi deco
rata scilicet duo angeli glorie
et decori obumbrantia
alis suis propiciatorium .i.
thabulum quae super archam
erat / duo cherubin an
geli celi significant qui circa
thronum dei sunt et sunt pleni
Cherubin enim interpretatur
plenitudo scientie / propiciatorium
super archa christus est quia ipse pro
peccatis nostris [illegible]
est ut esset propiciatorium totius
mundi. Sunt et alii hoc
intelligunt magnum enim [illegible]
[illegible] est [illegible] quippe sit
super archam sit sacerdos
dei. In archa [illegible] sunt
[illegible] lex et manna et virga
aaron. In lege scripta sit
In virga potestas significatur. In
manna gratia / est nisi [illegible]
non est potestas [illegible] scripta
[illegible] lex [illegible]
[illegible] non ex omni parte impletur
[illegible] est propiciatorium / duo
cherubin propiciatorium [illegible]
obumbrant .i. velando ho
norant. Adhoc enim est [illegible]
ut deus sit [illegible] et adeo
[illegible] est super [illegible]
.i. duo cherubin propiciatorium
[illegible] obumbrabant .i. velando

Honorat qui ministri ista scilicet
et in prima se attendunt quia
consonant huic cum sit dominus te
stimonia quia cherubyn ministra
plenitudo scientie quia continent
duo testamenta que obumbrant
propiciatorium quia in eis latet
Christus / et utrius [illegible] sunt in
propiciatorium / quia misericordia dei
in genere spes est vel concludunt
vel comendant / vel possunt che
rubyn quia ministrum in lucidis
scientie huius vel eis cetera significat
etc. scilicet angeli quia dei duo sunt
ut societatem [illegible] commendat
duo penis propiciatorium ob
umbrant quia duo nos sibi tri
buunt penas id est dicunt homines [illegible]
[illegible] quibus praebent [illegible]
[illegible] non sunt nisi propiciatorio
[illegible] quia non est eius spes
nisi dei misericordia Scriptura dicit
quia veteris testamenti habuit ea
que multa sunt [illegible] alia de
quibus scilicet hijs et huiusmodi non
est modo dicendum per singula
quia pauca sufficiunt ad
presentem nostre demonstrationis
Hijs tabernaculum ita compositis
in priori quod tabernaculo quod
minus erat id est minoris vene
rationis et significabat presentem
ecclesiam semper id est cotidie introi
bant sacerdotes consummantes offi
cia sacrificiorum scilicet interius inter
sanctum ponentes / Extra sacrificia
Ecce quod sint duo sacrificia
lare scilicet secundaria sacrificia quibus
deinde ad [illegible] In secundo autem
tabernaculo semel in anno solus
pontifex intrans ibat non sine san
guine non nisi semel [illegible]
significat eum id est Christum qui semel in
gressus est in celum quem non iterum
[illegible] / quod singulis annis intrabat
significabat peccatum non dum remisse
Non [illegible] sine sanguine dico
quem offert pro sua et populi ignorantia
Christus vero [illegible] populi ipse vero
non nisi in membris suis / unde ipse
ait ubi delicta mea id est delicta
sui corporis / delicta enim mea di
cit sicut quia ea suscepit non
ad [illegible] sed ad delendum [illegible]
tende quod ait in primo tabernaculo
semper introibant sacerdotes quia
hic cotidie debent se fideles
sanctificare Alii enim ad cele
stem non poterit pervenire primo
Pontifex qui semel in anno cum
sanguine introibat Christus est qui
in anno benignitatis semel in celum
intravit per sanguinem suum quem
pro omnibus hominibus fudit / hoc significan
te spiritu sancto etc. Illa predicta
[illegible] in veteri testamento hoc
significante in spiritu sancto qui
ita fieri instituit scilicet [illegible] sancta
sanctorum non scilicet dum Christus venit
esse propalata id est non dum licere
ad celestem intrare / quousque Christus
veniret post cuius [illegible] adventum
celum [illegible] accessibile est

mortalibus scilicet corporis condicionem
aut vero eam si autem sic parabit
exspectanda est ignorancia in-
tra corporibus per Christum patebit
in celum accessus Vel non dum
esse propalatam viam sanctorum i. christum
vel spiritualem intelligenciam/ vi-
am scilicet que est qui ducit
in celum vel spiritualis intelligencia
per quam ascenditur in misteria celi/ ad-
huc q. hoc significabat spiritus sanctus
priore tabernaculo habente adhuc
statum i. carnalibus observanciis
adhuc stante [illegible] Est autem
hic defectus commendus vel
in primo vel in secundo tabernaculo
secundum significacionem dicta sint
aperit subdens Que est pa-
rabola i. misterium significando instantis
temporis i. gracie quod nunc est iuxta
quam parabolam munera et hostie
offeruntur a sacerdotibus figuras
distinguens nota hostias et mu-
nera hostie sunt de animalibus
munera de aliis scilicet de thure de
simila de panibus et hec iuxta
parabolam offeruntur que et alia
designant instanti tempore quod scilicet mu-
nera et hostie non possunt
facere perfectum deo personam i. ple-
ne mundatum et hoc iuxta consci-
enciam intus est ad mundum [illegible]
[illegible] vel iuxta conscienciam i. testem
conscienciam/ Sunt [illegible] deo so-
lum non in cibis et potibus distin-
guendis et variis baptismati-

bus i. ablucionibus et in aliis
iusticiis carnis non spiritus hec enim
bus dico imposita quem in omnibus sibi
ad referendas [illegible] usque
ad tempus correctionis i. usque ad
tempus gracie quia in melius corrigen-
di erant quia usque huc sub [illegible]
[illegible] fuerit/ et ideo non
poterant illa perfectum facere [illegible]
[illegible] et tunc debebant cessare Christus
autem assistens pontifex [illegible] sacrifi-
cii non terrestri/ plene [illegible]
[illegible] et petrus remis-
sionem [illegible] in verbis [illegible]
[illegible] dicit et salutem/ dicit
enim dominus quod [illegible] et pontifex
[illegible] Sed quare [illegible]
[illegible] colebant deum quem
colunt eum hebrei [illegible]
aliud deum [illegible]
nomine testamenti Neque quod vetus
testamentum est eum et in illo id
sit predictum ante [illegible] cum per
[illegible] est perpetuum prophetam
[illegible] si illud
[illegible] aliqua i. peccata non dele-
ret [illegible] si inculpabiles
essent eius observatores dicit eum
[illegible] et habet aliqua quod
videtur quod perpetuum sine gratia et
[illegible] / Si
[illegible] inculpabiles esset eius
observatores non utique secundi
[illegible] i. oportunitatis
inquireretur [illegible] paula-
tim [illegible] et
[illegible] post

daret perfectum testamentum quod consumma-
ret. Conuenimus cum vituperans
eos qui in lege erant dicit Ecce
dies veniunt .i. paulatim ap-
propinquant / hic tempus dicitur euangelii
quia pulsis tenebris lux que
illuminat omnem hominem veni-
entem in hunc mundum in mundo
apparuit dicit dominus Et consu-
mabo .i. consummatum dabo et im-
plebo testamentum nouum in quo
fiet quod promissum est abrahe
consummabo inquam super domum israel
et super domum iuda .i. super iude-
os [illegible] in duo regna diuisi fue-
runt post salomonem super quos
dicit sic consummationem [illegible]
sicut duxerit eis et patribus eorum obe-
dientibus / non secundum testamentum quod
feci patribus eorum .i. quod non sit
tale nouum sicut illud vetus scilicet lex
data in monte syna Non enim
testamentum quod dabo secundum illud
testamentum quod feci in die qua
apprehendi manum illorum quasi ipsi
deberent surgere in [illegible]
vel quasi inter [illegible] ut
educerem eos de terra egypti
.i. non erit sicut lex que post exi-
tum de egypto data est [illegible]
eam ad legem abrahe [illegible]
in [illegible] tuo benedicentur omnes
gentes illud compleuit in eo
Illa enim [illegible] promisse fuerunt
pertinere ad nouum testamentum hic
probatur Non preseruatur vetus
testamentum sed futurum nouum

Considera igitur diligenter duarum
in duo testamenta .i. vetus et nouum
Ibi est littera que sola occidit hic
est spiritus qui viuificat Illud
vetus quia auctoritate peccati non
liberat hoc nouum quia a peccato
[illegible] Si autem consideras ambobus
finis Cum illius testamenti auctoritate
tenemus eum vetus non ob-
seruamus et adhuc uidemus
quod eius legi et accipi opportet
ne [illegible] expugnemus quia
in umbra futurorum sunt omnia illa
futurorum sicut ait apostolus hec omnia in figura
contingebant illis Cum igitur aliqui
tale legitur in instrumento
vel quale ambo obseruari
vel missum non est in nouo
vel eam prohibitum quod sciret
comprehendere est non reprehendendus
quia ea ipsa que iam non ob-
seruatur non damnatur sed in-
pletum probatur Hec per dicta
[illegible] non potest facere perfectum
[illegible] potestas assistens pro
[illegible] vel [illegible]
[illegible] dator bo-
norum non [illegible] vel [illegible]
futurorum .i. primus instruere
et [illegible] quod ipse lex
futura [illegible] et [illegible]
tabernaculum .i. [illegible] Nomine
nempe significatur .i. tabernacu-
lum designat significatum .i.
[illegible] quod plures in-
[illegible] illud tenuit perfectius
[illegible] ut [illegible] est

quo xpc intrabat tabernaculum non manufactum et alia non operatur hoc est huius creationis sed semel tantum sanguinem obtulit hostiam deo patri quam non est opus iterari quia sufficit ad expianda omnia peccata

Notandum de sacrificio sollempni hircorum quod erat in die propiciationis festo decimo levitici xvi et illud secundum magistrum de halis in iii parte erat generale sacrificium ad expiationem omnium peccatorum et venialium et inutilium populi semel in anno. Ad huius autem expiationis sumebantur hirci duo et habebant quemadmodum assumebantur hircus qui fetidum est animal et despectus cuius sunt respersiva propter generatione ut fertur caprificum generatur fetor et immunda et ad hoc peccatorum. Horum autem hircorum cremabatur alius alius in desertum mittebatur ut insinuaretur duo modi abolitionis peccatorum unus est declinando seu fugiendo peccatum et hoc signabatur in hirco qui emittebatur in desertum unde dictus est emissarius. Alius modus est ex supplicio peccatorum per penitentiam et hoc signabatur per sacrificium alterius hirci qui cremabatur in holocaustum. Ergo quia vobis hic de sollempni sacrificio hircorum quod offerebatur in festo propiciationis levitici xvi quorum alius vocabatur domini alius emissarius et supponebat sortes quod esset domini comburebatur extra castra cum vitulo

Item quod vix ille remanebat in solitudine hircum vero emissarium statuebat sacerdos coram domino confitens universa peccata filiorum israel imponebat capiti eius et postea emittebatur per hominem paratum in desertum ostendit videlicet quod hircus ille portaret omnia peccata eorum in desertum et ipse tangebat illud sic dicit lyra et quod ducebat in desertum in medium erat quo maiorem maledictionem esset ipsi portanti tot immunditias accidere et contingere in nudis in quodammodo videretur quod capiti hirci peccata imponerentur quod in modo tradidit scilicet in manus alterius.

Item quando confert peccata populi eorum per peccata populi sumebant. Similiter mittere non potuit. Si dixit quis quod non portabit peccata sed penam debitam per illis non vero verum quia liberos esse in desertum mittebatur. Item portabat omnia peccata eorum ut quod offerebatur alius hircus pro peccatis totius populi. Ideo quod quando sacerdos emissarium quod peccata portare ducebatur. Ad hoc per signum peccatorum hoc est de signo accepit. Quomodo alias dicitur scribi cum eius non scribitur esse hostie quod sit signum ipsius erat peccatorum ita emisso sine fugero hostie illius emissario fugationem et declinationem significabat peccatorum quodammodo morte et

cremacio altius heretici exprime
bat quasi superius peccatorum Sicut
precipitur quod erat quod sacerdos impone
bat capiti heretici / scilicet peccatum Et
quod esset oleum quod super eum funde
batur Respondetur quia sicut levitici
xvj sacerdos confitebatur omnes
iniquitates filiorum Israel posita
utraque manu super caput hirci
emittendi / et imponens capiti
eius / quod duobus modis intelligitur
Uno modo quia dicebat sacer
dos sic adhuc super caput
tuum sit omne peccatum istud sine
capiti tuo imponet eum deus
et non filijs Israel Alio modo
quia scripturam omnium peccatorum
i. omnium peccatorum in unum contine
tem imponebat vel ligabat
super caput eius / et tunc emit
tebat eum per horam paratum ad
hoc et sic dispergebat vel
demonibus abiectus vel feris
silvestribus hircus ille / ita
dispergere disperire ~~[illegible]~~
peccata sua per se ipsum iterum
Ad illud vero quod queritur de oleo
Respondetur quia oleum quod fundebatur
super hircum hereticum fuisse videtur
Sicut cicatricis et longe effi
cacius appositum ita fiat de
peccato eorum vel sicut liber
[illegible] et immunis a morte
et lesione evadens et emit
teris ita liber et immunis fiat
populus ille a peccatis Secundo modo

super [illegible] Sicut [illegible] et
consumens ita consumatur peccatum populi
istius Et cum hircus [illegible] emittebatur
in desertum Respondeo quia desertum omni
volebat deus esse immundum et
abhominabilem reddere per hircum emis
sarium Tercio quia malefici et
ydolatre desertum propter hoc maxime
frequentabant ut audiret ibi
visa demonum Sicut ibi
ymolaret [illegible] adhuc
multifarie Unde quidam magus
in libro suo de magicis dicit se
invenisse cum philosophis
ad locum desertum omni habita
tore caruisse quia ibi cum ha
bitantibus sive spiritibus [illegible]
et ab eisdem didicisse quod in eodem
libro conscripsit Quarto fortassis
propter hoc quia specie hircorum se
apparere in desertis demones
appetebant sicut legitur in vita beati
Antonij Abbatis Unde propter hoc fau
nos satiros qui ibi ipse
hircorum specie [illegible] illude
bant et adhuc illudere non cessant
volebat ibi insinuare deus
hirco emissario ut quando hircus
emissarius absque custode re
linquebatur in deserto expositus
bestijs deserti ad devorandum propter
peccatum quod in figura portabat sic
populus hereticus [illegible] ad eum
custodem ac defensorem suo
[illegible] bestijs malis [illegible]
sine principe [illegible] na
[illegible] bestijs [illegible]

|| Christum adorantem tanquam[?] deos[?]

|| videbatur

prendus ac dilacerandus esset
Ad illud vero quod posset dici quod illi
qui tangerent huiusmodi hostias dicuntur
esse immundi respondetur ut in hac
dicitur c. 8 de pa[?] quia longe
eos vellet esse a peccatis qui ho
stias quae figurae peccatorum erant
tangebant immundos esse iudicabat
Sed quaeritur quare Aaron ipse
in domo sua fecit vitulum in ho
locaustum offerri qui extra castra
cum hyrco cremetur Dicendum quod in signa
huius volebat eum deum esse sum
mum de peccato vituli conflatilis quod
ipse filiis Israel conflaverat Certum
potuit esse in singularem ydolatriam
quia in egypto bos colebatur vero
ornatus cornibus et tintinnabulis pli
pectoribus suspendebatur Egipcii do
cent autem doctores legis et
divini cultus sacerdotem ex opere suo
sacrificium huiusmodi eliminare
Si autem quaeratur quare extra castra
cum fimo et pellibus comburebatur
huiusmodi vitulus respondetur in signa
hoc quod hoc iussum est fieri in
horrore et abhominationem peccatorum
Certum enim est quod ydolatria qua
colebatur in egipto in magno honore
in ymmo cremari sacrificia non
sinebant extra castra ne dum
sua a. in egipto acusans suis circa
videntur Amplius certum est quod in
honore tabernaculi ne pel
los et huiusmodi talis sacrificium alta
ris honore cremanda minime
veniret
Notandum de agno qui fuit con
sumptus pro lege Exodi xii iste
agnus fuit pro figura passionis secundum
quod dicit apostolus i ad cor. v. pascha
nostrum ymolatus est Christus San
guis eciam agni linitus super super
postem est memoria passionis
pro corde perfidorum et ore professi
onem secundum quod dicitur ad Ro. x
Corde creditur ad iusticiam
ore autem fit confessio ad salutem
et in superliminari quantum ad
spem celestium/ et hic sanguis
sic positus liberavit ab exter
minatore quia passio Christi
predicto modo credita libe
rat a dampnacione perpetua/ Co
medere autem carnes signat
sumpcionem eucaristie sacramenti
Assare in igne signat Christi
passionem commixtionem autem
dicit Rabi Samuel tanti
qui doctor erat hebreus quod
omnes ... ad dicta Moysi et alie cum
moyses fuit ... tha
time quasi scripsit ordinatur
ad corpus/ Nec ad hec huius
sacramenti debet aliquis accedere
cum offertur ... et ... pro quod de
dit autem panes azimi cum
quibus comedebatur signat puri
ficationem fidelium i. ad cor.
v. itaque epulemur non in fermen
to malicie et nequicie sed

in azimis sinceritatis veritatis. Secundo
herbas agrestium sunt peramara
fidelium quod necessarium est sensibus
corporis ut os frangebatur in
signum quod arma cristi in cruce non
sunt fracta sicut exponit Johannes
capitulo xix. Tercio accinctos renes
in comedendo signat castitatem
sed quia dicit Gregorius lumbos precin-
gimus cum carnis luxuriam per
continenciam coartamus / Baculos
in manibus signat sollicitudinem curas
quod debet esse non tantum in ore sed etiam
in opere quod premimus significatur
Calciamenta in pedibus que sunt
de pellibus mortuorum animalium
signat exempla sanctorum patrum imi-
tanda qui in fide Christi passi
mortui sunt / debebit autem
agnus in una domo comedi per
quod designatur unitas ecclesie
in qua debet eukaristia assumi
non in conventicula hereticorum
Allexander de halis in 3 parte dicit
quod israhel populum in exitu de
egypto ymmolare iussi sunt et
sanguinem eius super liminaria
domorum linire apte ab ydo-
latria egipciorum iussi sunt re-
cedere et contrarium cultui super-
sticio Egipciorum cum arietem
colebant ypothetice constellacione
arietis ut agni in ymaginem [illegible]
nem mortiferi populi existima-
bant unde voluit dominus ut
[illegible] sanguinis

filii dei sibi [illegible] prebuit
ut per eorum sanguinem ab angelo per-
cussore liberati sunt Ipsa autem
comestio agni [illegible] est ut
in ipso etiam uniformi et commu-
nionis invicem adunitate et
conformitate religionis mirabi-
libus [illegible] qui miro modo
ab egipciorum servitute et tribu-
lacione eos liberavit Inde est
quod precipitur comedi cum lactucis
agrestibus et assatus igne
ut imprimitur eis memoria per
lactucas agrestes [illegible]
tribulacionis / quas passi erant
in egipto ypothetice [illegible]
[illegible] liberatori Tercio
precepti sunt comedere azima
hoc est panem absque fermento
in memoriam quod cite liberati erant
de [illegible] egipciorum Ideo
in fermento [illegible] Cami-
des absque fermento afflictionis
panem Et Nicolaus de lira
super leviticum [illegible] dicit Sacrificia
veteris legis fuerunt instituta
[illegible] ad removendum eos
ab ydolatria et adinducendum
eos ad colendum deum et ad fi-
gurandum Christi sacrificium / Et propter
hoc triplici racione conveniens
fuit sacrificium fieri de talibus speciebus
animalium scilicet bove ove et hirco
Primo quia ydolatre egip-
cii in [illegible] iudei fuerunt
[illegible] predicta animalia colebant

ut deos agni vel arietem
quem in tali figura colebant egipcii
quod Jovis pingebatur videlicet
cum capite arietino pingebatur.
Bovem quoque apis quod maximum
numen apud egipcios ve-
nerabantur in specie thauri appa-
rebat et ideo israhelite re-
putabant dicta animalia numi-
na. / Hircos quia demones
appellabant eos aliquando in specie hirci
apparuisse dixit Moyses hoc
dii mactaverimus ea que colunt
Egipcii coram eis lapidibus
nos obruent. Et ideo precepit
deus ista animalia sibi
ymmolari. Secundo propter sodomiam nu-
trire cum homine deum debite
colit quod bonum quod habet ab eo se
habere recognoscat et decimas ob-
latorum ei faciat paralipomenon xxix.
Tua sunt omnia et que de manu
tua accepimus dedimus tibi. Et
ideo convenienter ordinavit deus
sibi sacrificari de illis anima-
libus que magis veniunt in esum
hominis que sunt boves oves hirci et de
ceteris autem animalia vel sunt
silvestria quibus homines com-
muniter non vescuntur / vel si sunt domi-
stica sunt immunda ut porcus
et talia que non decet deo offerri.
Sed propter tercium racionem quia
boves significant fortitudinem cuius
est in noctua. Capra vel
hircus significant calidinem carnis vel pecca-
toribus vero turtellus et

lumbe fiebat sacrificium tum
quia sunt in magna habundancia
in terra promissionis et eadem
frequentius in esu hominis. Sunt
ceterum mundi in [illegible] celi
vel aves vel sunt magis
silvestres vel si sunt do-
mestice reputantur immunde
ut milvus et galline et
anate [illegible]. Item quia
turtur significabat castitatem
columba quoque felle caret eius
dulcedinem seu mititudinem
[illegible] fiebat
oblacio [illegible] in emundacione
leprosi Levitici xiv / de piscibus
autem non fiebat sacrificium quia
non habetur inter homines sic [illegible]
[illegible] Item quia contacti
aqua cito moriuntur et
ideo non poterant vivi deferri ad
templum / oblacio autem non
fiebat de mortuis quia
quia alii ydolatre ute-
bantur piscibus [illegible] sacrificiis
[illegible] questione [illegible] cerimoni-
alia in lege sunt intro-
ducta a figuralia preceptorum
[illegible]
[illegible] cerimonialium introduc-
ta est convenienter in lege divi-
na de [illegible] precavendi
[illegible] ydolatrie et supersti-
cionis erroris propter quod eliminan-
dam [illegible] non fuit
in illo populo ad ydolatriam pro-

[illegible] Levitici x [illegible] sacrificii [illegible] et [illegible] / [illegible]
[illegible] fortitudinem [illegible] [illegible]
[illegible] non [illegible] [illegible]
[illegible] / [illegible] / [illegible]
[illegible] / [illegible] / [illegible]
[illegible]

[illegible]

multiplicari scripta canonica
per remocaret et retinent ydo
latriam. Secundum cum est quod certis
participes in latria creatoris
[illegible] in uno
conuentu corporis Christi statim
suspendit nam cum eis solum
[illegible]
[illegible]
exemple videtur sumendo con
dicionis. Item quia duas cum
et dum in opere [illegible]
cum multos legens [illegible]
est cum multis signis [illegible]
materis que non potuit uno
signo vel vna figura [illegible]
[illegible] qua Christus est et
[illegible] gratia non fuit
[illegible]

[illegible]

// [illegible] homine [illegible] [illegible] fiebat

: [illegible] [illegible] et asino [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] bene [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

// [illegible marginal note]

consuetudine. Deus inducebat eos
ad [illegible] credibile in le
ge [illegible] [illegible] // Et
[illegible] [illegible] arbor[illegible]
offerret

Quarto quia hic preceptum fuit contra errorem
ydolatrarum qui demonibus fructibus
[illegible] id est deo nature [illegible]
et primitivos fructus frugiferos et
fortunatos esse putabat [illegible]
Levit. xix Poma autem que germi
nant [illegible] [illegible] [illegible] [illegible]
tribus annis [illegible] Credebat
enim ydolatre quod nisi [illegible] et [illegible]
[illegible] et aliis [illegible] demonibus
[illegible] [illegible] annorum fructibus
[illegible] [illegible] [illegible] offerre ar
bores ille vel omnino arescerent
vel steriles efficerentur [illegible]
[illegible] [illegible] [illegible] [illegible]
talibus erroribus [illegible] [illegible]
[illegible] credendo. Et [illegible]
Deut. xxv Non alligabis os bo
vis triturantis [illegible] [illegible] [illegible]
fuit elongare ab ydolatria
[illegible] quod [illegible] adeo [illegible] ab
[illegible] ut [illegible] [illegible] suis
non [illegible] [illegible] [illegible]
[illegible] [illegible] qui [illegible] [illegible]
[illegible] bonus [illegible] in [illegible]
[illegible] ordine est per [illegible] que [illegible]
[illegible] est ut qui [illegible] [illegible]
[illegible] [illegible] [illegible] dicit apostolus
[illegible] // Et quod dicitur Deut. xxv
Non arabis in bove et asino [illegible]
[illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] ydolatre
fiebat [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] / Voluit [illegible] deus [illegible]
[illegible] [illegible] [illegible]
illis [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] :-
Hac [illegible] deus [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] Levit. xix [illegible]
non [illegible] [illegible] [illegible]
[illegible] [illegible] Nam ydolatre
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible]
ydolatrie [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] ut ordo [illegible] [illegible] dei
[illegible] [illegible] [illegible]
[illegible] [illegible] et
ne [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
Et Deut. 22 Non seres vi
neam [illegible] [illegible] [illegible]
[illegible] [illegible] fuit ydolatria
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] / ut [illegible] [illegible]
[illegible] [illegible] [illegible] et [illegible]

// [illegible marginal note]

[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

[illegible] ne [illegible] in [illegible] cum obsistere
[illegible] veste [illegible] [illegible]
[illegible] ut [illegible] [illegible] [illegible] obedi
[illegible] ut [illegible] [illegible] dicitur [illegible]

... [illegible] veneris [illegible] [illegible]
cum altero [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] non [illegible]
[illegible] erroris et [illegible] [illegible] dicitur

bachum cererem [illegible] [illegible]
fecerunt [illegible] [illegible] est
[illegible] quod dicitur levitici [illegible] [illegible]
non seres diverso semine Nam
ydolatre maxime in veneracione
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
seminum faciebant [illegible] ad
dicitur in deuteronomio xxii Non se
res agrum diverso semine ne
[illegible] sementis quam sevisti et
nascuntur [illegible] [illegible] [illegible]
[illegible] [illegible] ne [illegible] de
[illegible] [illegible] [illegible] [illegible]
Volunt [illegible] [illegible] [illegible]
[illegible] diversis [illegible] [illegible]
[illegible] [illegible] [illegible] colligunt
decimoseptimo [illegible] ad idem
dicitur capitulo deuteronomio xxii
veste que ex lana linoque contexta
est non indueris [illegible]
[illegible] [illegible] ne [illegible] [illegible]
assimilaretur ydolatris qui [illegible]
[illegible] putabant pervenire se
[illegible] [illegible] lane cum
lino et [illegible] [illegible]
[illegible] lana [illegible] [illegible]
ut [illegible] [illegible] se ad
[illegible] [illegible] [illegible] [illegible]
[illegible] + Et ibidem dicitur Non in
duetur mulier veste virili Nec
vir veste feminea deuteronomio
xxii [illegible] [illegible] [illegible]
[illegible] [illegible] fuit [illegible] [illegible]
[illegible] sacerdotes marti et ve

neris sacrificantes cum marti
Non solum virili veste induebantur
mulieres sed eciam armabantur et
ipsum tamquam belli victorem [illegible]
[illegible] [illegible] Similimodo
in sacris veneris viri effemina
bantur videlicet in vestibus mulie
bribus sacra veneris [illegible]
[illegible] sacrilego ritu marti
[illegible] se placare credebant
Alia vero causa est ut [illegible] [illegible]
[illegible] libidinis aufertur Magister
cum provocativa virorum libidinis
est vestis mulieribus [illegible]
Et hec est quia vestis mulie
bris viro induta vehementer
[illegible] mulierem et [illegible]
imaginacionem mulieris [illegible]
Causam vero [illegible] assignat ut
tollatur erronea credulitas
qua credebant ydolatre am
[illegible] vestitas mulieribus
in sacris veneris [illegible] [illegible]
amore fortissimo corda mulierum
[illegible] si fecerint [illegible] [illegible]
vestibus huiusmodi [illegible] Similiter mu
lieres [illegible] credebant de viris
[illegible] vestibus Volunt [illegible] [illegible]
[illegible] erronea [illegible] ne [illegible]
[illegible] veneris [illegible] Et [illegible]
prohibetur [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] deuteronomio xxii [illegible]
quod [illegible] capitulo fuit [illegible]

+ [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

[illegible] Non induetur mulier veste viri [illegible]
[illegible] [illegible] [illegible] Non [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] veste
[illegible] [illegible] [illegible] [illegible] veste [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible]

ab ydolatria qua sperabatur prosperi-
tas vel longevitas ab alio quam
a deo. Sic cum malefici explo-
rabant coitus seu commixtiones
quorum [illegible] ut in illa hora
miscerent eis de corporibus
eorum vel pulverem dare eis
quos vellet ardere sive libi-
dinis inflammare, accendens
corpora eorum vel pulverem si
hora illa acciderint hoc [illegible]
[illegible] Sic et de matre avis
incubare pullos si ea hora
caperent fecunditatem et fortunam
in nutriendis filiis possent stare
Et hoc cum multis similitudinibus
scimus que legimus in libris
maleficorum, volunt ergo miscen-
[illegible] in mone deus attendi-
eorum ne aliunde fecunditatem
quereret quam ab eo sui multiplicatio
et longevitatem aliunde quam
speraret quam ab ipso ipse hoc
dixit ut longo vivas tempore. Tercia
Talia vero est quia observatores
auguriorum faustam et fortu-
natam reputabant inventionem
nidorum cum matre et filiis
et avibus et ideo dogmatiza-
bant non esse offendendam matrem
neque filios neque separandos sed
abiciendos, sed nidum cum avibus
in eo sic inventis secum deporta-
bant tamquam omen bone fortune
[illegible] ipsi et quando in domo habe-
bant nidum hominum cum avibus

in eo inventis sic illese et
tam diu bene se vivere si-
bi desperent aut aliquis dem-
ones lederent dissipando
mos, et quod matri vel filiis
vel avis mali facerent hoc
sibi vel filiis eorum esse passu-
ros pro certo scirent. Et decima
dicta precipue et mulieres flu-
xu sanguinis paciebantur dicitur levit
xv dicit quod non fuit inhone-
stet sanguinem filiis Israel, pro dete-
statione cum ydolatrie in omni
ritu humanis sanguinis demonibus
multiplicari offerebatur volentes
eis honorare humani sanguinis
ingerere. Item cum ydolatrie
hominum sanguinis effundebatur
sicut habetur in iii Regum xviii de prophetis
et sacerdotibus baal incidebant
se iuxta ritum suum cultellis
et lanceolis donec perfunderentur
sanguine. Ad illud vero quod
opponitur de immunditia
menstruate mulieris levit. xv.
dicendum quod fuit in detestationem
ydolatrie, solebant enim men-
struate mulieres ancillari se-
cum demonibus in misteriis, quia
plurimum menstruorum fluxus est sub
deputatus. Ideo reputabant
menstruate tempore menstruorum
eo ipso sacras lune esse dignas
quia in ipsa luna eo tempore ma-
ioris operentur multa cum
aviditate et studio ambulant

5[us]
[illegible] prestrent [illegible] cogitacionibus desiderium et cum mulierem [illegible] alienam carnaliter [illegible] tangeret [illegible] si pollueret sic [illegible] cogitacionibus et [illegible] operibus [illegible] applicatis [illegible] habetur [illegible] [illegible] dicit [illegible]

bus ydolatrie luna colebatur sicut habetur Jeremie vij quibus [illegible] adipem ut facerent placentas re gine celi [illegible] Secundo curiam menstruatas lex dei indicauit immundas Alia causa fuit quia mulieres menstruate [illegible] dei maleficia multa horrenda faciebant Tercia causa fuit horror et reuerencia tabernaculi in quo possent mulieres [illegible] si accederent ad illud ad [illegible] mittentur / non enim aliquis horridus et aliquis inmundus ad tabernaculum debebat admitti. Et de immundicia seminis [illegible] leuitici xv et de immundicia pollucionis / dicitur quod seminifluus immundus [illegible] propter abhominacionem ydolatrie veneris in qua ipsum semen humanum generacionis sacrificijs miscebatur. Similimodo paciens pollucionem nocturnam immundus est et immundus ut horrorem inducerit lex propter humani seminis [illegible] alibi [illegible] [illegible] et hec propter execracionem ydolatrie et abhominacionem abhominacionis quas anime volunt abolere. / Et de immundicia vasis in quo aliquod reptile ceciderit vel aliquis immundorum tetigisset aut demorticinus [illegible] tetigisset [illegible] fugienda erat leuitici xi Eodem modo et ciba in fornace [illegible] [illegible] et [illegible] quod non habeat operculum [illegible] xix et qui tangebat mortuum immundus erat leuitici [illegible]

et 5[us] [illegible] quare [illegible] fuit [illegible] [illegible] [illegible] [illegible] [illegible] David [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] filius [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

et ipsi [illegible] [illegible] [illegible] [illegible] [illegible] formate [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] patet [illegible] et apte [illegible] [illegible] [illegible] [illegible]

Dicendum quod ratio fuit declinacio ydo latrie si mures vel mustele aut huiusmodi in quibus ydolis ymo labebantur [illegible] in vasis vel in aquis ca derent, credebant quod essent grata sacrificia dijs et adymolandum [illegible] venienciam sic electa abhominacio et ideo vasa nolebant cauere [illegible] [illegible] [illegible] [illegible] aperta aliquando [illegible] [illegible] [illegible] ydola trie illius qui accedunt ydolorum memorie [illegible] domus et vasa que discooperta inueniunt postquam ex eis comederent et biberent de morte replendi [illegible] [illegible] aperta inue niunt ea vel clausa inde offendi et polluti [illegible] [illegible] [illegible] / 53 De immundicia contactus mortui dicendum quod ratio fuit elongacio ab operibus maleficorum et nigromanticorum qui [illegible] mortuorum [illegible] et ideo qui tangit mortuum secundum legem indicatur immundus Numeri xix Inde est quod sacerdotes summi prohibiti sunt ingredi ad mortuos propter [illegible] leuitici xxi [illegible] [illegible] ingredi [illegible] sunt [illegible] leuitici [illegible] Et de immundicijs animalibus [illegible] [illegible] Nam indicauit lex leuitici xi immunda quadrupedia que non ruminant aut non findunt vngulam Item aquatilia que non habent pinnulas et squamas Item volatilia rapacia et alia [illegible] [illegible] alia leuitici xi [illegible] [illegible] aut reptilia

5[us]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] operum

ooo ... Non accusat ... [illegible] ... Nullum ... [illegible]

sic stellas lunam et alia que in celis
mouentur ut inuisibilia ...
...tur xi. Vel quia tunc fuit clo-
quens abydolatria illa cum ani-
ma que hec ... ydolatriam
in mundo volatria assumpserunt
vel in vetus sacrificiorum vel in
venatum ... per congressi-
libus volatilibus reptilibus
idolorum ymagines sculpebant
unde ... dicitur Non
facies omnem similitudinem que in
celo est desursum ut volatilia ne-
que in terra deorsum ut gressi-
bilia neque eorum que sunt in aquis
ut natatilia Item ... in
corum similitudine faciebant idola repti-
lium unde ... idola
ut adorent ... et reptilia
et hec vir ingressus vidi et
omnes similitudo reptilium et animalium
...abhominacio et vniuersa ydola
... depicta ... quod hec
omnia ... in mundo
vel que ... ydolis sacrifi-
cabant Unde porcus qui non
ruminat sed findit vngulam
immundus in mundus est ... paganis
porcos ymmolabant ...
sua sacrificia porcorum fiunt
Non alia ... gestimodos
qui ... aut federant
primi ... sacrificii
... Similimodo camelum
qui ... ruminat sed findit vn-
gulam sacrificauit idolatre et ...
... sicut legitur in libro

... et aliis inmundis ... Ita cum
et de aliis ... est Sic
cum ... specialiter
esset in regionibus ubi cul-
tor adorari ne ibi inueniretur
et aput quos inueniretur ...
punirentur Eadem ratione ... re-
gionibus in quibus buffo dici-
tur adorari signum bufonis ...
... in statum ... cum
animaduersio ... esset
Ita cum predicta animalia ...
... volatria ...
esse abhominabilia ...
... cum ...
... ...
Nota aliter yosephus ... ...
de tabernaculo quod cum ...
... colorum
... ...
thabernaculum figuram totius mundi
... adorandus in eo
... adorare
...tebatur unde ... thabernaculum dicitur
totus mundus ... dicitur in ...
... eius thabernaculum ...
... thabernaculum ...
sine ... vniuersi
... ... sine
... ... ...
sine ... Oraculum
aut sine ... ...
... ubi erat ...
archa ... ymagines cheru-
bin ... medio ... appe-
bat ... aliis
... ... ...

... de thabernaculo ... Thabernaculum ... et templum ... ... ... ...

[illegible] ... viros effeminatos ...
[illegible] ... flagellum ...
[illegible] ... multos ...
[illegible] ... passis ...

[illegible] sine angelo[rum] ... deus appet ... [illegible]

[illegible]

Deserto ubi sit longitudinis ... et vite ubi sit ... longitudinis vite et ... [illegible] ... Josephus ... candelabrum ... habebat vii brachia ... vii planete ... [illegible]

[illegible]

[illegible] ... [illegible]

[illegible interlinear and upper-margin gloss, four lines]

[illegible left-margin gloss]

ydolatrie. Ad illud vero quod sequitur de admirabilitate altaris thimiamatis. Nam in mensa est sustentacione vite adeo quod ad regeneracionem. Candelabrum lumine illustracionis adeo quod ad sensibilem. Altare vero thimiamatis pare adeo quod ad spiritum ... ipse colem (?) ... Ad aliud vero quod sequitur quod erat vero collocacionis arche et cherubin in altari Rudolfo (?) est quod post cuncta ydolatrie ... est in apparicione (?) qui primus erat ad ydolatriam ... proximia ... si eis pateret ... qui eum ymaginem vituli paulo ante adorabat, quali se ab adoracione arche supponeret deus debat ... eciam angelorum ymaginem ... cernerent ... Non vidistis aliquam similitudinem in die qua locutus est vobis dominus, ne forte decepti faciatis vobis sculptam similitudinem aut ymaginem et adoretis eam. ... coram thimiamatis ... Rudolfus ... plures honorifice ... thabernaculi et cultus divini ut super ... adoriis thimiamatis ... et thabernaculi ad adorandum dominum ... vero olei quod ... thabernaculis ... ad offerendum cultum ...

adveniencia ... [illegible]

Secundo Christus est virtus promissionum implens divinitatis ... Quoniam promissiones dei sunt in illo ... id est in ipso impleta sunt. Promissiones autem dei fuerunt ... redempcionis, iustificacionis, consolacionis et glorificacionis que eciam omnes in ipso Christo sunt implete. Ideo ipse dicit: Ego sum via, veritas et vita. Nemo venit ad patrem nisi per me. Et ... non ... aut promissiones ... in illo ... vel ... Christus est verus filius dei quem promisit deus ... sunt in illo ... vel ... virtus ... in illo ... implete sunt ... sunt ... qui ... filium dei ... suscepisse ... falsam ... corpus simulatum ... errorem ... quod ... fieri non potest ... et spiritus dei ... Et ideo ... dicitur ... invisibilia ... omnes ... et ... invisibilia mundi ... et ... invisibilis et incommutabilis ...

[illegible lower-margin gloss, seven lines]

[illegible] in eterno [illegible] pelis [illegible] passionibus coleladi [illegible] penitentes [illegible] ut vel
[illegible] adulte tales passiones tollerat [illegible] vel [illegible] infirmitate est
[illegible] ad [illegible] passionibus [illegible] velut [illegible] passiones [illegible] ut
[illegible] longe [illegible] unde [illegible] reparavit [illegible]
velut adhiberi [illegible] demonia [illegible]

virtus [illegible] autem [illegible]
corporis [illegible] totum hominem
assumptum ab omnibus infirmitatibus
[illegible] sine [illegible] libi
ut [illegible] nec [illegible]
[illegible] omnia [illegible] promissa
dei [illegible] est [illegible] sunt [illegible] et
formate et [illegible] est credendum
[illegible] ille [illegible]
appar[illegible] et [illegible] promissa dei
[illegible] sunt [illegible] ideo [illegible]
[illegible] deus [illegible]
est [illegible] vivens
[illegible] et [illegible]
[illegible] angelis [illegible]
[illegible] manifeste [illegible]
veritas [illegible] / promissa [illegible]
[illegible] ecce di
[illegible] veniet [illegible]
[illegible]
[illegible] et [illegible]
[illegible] semper [illegible]
[illegible]
[illegible]
[illegible]
[illegible] de filio suo
[illegible] et nos alios [illegible]
[illegible] ut [illegible]
[illegible] post [illegible]
[illegible] originali [illegible]
ad [illegible]
[illegible]
[illegible] est ab
[illegible] contemplacionis

[illegible] predicti [illegible] est [illegible]
[illegible] fideles post passionem
[illegible] passionem [illegible]
est [illegible]
[illegible] et alii fideles
post passionem [illegible]
passionem [illegible] ad predictam
[illegible] passionem [illegible]
[illegible] passionem [illegible] nullam
culpam [illegible] dolent
[illegible] culpa originali et actu
[illegible] ad
[illegible] ad [illegible]
[illegible] ad [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] et [illegible]
[illegible] passionem non [illegible]
passionem [illegible]
est [illegible]
[illegible] passionem [illegible]
[illegible]
[illegible] est [illegible]
[illegible] passionem [illegible]
promissa [illegible]
[illegible] et quo
[illegible] apostolus paulus [illegible] dicit
habemus dicte sunt promissiones
[illegible] non dicit [illegible]
[illegible] ad [illegible]
[illegible] et se super omnes alios

[illegible] passionem [illegible]
[illegible] et passionem [illegible]
[illegible] passiones [illegible]
[illegible]
[illegible]
[illegible] et [illegible]

extollebat ipsos eosque ad temperabat specialiter ipsi tria scilicet circumcisionis signum legis a[illegible] ipsi thabernaculum templum sacrificium (in quibus offerebant multa) postquam enim soli fuerunt destructi circumcisionis signo destructi legislacionis scripto / cultores dei primo in thabernaculo et secundo in templo Et non solum ipsi ista tria contempnebant alios autem adventum Christi Jesu veri contra post / Judei enim quasi adfidem contempnebant gentiles ad eandem fidem quasi ab hominibus et operibus circumcisionis miserabilem modum per se forte reputantes volebant simul cum ea legalia observare Sicut apostolus omnibus epistolis et in scripturis antiquis pluries dicit eis multiplicatur in suis epistolis Christus non debet precipue gentiles ad fidem conversos Videtur enim eis quod circumcisionem fuit precedens vera in Israel hoc enim dicit ipse de abel Enoch et Noe ad hebreos xi hoc enim ipse probat de abraham quod prius fuit iustus per fidem quam circumcisus Ro x ubi ostendit quod abraham ante fuit iustus per fidem quam esset circumcisus et hec omnia vera sunt teste scriptura gen Abel enim

Enoch et Noe et multi alii iusti non fuerunt circumcisi et solum tempore abraham dicitur gen xv Credidit deo et reputatum est ei ad iusticiam et hoc utique ante circumcisionem / Et quod ante legem fuit tradita repromissio patet quod ipsi abrahe fuit per fidem promissa tradita sicut habetur gen xii Et hoc ante legem per quadringentos annos et amplius Ita videtur eis quod ante thabernaculum et templi edificacionem homines iusti per fidem coluerunt deum dicente apostolo plane de abel hebr xi Et hoc idem fuit scriptura gen iiii Et hoc non solum dicit hec scriptura de abel gen iiii verum de aliis multis sicut de Noe qui edificavit altare obtulit holocausta gen viii Sic de abraham dicitur gen xxii Et edificavit altare domino et invocavit nomen eius Sic eciam dicitur de Jacob gen xxxv Et quod plus est de melchisedech qui offerebat panem et vinum gen xiiii Et ante legislacionem super altare ante [illegible] Videtur inde eis ad fidem Christi per legem moysi non debemus [illegible]

[illegible]

Ideo primum reperitur lege eorum
non debere velle simul cum eorum
legibus quam patrum ipsorum eorum
consuetudinem sunt observare hec
apostolus probat per quatuor scilicet conditiones
Antiquitate / Unde preamat
Stabilitate / eam filius [illegible]
Nobilitate / ob adhesionem
Utilitate / eam suscepit
[illegible]

ut sit in ea ipsa vota in medio
rote [illegible] ubi data dabo seu tibi et
fuit eis bonum [illegible] et
ubi eis dicit [illegible] ad hanc
est lex eorum nobis specialis et
mortis. Sane debet intelligi
hoc cum non est [illegible] ab sue
si hic est per hunc occasionem.
Non ideo deum aliqui seu ipsum
[illegible]

[illegible]

[illegible]

pastande et sedem aurum nu
trendi. Cognum autem est de
lege etiam cum succumbentia gra
tiam confert admixtam / Alia
causa non licuit lege dare frustra
occidit et mortificans / Lex autem
etiam est spiritualis est de primi
fronte / quia licet lege non
prelatum cum gressibus si quis
sine non mortalem infirmitatem
[illegible] ut venias dat et
potentias eorum admixtis temporis
legem [illegible] per demonstrationem
adulti [illegible] apostolus vel
[illegible] legi [illegible] et
[illegible] addit quatenus
[illegible] omni legi [illegible]
fidei [illegible] lege [illegible]
[illegible] non duo [illegible] est Abra-
ham ad legem [illegible] tante
[illegible] iustus fuit et non
iustus fuit nisi [illegible] fide per
[illegible] credidit Abraham
deo [illegible] fidei [illegible] fuit
[illegible] repromissio [illegible] illa
[illegible] benedicentur omnes
gentes [illegible] Galatis
[illegible] filios [illegible]
fuit [illegible] lege [illegible] prior et
[illegible] apostolus [illegible]
Abrahe [illegible] plura p
plura exempla de Abra-
[illegible] sicut [illegible] sa
[illegible] et [illegible]
[illegible] Abrahe promisit deus
[illegible]
heredes successorum

heredes adeptam
Semini multiplicatum
[illegible] heres [illegible]
Et [illegible] promissa et
si fuerint ad [illegible]
[illegible] deus spiritualis
intelligebat / promisit sibi deus
heredem [illegible]
[illegible] promisit sibi [illegible]
[illegible] Abrahe [illegible]
[illegible] eterne de-
pendet in omnibus regnant et
regnavit et regnabit heredita-
te [illegible] angelus [illegible]
Regnabit in domo Jacob
[illegible] in [illegible] promisit
[illegible] hereditatem [illegible]
terram Chanaan a flumine
Egipti usque ad flumen Eufra-
ten Non [illegible] ipse [illegible]
possedit [illegible] semine suo
[illegible] sibi dicebat Semini tuo
dabo terram hanc
[illegible] promittebat [illegible]
spiritualis hereditas [illegible]
congregationis [illegible]
[illegible]
[illegible] promitte-
bat sibi [illegible]
[illegible] filiorum [illegible]
[illegible] Abrahe [illegible]
[illegible] semen multiplica-
bo sicut stellas celi et sicut
arenam maris [illegible]
[illegible]
Jacob [illegible] sicut stelle celi
[illegible]
[illegible] spirituale et semen [illegible]
[illegible] promissio [illegible]
fidem [illegible]

ex eo descenderet p[er] ismahele[m]
et filios cethim et p[er] esau
fuit sicut [con]silis velut arena
maris p[ro]p[ter] n[on] uale [xpi]ani q[ui]a
si habet fidem abrahe fide ci
te op[er]ib[us] credidit / promisit
in ho[min]e o[mn]ium gentium bene
dictum / benedicent[ur] q[ui]d[em] g[ra]t[i]e in
p[rese]nti et gl[ori]e i[n] futuro Non q[ui]de[m]
p[er] eu[m] esset david vel fid[e] d[e]
iste benedict[us] s[ed] p[er] semen eius
n[on] p[er] q[uo]d[am] semen s[an]c[t]e virtutis q[uod]
est [xpus] Non eni[m] i[n] ysaac vel
iacob Joseph vel david vel
Salo[mon]e vel aliq[uo] ~~alio~~ alio
he[re]de q[uod] q[ue] i[n] [xpo] p[er] h[an]c p[ro]fi
cat abraham s[ed] q[uod] deus
n[on] fallit p[ro]p[ter] eu[m] fidelis et
amicu[m] dicte sunt p[er] aliu[m]
et h[ec] m[od]o sunt fidei [illegible]
missiones loquitur i[n] [illegible]
q[ui] plura p[ro]missa ei fuit sic
dicto q[uod] vel q[uod] s[ed] alii s[un]t
q[ui] d[icitu]r .i. et[er]na benedictio p[ro]f[icit]
q[ui] p[ro]misit et semi[n]i eius .i. [xp]o
n[on] q[uo]d adoptiv[us] fuit p[ro]missio
s[ed] ad eu[m] p[er]tinebat quia p[er] eu[m]
p[er]mittebat[ur] david a benedictio
et a semen sequere n[on] ali[us]
nescit q[ui]b[us] scriptu[r]a [con]t[ra]
q[uod] i[n] s[e]c[u]l[u]m tunc benedicet[ur] s[ed]
gentes n[on] s[e]c[un]d[u]m iudei v[er]u[m] aut[em]
Non dicit ipse scriptu[r]a i[n] seculis
q[ui] i[n] multis [con]fuit si d[e]inde
vellet intelligi d[e]p[ro]misset i[n]
se[min]ib[us] t[un]c bene [illegible] s[ed] dicit
i[n] semi[n]e ~~[illegible]~~ t[uo] d[iv]ino i[d est] [xpo]

[illegible] dicit ap[osto]l[u]s i[n] se[min]e
n[on] i[n] se[min]ib[us] [illegible] [con]t[ra]
p[ro]missio fuit bona abrahe
m[od]o sive fidei s[ed] ipse ap[osto]l[u]s
i[n]veniat h[ab]ere [xp]i et iste p[ro]mis
sio fuit s[ed]c[un]d[u]m d[omi]n[u]m an[te] legisla[tionem]
q[ui] fide[m] lege antecessit s[ed]
d[icit] ap[osto]l[u]s h[oc] aut[em] dico testamen
tu[m] ubi d[icit] q[uod] fides q[uod] lege
stabilitur Ad eu[m] evidentia
duo sunt notanda p[ri]mu[m] q[uod]
q[uod] h[ic] dicit ap[osto]l[u]s a t[em]p[o]
re p[ro]missionis abrahe us[que] ad
t[em]p[u]s legislationis fluxerunt
quadringenti et xxx anni
q[uo]s q[ui]d[am] annos s[ecundu]m [con]putat
Rabanus s[ed] d[icit] ag[itu]r i[n] hyst[oria]
act[uum] vii d[icit] e[ni]m Rabanus q[uod]
t[em]p[o]re facte p[ro]missionis erat h[ab]e
braham lxxv annor[um] et ab
illo t[em]p[o]re us[que] ad i[n]gressu[m] Jacob
i[n] egyptu[m] fluxerunt ducenti
xv anni / et ab i[n]gressu Jacob
i[n] egyptu[m] us[que] ad lege[m] data[m] flu
xerunt alii cc xv anni s[ed]
s[e]c[un]d[u]m xxx anni et si dicit[ur]
q[uo]d q[ui]a h[ic] dicit[ur] ccc xv ubi
dicit d[omi]n[u]s abrahe q[uod] semen
eius esset futur[um] p[er]egrinu[m] i[n] t[er]ra
n[on] sua cccc annis et b[ea]tus stephan[us]
act[uum] d[icit] act[uum] vii nulla fac[it] m[enti]o[n]e[m]
a[n]nor[um] de xxx annis R[espon]d[et]ur
p[ri]mo q[uod] scriptura n[on] [con]put[at]
minuta S[ecun]do q[uod] [con]putat
de b[re]viore n[on] [con]p[u]ta[n]do [illegible]

promissionem factam abrahe quia a
nativitate ysaac in quo ei
fuit vocatum semen et ab illo
tempore usque ad egressum de egypto
fluxerunt cccc anni et sic
eos computat aug[ustinus] et beda
sic eciam dicit gen xv et
act vii scriptura autem
non computat illos v annos sed
sic dicitur quia adhuc est contra
apostolum qui addit xxv annos
videtur aug[ustinus] quod hec computacio
debet protendi usque ad mortem
seon regem amorreorum et
og regem basan de quibus legitur
num xxi sed primum plus placet
secundum est quod promissio facta
abrahe que fuit in numero
dei fuit confirmata gen xii
promeruit primum nam dicit
dominus ibi benedicentur in semine tuo omnes
quia omnia [illegible] fuit dicta propter
sui firmitatem et stabilitatem
testamentum dei testamentum enim
est scriptura autentica consolidata
et illa promissio fuit summe
autentica et summe stabilis propter
tante fuit firmitatis quod lex
postea data non evacuavit
eam sed per eius firmitatem promissionem
evacuavit legem [illegible] enim
lex evacuasset promissionem
tunc hereditas glorie non esset
ex promissione sed ex lege et sic contra

ex lege cum abraham ysaac
et iacob fuerint ante legem
tunc non habuerunt istam heredi-
tatem cum tamen dicat xpc math
xxii addicens [illegible] in
[illegible] sum deus abraham deus
ysaac deus iacob Non est
deus mortuorum sed vivorum vi-
vunt ergo illi sed non vivunt vita
nature ergo vita glorie quod pla-
ne dicit xpc math viii d. quod
multi [illegible] venient
scilicet et recumbent cum abraham
ysaac et iacob in regno
celorum ergo hec hereditas non
est ex lege sed ex promissione
que fuit in toto fidei scilicet
quod fides est summe stabilitatis
dicit apostolus hic autem sic
promissionem factam abrahe
dico i. confirmatum testamentum
confirmatum a deo [illegible]
[illegible] quod sic testamentum per
quadringentos xxx annos post
quos postea facta est lex
non irritum faciat i. non
evacuat quod ideo facit scilicet
[illegible] [illegible] Non
[illegible] lex irritum faceret prius
dictum testamentum ad [illegible]
[illegible] i. ut evacuaret promissi-
onem postea factam abrahe non
[illegible] per legem hereditas est sed
data est lex per multos annos post
[illegible] promissionem factam que quidem

promissio non dixit quod per legem esset
hereditas sed per semen scilicet cum ex
lege esset hereditas, non esset
ex promissione et tamen abraham
non habuit eam quod est falsum
propter quod dicit apostolus lex non evacuat
promissionem Nam si ex lege here
ditas quod esset si lex evacuasset
promissionem iam non esset propter here
ditas ex promissione quod est falsum
quod patet quia abrahe autem do
navit deus per istam hereditatem
per repromissionem et non habuit eam per legem
eo quod promissio facta fuit in tempore
fidei semper quia fides est semper
stabilis contra hoc quia lex ibi est
per fidem legem perdit quia non
lex evacuans promissionem
sed promissio eum fuit impleta
evacuavit legem, fuit autem
impleta eum veniret in mundum
illud semen promissum. Ad
cuius evidentiam notandum sunt
notitia quod est quomodo lex
non sit eterna in tempore neque
......... gentem, sed
fuit data propter ..........
quomodo ........ ........
propter ........ ut ........
hore ........ ........
........ ut ........ ........
propter ........ ........
........ ut ........ ........
........ ........ ........
........ in lege ........

quibus erat et in se sibi
dei et volebat subtrahere dei
sibi dignum fuerit quod ex pro
missione quod est xps. / propter venire
........ ut ........ ........
be ........ fides ........ precepta
accipere in quibus ........ fovere
........ ........ salva
......... / Data enim est
lex ........ ut ........ sup
........ qui tamen sibi arrogabat
ut libero arbitrio sibi pura
........ ad iustitiam sufficere quod
........ lex ........ fuerit ........
........ ........ apparuit
Propter futurorum ........ legalia
enim sunt ........ umbra futuri
........ / ........ quia ........
futura ........ ........
est quod lex sit ordinata .i. or
dinabiliter ministerio angelorum
data et ........ ordinabiliter
........ abraham ........ / ........
........ et semen / ........
legis nature ........ / quod magno
consilio dei factum est / et non
statim post ........ venit
mediator / sed quod primo homi
num generi ........ ........
........ legis nature quia non
morbi ........ medici ........
notitiam dabat ........ ........
........ nullus ........ attingere
valebat ........ ........

deinpo tpe legis scripte qua
ho viribus propria sanare no po
terat set ipa dabat admitte
gratiam ad sanandum ut pp i qua
dus si gaudet adipso augit
per naturam peccati ver xpi
adventum super filium medicare
multiplicate eius sunt infir
mitates hodie [illegible] quam ut
plures nature ut plures in ...
se mediare poterint propter acce
lerant ad medicum qui veni
ens teneris ... [illegible]
ubi fuerant lingua di
sui ... elementa i. verbi di
et predicando in misericordie
pertinere ... [illegible]
occasionem vel ... [illegible]
relinquit cum deus ... in lib
tate arbitrii in lege nature
ser vices sue nature ...
ut eum deseret ~~[illegible]~~
~~[illegible]~~ videns ... liberum arbi
trium no sufficere ad ... nec
sic ... ad ...
gratiam ... lege scriptam
lege nature ad ... ...
sufficere putans clamabat ...
desit qui impleant ... desit
qui ... et ...
... filium ...
lege dedit ... morbo de
... no ... data
... morbo et aucta est
infirmitas ne legis sed nature

vicios et ... ut
ita augeta ... legis in
sufficiens et sua infirmitate
clamaret ad medicum ...
... angelum et ita facta
est multiplicatur eius infirmi
tatibus postea accelerant
ad medicum qui veniens ...
... ubi ... lan
... hic est paraliticus
ille qui ... 
... atque
ubi ... allegant quo
predicans elementa ... miseri
cordie ... i. ...
... quam ... 
... hic est ...
... ille qui ...
... filio ...
... ille no ... tade
venit ... et ...
sic atque ... // ... puero
mortuo ... mortuum //
hic est ... ille
in cuius ... moriebatur
... hic est
... qui ...
... ...
... ...
... ...
... ...
... ...
... ...
... adeptio sanitatis

[illegible marginal note] ... no ... potuit
sanitatem

Ante legem naturae homo morbum
suum non agnoscebat ubique
sciebat nec querebat remedium
ut autem lex subintravit et
ostendit languores vulnerum suorum mox
ruptus est pledum et cepit
querere remedium Sed post
legem ubi non est plus salva
ri volentes qui querebant non inve
nerunt Tandem venit
euangelium homo meminens ple
gem mistificans quod pro divinos
clamores fatigatus et de
speratus inmisericordes aut
sub sciencia est sedens plenum
Tunc venit ... suum pro
angelicis pedibus ~~suum~~ suum
sui medicus cum deum venit
sanditatem adversantem
ante angelus magnum consi
lii in piscina descendit me
morialibus cum adsistendo
mortem accessit .i. suum
filius de confessione pro adbelle
randa morte pressurus de
liberare miserentis adpertebulum
... / de regali sede ad offi
cina peti / de lumine celi ad
tenebras mundi vel insu
perit ... est
pace dedit gratiam Ipse sunt
magis ... remanet et
... pro fide ...

confessione quam magnus clamo
ribus flagitare remedium et ac
celerare ad medicum propter quod vulne
rum magnitudo morbus cumuret neque
... sanitate donata ven
tunc in mortalitate ... michael
... respirabit peccatorum ... et tu
... plenum Ordina
bilis ... compendio ... hec
dicta in ... quibus dat
... Omnis ... cum
videat ordinum angelorum
... homo deo ... in
manum mediatoris .i. in ... 
ipse ut posset deum velle vel
... deum velle / ... 
... in eam distinguat
.i. ... deus
et homo ... mediat
deum ... ad eum ... Ipse
... cum non est
... Reconciliavit a
maiestate dei et peccatum non offen
deramus cum missus est dei filius
mediator qui sanguine suo sol
veret peccata mea quibus
... et ... videt
nos ... ei aqua
... et delectans
tenebam Ipse est caput mea
ipse est ... propter deum
ut ... ut ...
deus ut fieret homo ut ...
Mediator autem quod homo ...
mediator ... est ...
ipse mediator non est ...

populi unius i. iudeorum qui legem
habuerunt sed gentilium i. non
solum iudeos sed etiam gentiles
reconciliat deo. unde non [illegible]
legem ut haberet mediatorem
/ Deus autem quod mediator non
est unius sed deus unus est i.
sufficiens ad unius reconcilia-
tionem deo quia christus est deus
[illegible] aliud non adiungitur
ei vel ita lex posita est in
manu mediatoris i. in potestate
christi qui est arbiter duorum
populorum iudeorum et gentilium
[illegible] mediator unius populi
est sed ideo non est mediator
unius i. non arbiter est
unius populi sed duorum ipse qui
duos populos discordes pacifi-
cavit ipse lapide angulari
[illegible] in unum [illegible]
[illegible] mediator [illegible]
legis [illegible] per discordia
[illegible] ipse fecit sint pacifici
ipse enim est pax nostra qui
fecit utraque unum / duos po-
pulos concordes ipse [illegible]
[illegible] non [illegible] duorum
qui [illegible] in lege [illegible]
fecit unum populum et unius
populi nullus est mediator / Deus
autem quod christus est mediator [illegible]
[illegible] vel [illegible] solus sed tamen unus
deus est non plures [illegible]
[illegible] christus esse deum qui
[illegible] quia homo mediator est

unius deus quoniam [illegible] videtur
anima ipse homo mixta quia deus
est cum patre unus est deus pater
cum filio unus est deus
deus cum natura est novum [illegible]
[illegible] dicitur lex autem
posita est in manu mediatoris
mediator autem unius non est
quia inter aliquos est aliquis
medius. Mediator vero
esse non potest inter duos
quia unus est deus sed inter deum et
homines quoniam inter duo extrema
Sed nunc tamen homo mediator est
Nunc in [illegible] deus non me-
diator sed equalis patri hoc
est quod pater cum patre unus
deus / deus enim supremus
est / et nos infra illum et
multa intercedit spacia inter
[illegible] longe nos
[illegible] atque [illegible]
hoc tanta distantia ut esset
nobis via qua veniremus ad
deum accedit homo ad deum [illegible]
una persona ut non sit
[illegible] quia [illegible] deus
[illegible] homo sed totus deus
[illegible] homo Et ergo mediator
est inter duo extrema [illegible]
vel christus non esset deus vel
quod duo deus esset [illegible]
[illegible] et si mediator non
est unius sed duorum [illegible]
[illegible] [illegible]

/ [illegible]

deo patri per diuinam naturam tamen mediator per humanitatem Nam si filius dei
nudus conqualitate patris maneret
nec se coniungeret formam serui ac
cipiens non esset mediator dei et
hominum / quia ipsa trinitas unus
deus est eadem in tribus simul
personis, ipsius filii et spiritus sancti deitatis
equalitate et unitate consubstantialitate Si
ergo persona filii non esset obiecta unitatem
habens naturarum ordinem vel personarum
dumtaxat in tribus illis vel eius
medius esset si utrumque non
habuit quam mediatorem talem de
deus inter deum et hominem qui ita
sit medius ut deus sit et homo dicitur
et homo sit humanitatis natura
Nam humana nocualeretur
diuinitas non enim Nam per
naturam humane
diuinis societate prius homo sed ita
te coniuncta in una eadem
et persona Deinde omnes
fideles patri reconciliant deo
dum secum sunt absque peccato
sapiens Unicum humanae
opus de loco Religio doctrina
imitari sunt / lex ergo non est
aduersus promissa sed conueniunt per
missa et aplicari non est intra
rem ipsam conclusit omnes
eius subiecto . i . ante deum ob
haud clausos esse subiecto
Non est enim lex data ut
peccatum auferret sed ut subiecto
omnia clausa ostenderet / data

est lex ut eos de morbo co
uinceret qui sibi sanos uidebantur
/ ut peccata demonstrarent non
ut auferrent / data enim ut inue
niret se homo infirmum non ut
morbos sanaret sed ut proui
cationem morbo crescente medi
cus quereretur Cum ergo negent
cognitione sua se sufficere illud indi
cat salvatorem ergo et una
necessaria eaterne laudem
Item nota quod nobis infidelibus
est salvatorem quorum Et ad
Romanos dicitur conclusit deus
omnia in incredulitate ut omnium
misereatur Notus enim petrus
plagam gelasie sunt ut se com
pare non posset sed fuerat nimis
Et si quis querit cur ergo lex da
ta est dicit apostolus ut promisso
spiritu salus daretur credentibus
Ideo per deum dispositum
ut homines nota sua et legis
infirmitate accelerarent ad
gratiam conualiscere promissa consequerentur
lex ergo data est ut gratia quereretur
gratia data est ut lex impleretur
Nec enim suo vicio lex non
implebatur sed vicio prudentie
carnis quod vicium per legem de
monstrandum et per gratiam fuit sanandum
Et probans quod ueniret filius christo
debitum soluere pro omnibus hominibus
qui in cunctis sub iure erant
Conclusio erat et confirmabitur
vnius dei eius praecauens

prius legis mandata sunt / Non
ad primam sed ad ultimam valuit
lex eis qui crediderunt. Custo-
diuntur magis custodiens [illegible]
[illegible] vehementius fecit [illegible]
legi credere / Custodiebantur
deo ut per custodiam divinam [illegible]
[illegible] i. tamen bene [illegible] quod ipse
revelanda erat ubi [illegible]
[illegible] fuit apta [illegible] observa-
[illegible] contra fuit fides
[illegible] quod fides [illegible] est
[illegible] Et quia lex [illegible]
custodiebat ad fidem Itaque lex
fuit pedagogus ut [illegible] quasi
parvulos ab illicitis [illegible]
ad certa dirigens timore penarum
[illegible] pedagogus cum parvulis
assignetur ut [illegible] refre-
net [illegible] et [illegible]
[illegible] tenera
studijs erudiat [illegible]
mente pene coherciam [illegible]
admoneat Et sic [illegible]
pedagogi [illegible]
[illegible]
[illegible]
pedagogi [illegible] est ut [illegible]
[illegible] futurae fidei [illegible]
[illegible] legis [illegible]
custodivit ut pedagogus [illegible]
[illegible] non
adultos [illegible]
[illegible]
[illegible] fuerant [illegible]
[illegible] sumus)

[illegible] i. [illegible]
[illegible] liberis [illegible]
[illegible]
[illegible]
[illegible] Et [illegible]
[illegible] est [illegible] fidei [illegible]
et [illegible]
[illegible]
[illegible] ad Gal. 3 [illegible]
[illegible] dicit [illegible]
[illegible] fidei [illegible] dicit
[illegible]
[illegible] fuit [illegible]
[illegible] fidei [illegible]
[illegible] fidei ad
[illegible] et [illegible] paulus
ut [illegible]
[illegible] Sic dicit
apostolus hebr. xi ubi dicit
[illegible] sunt
[illegible]
[illegible]
[illegible] quia [illegible]
[illegible] est
sola ydonea ut in [illegible]
[illegible] impleatur
[illegible] sola est [illegible]
[illegible] ut in ipsa impleatur
[illegible]
nichil aliud [illegible]
[illegible] ad [illegible]
est [illegible]
omnes et super omnes qui cre-
dunt in eum est enim sola
digna et ydonea ut in ipsa
impleantur promissiones [illegible]
[illegible] nichil aliud

est qua per fidem salus vel sal
vator est ut dicit Qui
crediderit et baptizatus fuerit sal
vus erit Et ideo secundo per
fidem fit
Spiritualis desponsacio
Spiritualis illustracio
Spiritualis emundacio
Spiritualis fecundacio
Spiritualis pregnacio
Spiritualis debellacio
Spiritualis operacio
Spiritualis supplicacio
Spiritualis adoptacio
Spiritualis corporacio
Spiritualis preservacio

Spiritualis desponsacio dico quod fit per fidem sic fit spiritualis anime desponsacio fides enim est anulus quo Christus suam
sponsam .i. animam desponsavit
[illegible] fuerit [illegible]
ne copulabit [illegible] sed de
Anulo suo .i. fide subarra
vit me dominus Ihesus Christus Unde
dicit Christus ad Osee ii Spon
sabo te michi in sempiternum
et sponsabo te michi in fide
Et dicitur signum [illegible] quia
spirituale matrimonium quod per fidem
contrahitur quantum est ex parte spon
si numquam dissolvitur quia spon
sus immobilis est Verumtamen ex
parte sponse nisi fidem abiciat
et recedit a vero sponso
alii se coniungat per fidem sed
anima Christi in sponsum suscepit
[illegible] sponsi [illegible]
[illegible] respuit [illegible]

baptismo fuerit quod est sacramentum fidei
Christo eius fidei suscepit et
spirituale matrimonium contrahit et
abrenunciat anima dyabolo et
omnibus pompis eius Dico secundo
quod per fidem fit spiritualis illustra
cio est enim fides quoddam lu
men depellens tenebras
anime [illegible] quia
ut dicit apostolus Hebr xi fide
intelligimus aptata secula verbo
dei ut ex invisibilibus visibilia
fierent Glossa [illegible]
ad [illegible] fidei [illegible]
quod non de apparentibus sit fides est
enim fides non apparentium .i. creden
dorum que non dum apparent sic
fide tamen intelligimus secula
esse aptata .i. preparata disposi
ta verbo dei .i. precepto dei Ita
ut ex invisibilibus .i. ex infor
mibus elementis visibilia .i.
formata fierent Ante enim quam
deus res quas formavit locis
et sedibus suis ordinata distinc
cione disponeret tenebre erant
[illegible] elementa sed
[illegible] lux
[illegible] materia facta est
confusa et informis [illegible]
[illegible] quam distincta et formata
fuit quam [illegible] chaos
appellant Et ideo [illegible] dicitur
deus de nichilo omnia fecisse
quia [illegible] omnia facta de
ista materia facta sunt [illegible]

materia de nichilo facta est quam
Moyses significans dicens In principio
fecit deus celum et terram Infor-
mem enim materiam confusam
que chaos dicta est vnde omnia fa-
cta sunt nominibus celi et terre que inde
factura erant significauit .i. nubi-
bus inuisibilem propter informi-
tatem pulchre qui minus
idonei sunt inuisibilia com-
prehendere et terram erat tenebre
.i. lucis absencia Non enim
tenebre aliquid sunt sed ipsa lu-
cis absencia Sic silencium non
aliqua res est sed vbi sonus non
est silencium dicitur Et nuditas
non aliqua res est sed in corpore vbi
tegumentum non est nuditas
dicitur Sic et inanitas non est
aliquid sed locus vbi corpus non est
inanitas dicitur Hec ergo informis
materia terra inuisibilis et
incomposita est appellata terra
ideo quia inter omnia elementa mundi
terra minus speciosa est Que terra
inuisibilis autem propter obscuritatem
eadem materia informis ter-
ra dicta est super quam ferebatur
spiritus domini sicut superfertur fabrica-
tis rebus voluntas artificis
Ideo vero aqua dicta est illa
materia quia omnia que in terra na-
scuntur siue animalia siue arbo-
res vel herbe et similia ab hu-
more incipiunt formari atque
nutriri Eadem ergo materia dic-
ta est abyssus quia confu-
sa est et commixta specie

carens Hoc dicto enim scilicet celum
et terra inuisibilis et incomposita et
abyssus cum tenebris erat
super quam ferebatur spiritus illa in-
formis materia vocata est
ut res ignota notis vocabu-
lis insinuaretur imperitioribus
et non vno vocabulo sed vno
hoc esse putaretur quod consue-
uerant homines in illo vocabulo
intelligere Sub his
ergo omnibus nominibus signifi-
cata est materia illa inuisibi-
lis et informis que nulla specie cerni
aut tractari poterat Et
quia de condicione mundi
significat apostolus d. visibilia
ipsam vero informem
materiam fit d. ex inuisibilibus
vel sicut visibilia fierent in
plures modos quippe erat in dei
prouidencia ad omnem pulchritudinem formandam
ex hec visibilis mundus hoc
vtique visibilia antequam fierent
non erant ergo nisi deo nota
erant que non erant Non
enim quippe fecit ignorans Nota
deus fecit non facta cognouit
Unde antequam fierent erant
et non erant / erant in dei
sciencia non erant in sua natura
ipsi autem deo non accidebat
alio modo .i. noluisse eandem
eam fecisset quod illi quam ea
nouerat ut fierent apud
quem non est transmutacio
nec vicissitudinis ob. Ideo autem ut

ex [illegible] a. intelligibili
modo qui erat in sapientia dei
et est dei dispositio qua dispo-
suit omnia [illegible] ut
fierent a. mundi [illegible]
[illegible] quod erat in mente dei
[illegible] [illegible] [illegible]
[illegible] hic non [illegible] [illegible] et
[illegible] [illegible] [illegible] et
[illegible] [illegible] [illegible] Est enim
[illegible] [illegible] [illegible] ad
[illegible] Nunc sine lege [illegible]
[illegible] iustitia dei manife-
stata est [illegible] [illegible]
non est iustitia quia per legem tantum
est agnitio peccati non [illegible]
[illegible] [illegible] [illegible] et non erat
[illegible] [illegible] est et erat ita
i. penitere debet. Tamen autem
hic non est peccatum sine adiutorio
gratiae ut cognitum caveatur. Et
ita sine dubio lex [illegible]
[illegible] quia [illegible] dei maior est
[illegible] qui per legem non
[illegible] peccatum [illegible] fuit [illegible]
dicit per legem peccati cognitio non
[illegible] hic dicit quod peccata ante
legem [illegible] [illegible] [illegible] et
[illegible] [illegible] [illegible]
[illegible] sit in [illegible] [illegible] et
[illegible] [illegible] dixerit [illegible] hoc
[illegible] quia [illegible] [illegible]
[illegible] [illegible] dicunt peccata
cognita per legem quia [illegible] [illegible]
[illegible] sunt peccata quae ante

ignorabantur [illegible] peccatum [illegible]
[illegible] per legem cognita sunt
quae ante putabantur. Et quia
omnia non [illegible] fuerunt apud
[illegible] per legem cognita sunt. Nunc
autem i. in hoc tempore quod nunc est
i. in adventu [illegible] i. in [illegible]
iustitia dei non [illegible] data est
sine lege i. sine legis [illegible]
et non solum data est [illegible]
manifestata est non dubie
[illegible] miraculis [illegible] [illegible]
et [illegible] [illegible] [illegible] [illegible]
Iustitia autem dei dicitur hic non
qua ipse iustus est qui [illegible]
iustus est [illegible] [illegible] [illegible]
qua misericordia de [illegible]
facit [illegible] et ut homines [illegible]
[illegible] addit iustitia dei
[illegible] i. iustitiam [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] ex quo [illegible]
[illegible] iustitiam [illegible] iustitia dei
quae [illegible] iustificat
[illegible] lex non iustificat [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] iustitia dei [illegible] [illegible]
[illegible] [illegible] iustificando
iustificari [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]

Nota

una quia de premissis originem
habet et cum premisso dixit id
dicitur iustitia dei dicitur iustitia
cum est quia gratis data est
promissum est et ad suscipiendum con
fugientes ad se iustitia dei dicitur
quia ad suscipiendum ingratus est
iustitia autem id est iustificatio qua
iustificamur a deo per fidem ihesu
christi id est per fidem qua creditur in ipsum
iustificationem impiorum quia fides
impetrat quod lex imperat
Sic autem ista fides non dicta
est qua creditur christo Sed illa
iustitia dei non qua iustus deus
[illegible] cum [illegible] est sed ubi
deus iustos dicitur quia eius nobis
largiente donatur iustitia ergo
dei sine lege et si non sine lege
manifestata Alias enim per legem
testificata sed sine lege mani
festata Sed iustitia dei sine lege
est quia deus per spiritum gratie credentem
confert sine adiutorio legis
scilicet non adiutus lege sed non sine
lege creditur quia per legem creditur
homo insufficiens suis ut ad eius
misericordiam perfidem confugiens sanaretur
[illegible] de super ~~[illegible]~~
cum dicitur quia lege et manifestata
perterret legem sed quia terroris addit
supplicium manifestata vero quia iustificat
credentes sed iustitia est per fidem
christi hec autem iustitia venit in
omnes et ut magis proprie dicitur super
omnes est. celestis donum est scilicet super

omnes iudeos et gentiles qui
credunt in eum omnes enim tam
multi tam gentiles peccaverunt vel
presumptiuo vel actuali quia sine
peccato non sunt vel ex originali
actu vel quia multis non
bene adhibent peccatum enim sine
homine non solo peccatum sed etiam
ad mortis damnationem
dampnationi sunt tamen sic
primi peccatum ergo omnes enim ex
uno peccatore nascuntur omnes
peccaverunt et egent adhuc
attendere gloriam dei id est iustitia
dei non sine qua [illegible] dicitur gloriari
in [illegible] deo gloriosus apud
omnes ergo peccatores et remissione
per gratiam qua soli sine peccato
sunt et omnes egent gloria dei
id est ut ipse liberet quem sit non
[illegible] liberavit indigent
[illegible] gratia [illegible] sine qua non
infantes uel grandes salui
fieri possunt non [illegible] [illegible]
gratia datur [illegible] [illegible] mortem
uniuersa enim massa peccatis est
et si omnibus debitum dampna
tionis supplicium redderetur non
iniuste procul dubio redderetur
qui ergo per gratiam inde liberantur
non vasa meritorum suorum sed
vasa misericordie nominantur
ergo agunt gratias dei
volunt liberantes cuius
nullus posset iustitiam vel
parte [illegible] [illegible]
[illegible] omnes enim

// [illegible] supplicium [illegible]

petatur [illegible] gratia dei i.
indulgentia venia peccatorum
unde glosa apparet dominus et
quia omnes peccaverunt gratis iusti
ficati sunt gratis i. sine meritis
precedentibus [illegible] per gratiam ipsius
i. per gratuita dona. [illegible]
dei donum dei est donum ad
[illegible] ipse [illegible] Non
gratis iustificati sunt per legem
non per propriam voluntatem sed
per gratiam. Non quod sine vo
luntate gratia fiat sed volun
tas [illegible] addit per legem [illegible]
[illegible] ut sanet gratia vo
luntatem / ut sanata voluntas
[illegible] legem [illegible]
lege ut indigere legem ipsi
est gratia qui iustificat impios
i. fit iustus qui prius erat
impius. Et ideo propter de
[illegible] gratia merita nulla precedit
quia meritis impii non gratia
sed pena debetur. Nec ista esset
gratia si non daretur gratuita
daretur. At gratuita quia nichil
boni ante fecerunt unde
[illegible] quia nulla precesserunt
in meritis [illegible] nisi mala
non debemus. Non [illegible] vera
gratis merita [illegible] sed merita
supplicatorum gratis iustificati
sunt gratis quia nulla opera
erant per gratiam ipsius quia ex
fide iustificati sunt [illegible]
per redemptionem que est in
[illegible] in christo ihesu [illegible] alibi

i. [illegible] datum [illegible]
[illegible] petimus [illegible]
[illegible] auro vel
argento [illegible] sed precioso
sanguine unigeniti filii dei
Nempe ut iustificaretur homo
[illegible] gratia vitans demerita
[illegible] est ut posset [illegible] iustifica
[illegible] offerre satisfactionem passionis et
[illegible] nisi [illegible] semet [illegible]
[illegible] xc [illegible] non
posset. Nondum [illegible]
[illegible] nobis [illegible] ipsius
[illegible] ante [illegible] fuerimus sed
[illegible] delictis alienati sumus
Sic gratis adeptum non [illegible]
[illegible] erit nobis [illegible]
[illegible] que [illegible] proposuit
i. longe ante disposuit [illegible]
vel proposuit i. palam omnibus
posuit propiciatorem i. [illegible]
et reconciliatorem per passionem
[illegible] ipsius i. [illegible] passionis
sine qua nullus placet deo vel [illegible]
[illegible] ipsius i. [illegible] passionis
[illegible] quia venit sine
[illegible] valet / proposuit eum propiciatore
[illegible] adhuc [illegible] adventus [illegible]
eius i. ut ostendat se [illegible]
[illegible] ut nobis apertius [illegible]
[illegible] ante [illegible] quod ad imple
[illegible] se ostendit [illegible]
[illegible] sunt non solum [illegible] remissionem
[illegible] sed [illegible] remissionem pre
cedencium delictorum [illegible]
[illegible] adventum / delictorum
[illegible] in sustentacione dei

deos s. parcere et non punire

Tum suscitacio eius dicitur est ut peccator non statim puniatur ut peteret sed paciencia dei adducatur ad penitenciam quemadmodum quo sublime dicit apostolus s. quod deus posuit filium propiciatorem humane generis per fidem in sanguine ipsius ad Rom. iii. sanguis ipsius effusus ut peccator gaudeat suam misericordiam dum eis remittit peccata delicta quod pressius tradimus frui deo convercacione corpore qui sustinebat comparabatur deo hunc sicut qui diu sustinet deus supportat peccata hominum quod inesset in primo homine filius hominis prudencia suffecit. adhuc autem tunc paciencia sustinet audet scilicet s. ad ostensionem iusticie eius in hoc tempore iusticia hic accipitur quod deum iustificat credentes i. ipsius vel ipse et peccatores quod iustificat recepti sunt adhuc parcebantur delicta ut audit in hoc tempore et iusticia sua quod iustos facit s. quod iustificare potest quod nullus alius facere potest nisi quod deus dedit quod olim deus promiserat dando. Tercio vero ipse in missionem debitorum non tamen penarum hominum sed eciam peccati eorum adiectio ipsi debitorum dando quomodo in sustitucione dei. Ille eos misit qui perierunt eum ad eos in inferno tenebantur ipsius adhuc

passionem ubi nec pena opprimebantur nec tamen deum videbant quod erat eis pena. Hoc autem erat eis propter peccato primi hominis sine peccato originali propter quod obclusum erat aditus regni celorum qui per Christi passionem est reseratus. Unde Zacharias ix. tu quoque in sanguine testamenti tui emisisti victos de lacu in quo non erat aqua. Super quem locum dicit Ieronimus. In resurreccione ipsius reddita vita in inferno tenebantur. // Peccata esse remissa per filium / erat resurgere. Solet autem queri utrum animas iustorum quod in inferno tenebantur peccata esse remissa per filium Christi quod eos non habuisse constat, et si remissa erant omnia quare deum apud inferos detinebantur. Adhuc dicimus quod omnia erant eis dimissa per filium Christi. Secundo quemadmodum dimissionis essent consenti non fuerit, est eum dupliciter dimisserunt esse s. eterne pene et mundi glorie. Alteram habuerunt ante Christi mortem, quia penam eternalem non sentiebant. Alteram vero non quia dei non videbant sed per mortem data est eis glorie. Unde visionis aspera differebat deo

sustitucione eo
unde per dei filius
ipsa sola peccatis ubi
ubi placet

Et advertendum quod ille Jhesus filius [illegible]
[illegible]
[illegible] 36 [illegible]
[illegible]
[illegible]
[illegible]
filii [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
et [illegible]
[illegible]
[illegible]
[illegible]

et miraculis [illegible]
[illegible] qui sic dicti sunt quia non regunt lege
aliqua sibi nota [illegible] sunt gentiles [illegible]
[illegible] i. quod omnia non [illegible]
[illegible] in ydolis [illegible]
[illegible] blasphemando vel non [illegible]
[illegible]
[illegible]
[illegible] Ergo [illegible]
[illegible] fide [illegible]
deo [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] Allium [illegible]
[illegible]

[illegible]

s[ecund]o s. p[ro]ph[et]e q[uo]d de Chr[ist]o [illegible] qui ceciderit in
veri testat[ur] [illegible] q[uo]d manebit [illegible] in
s[e]c[u]l[u]m [illegible] resurrectio[n]e [illegible]
[illegible] et alia [illegible] q[uod] moritur [illegible]
[illegible] esse [illegible] resurrexisse et [illegible]
[illegible] [illegible] Et mirabile mirabilius [illegible]
[illegible] i[n] veri testat[ur] [illegible] mirabilia
[illegible] mirabiliora [illegible]
[illegible] et [illegible] Et [illegible]
petierunt [illegible] et [illegible] fuit
[illegible] fuit mirabile q[uo]d [illegible] virginea
[illegible] fuerunt [illegible] sola [illegible]
Sed mirabilius fuit q[uod] deus fuit formatus [illegible]
sola [illegible] virgine Maria [illegible]
[illegible] ubi [illegible] concepit [illegible]
Mirabile etiam fuit q[uod] [illegible] sine [illegible]
fuit [illegible] q[ui] fuit totum [illegible]
p[ro]creationis [illegible] sine [illegible] Sed
mirabilius fuit q[uod] [illegible] sine viro fuit
formatus [illegible] qui [illegible] ad [illegible]
fuit [illegible] sine formatione
om[n]i[um] p[ro]creationi [illegible] sep[ar]
[illegible] h[oc] est [illegible] Jer[emie] 31 Novum
creabit d[omin]us sup[er] t[er]ra[m] femi[n]a circu[m]dabit vir[um]
Mirabile fuit q[uod] h[om]o fuit ad ymaginem
dei [illegible] Sed mirabilius fuit q[uod] deus f[a]c[tu]s [est]
ad ymaginem ho[min]is Joh[annis] i verbum caro factum est
Mirabile etiam fuit q[uod] [illegible]
[illegible] Sed mirabilius fuit
q[uod] deus vinceretur [illegible] et [illegible]
et [illegible]
[illegible] eam [illegible] Mirabile etiam
fuit q[uod] virga Aaron arida frondebat
floruit et fructum p[ro]tulit Num[eri] xvii Sed
mirabilius fuit q[uod] virgo Maria [illegible]
p[ar]it et [illegible] Mirabile [illegible] fuit
q[uod] vellus [illegible] rore [illegible]
Judic[um] vi Sed mirabilius fuit q[uod] [illegible]
[illegible] rore sp[iritu]s s[an]c[t]i [illegible]
[illegible] Mirabi-
le etiam fuit q[uod] [illegible] et [illegible] et
q[uod] [illegible] et [illegible]
[illegible] lapis [illegible]

[illegible] Sed mirabilius fuit
q[uod] Maria fuit virgo [illegible] et [illegible]
[illegible] fuit [illegible] et
[illegible] sine [illegible]
sine [illegible]
Item mirabile fuit q[uod] [illegible] fuit
[illegible]
egipti Exo[di] xiv Sed mirabilius fuit
q[uod] [illegible] fuit [illegible]
[illegible] Mirabile fuit [illegible]
[illegible]
fuit in [illegible]
Exo[di] xvi Sed mirabilius fuit q[uod] [illegible]
et [illegible]
Mirabile etiam fuit q[uod] [illegible]
[illegible] Exo[di] xvii [illegible]
[illegible] Sed
mirabilius fuit q[uod] deus [illegible]
[illegible] in celo
[illegible] mirabile fuit q[uod] [illegible]
[illegible]
Exo[di] xv Sed mirabilius [illegible]
[illegible]
[illegible] mirabile fuit q[uod]
deus [illegible]
[illegible]
[illegible] non plus [illegible] qui plus
collegit [illegible]
[illegible] Sed mirabilius
[illegible] q[uod] deus [illegible]
[illegible] est [illegible]
[illegible] non plus [illegible] qui plus [illegible]
[illegible]
tota [illegible]
[illegible] Mirabile etiam
fuit q[uod] serpens eneus [illegible]
[illegible] sanabat [illegible] Num[eri]
xxi Sed mirabilius fuit q[uod] Chr[istu]s in
cruce pendens [illegible] a
[illegible] sanat Joh[annis] iii Mirabile
[illegible] fuit q[uod] Sampson [illegible]
[illegible] philisteos p[ro]stravit Judic[um]
xv Sed mirabilius fuit q[uod] Chr[istu]s [illegible]
[illegible]
Mirabile valde fuit q[uod] Helyas
suscitavit filium vidue [illegible] Sed [illegible]

xvij et quod Ionas expuit de ventre
ceti Ione 2. Secundo mirabilis fuit
quod deus pater xvij sequitur amore
celesti et quod die 3 a mortuis
surrexit. Mirabile vehiculum fuit
quod helyas ascendit in paradisum. 4 Reg 2
Secundo mirabilis fuit quod deus pater xvij
sequitur amore celesti et quod
3 die a mortuis surrexit [illegible]

[illegible]

[illegible] et [illegible] [illegible] [illegible]

[illegible] Ater [illegible]

[illegible] et [illegible]

[illegible] qui [illegible] et [illegible]

[illegible] et [illegible] et [illegible] et [illegible]

[illegible] et [illegible] et [illegible]

[illegible]

Nota [illegible]

[illegible] et [illegible]

[illegible] et [illegible] et [illegible]

[illegible]

[illegible] et [illegible]

[illegible] et [illegible]

sinceritate aut delicta adim
plenius in te cum in hoc ipso .i. ut
credit in te mortis pro nostris
sui quod cinet speramus et sicut
probat sit illustratus spendens
cum differenciis adhibentur
fides et spes sperandorum rerum
argumentum non apparencium Glosa
omni distinccione excipit agnicionem
dignitatem rerum per fidem assi
gnatam rationabilium
bene credit et est hic locus
et commendacio fidei cum descrip
cionem ponit in quo tria notat
scilicet quod esse facit in nobis et quod fun
damentum est omnium bonorum et
quod demum apparet ost Est
autem fides substancia rerum sperandarum
i. causa quod res sperandas facit
quasi subsistere in nobis quod est
dicere facit nos credere futura
bona et ipse dicitur fides spei quia
sperandis substat et facit
ea esse in credente et aliis virtutibus
et prima fundamentum est omnium
bonorum quod nemo mutare potest
sine quo non est bona edificacio
vel fides est substancia sperandarum
rerum i. speranda esse in cor
de credentis eam inquantum
nobis facit per eam omnia futura
bona quod iam sunt in nobis
quod facit subsistere in anima nostra
ea quod non videntur
Ipse fides est | de aparentibus
non est fides sed agnicio hec

est lumen fidei sicud credit non
videt Nam et Thomas cui dictum
est Quia vidisti me credi
disti Non hoc credidit quod videt
cum hominem credidit deum
Cornelius quippe attinge
bat carnem prudencia quam
videbat moriendo et credidit
deum in carne ipsum latentem
credebat quod videre quod non
videbat potest quod corpus scilicet
plus appellat O. eum dicentem
credi ipse vult suum dicat
vim quasi oculis suis credi
disse Non ipsa est quod in nobis
quod est efficere fides sed quod in nobis
quod videt agit in nobis ut ea
credantur quod non videntur et est
argumentum vel certitudo non apparencium
i. probacio et certitudo et
probacio rerum quod non apparent quia
si quis dubitat per fidem
probatur ut adhuc probatur per
racionem quia ita credebant
prius apostoli et ipsi probaverunt
quod rerum quod non videntur sunt fides
est racia sequens consulit aliis
et aliis quod inito fidei
accipiunt in dubio per credere
sperare est enim fides eorum
rerum sperandarum quod est causa
nostri quia prima sunt speranda
fidelibus scilicet i. antiqui patres
sunt ista veteri adhuc nostra
per ipsi fidei dubitatur in nostra
esse in nobis dicitur
non est argumentum sed ponitur
tamen hic et si est

fidem non esse novam sed antiquam
cum antiquum eam teneret
Tercio per fidem fit spiritualis ad
emendacio peccatoris cum nemo
poterit aliquod peccatum opponi
primo ut dicit apostolus. Omnes sub
peccato conclusit. Et per legem ut dicitur
ad Ro. vii occasionem peccandi homines
acceperunt. Ideo dicit Ro. 3 ex
operibus legis non iustificabitur
omnis caro. Sed per fidem fit vera
iustificacio peccatorum. Omnes enim
ante legem et post omnes qui placu-
erunt deo. Ideo diffinitive lo-
quitur apostolus dicit Ro. iii ar-
bitramur hominem iustificari per fi-
dem sine operibus legis. Et
Quarto per fidem fit spiritualis eru-
dicio. Ideo dicit petrus actuum xv
fide purificans corda eorum
Quinto per fidem fit spiritualis ad
fecundacio fidelis omnis qui gaudet
semen vitae quod admittit de
spiritu sancto ad fecunda fit fideli-
bus. Est enim sicut apostolus hebre.
xi tamquam spiritualis edificii fundamentum
et per illa fecundacione spirituali que
fit per fidem habemus figuram in veteri
testamento de Sara que eciam concepit fi-
lium per fidem virtute concipiendi
accepit ut dicit apostolus hebre.
xi. Et de maria in novo testa-
mento que fide concepit et fide
peperit cui dixit elizabeth
luce .i. Beata que credidisti
quoniam perficientur que
dicta sunt tibi

Et certe sicut maria concepit
xpm corporaliter sic et anima xpm
per fidem concipit spiritualiter.
Et illa concepcio est felicior
quam prima / quia sicut dicit Augustinus
libro de virginitate c. 3. Cum
dicit xpus quicumque fecerit vo-
luntatem patris mei ipse meus
frater soror et mater est quid
aliud nos docuit nisi car-
nali cognacioni generis nostri
spirituale preponere. Neque inde
beatos esse homines si iustis et
sanctis carnis propinquitate iungantur
Sed si eorum doctrine ac mori-
bus obediendo atque imitan-
do coherescant. Et sub-
dit Beacior ergo fuit
maria percipiendo fidem xpi
quam concipiendo carnem xpi.
Nam et dicenti cuidam luce
xi Beatus venter qui te
portavit ipse respondit Immo
beati qui audiunt verbum dei
et custodiunt illud. Denique
fratribus eius .i. secundum carnem
cognatis qui non in eum
crediderunt quid profuit illa
cognacio sic et materna pro-
pinquitas nichil marie
profuisset nisi felicius xpm
corde ac fide quam carne ge-
stasset. Et subdit c. 6
Non est cur dei virgines
contristentur quod eciam ipse virgi-
nitate servata matres

carnis esse non potuit illum cum
solum divinitatis parere posset
decuit quem in sua natiuitate
patrem habere non posset corpo-
ralem ille sancte virginis pectus
omnium creaturarum virgineum est de-
cus. Et ipse cum matre ma-
tres qui sunt sicut patris eius
faciunt voluntatem. Huic mu-
lier laudabilis atque beata
mater est quia que fecit vo-
luntatem patris ~~eius~~ eius qui
est in celis. Et cetera. Mater
Christi est omnis anima pia fa-
ciens voluntatem eius patris
secundum ipsum carnem in his
operibus fecit deum in eis
ipse formetur. Maria fa-
ciens voluntatem dei concepit
Christum. Ideo mater est sponsa
et soror et mater est do-
mini vera id est sancta mon-
strum corpore etiam tam
spiritu et mater virgo Mater
quidem spiritu non capitis nostri
qui est ipse salvator cuius
magis ipsa spiritu nata est
quia omnes qui in eum credi-
derunt in quibus ipsa est recte
filii sponsi appellantur. Sed
plane mater membrorum eius
quod nos sumus quia cooperata est
caritate ut fideles in ecclesia na-
scerentur qui illius capitis mem-
bra sunt / corpore vero ipsius
mater. Oportebat enim

caput nostrum propter insigne
miraculum secundum carnem nasci
de virgine et illud secundum spiritum
nascitura. Sola ergo Maria
spiritu et corpore mater virgo / Et
in secundo sermone de nativitate domini dicit
Christus: Quicumque fecerit voluntatem
patris mei qui in celis est, ipse meus frater
et soror et mater est. Quid ergo
ideo fecit voluntatem patris
dei: fecit utique. Fecit voluntatem virgo
Maria beata. Et ideo plus est Maria
discipula Christi fuisse quam mater Christi fuisse. Fratrem
non fuit soror [illegible] aliis hominibus
alterius secundum carnem naturalis in ea
[illegible] potuit aliud sibi esse
credere non valebat. Et mirum
si mater nostra fuit frater vel soror
esse non posset. Dicit nam frater vel
soror esse potuit mater non sicut Rex
aut [illegible] omnia vos [illegible] sunt
si voluntatem [illegible] que illa semper cor-
pore gerit est adimplere profecta
[illegible]. Sed quia natura est [illegible]
[illegible] est et quia natura est [illegible]
[illegible] est [illegible] ergo per
quam redemptor noster deus
est [illegible] sibi tam mulier
[illegible] illa beata virgo ergo
quia nasci dignatus est secundum carnem
esse non potuit [illegible] et singulare
fuit illa beatissima virgo Christi
in [illegible] Commune vero
et [illegible] omnibus [illegible] est in
credibus illa devotione por-
tare filium ideo beata femina quia

illum nouem mensibus gestiuit
in ventre suo et nos
sic illum assidue portare stu
deamus in mente Amabiliter quo
fuit Christus conceptus in vulua car
nis sed non est infirmus si defe
ratur in cirgystulo pectoris
hinc considerandus est contra sur
ditas mentis contra quas nobis
sit proponere cum maria Con
cepit maria Christum in vulua car
nis defectiuis et nos in visibilibus
mentis Refocillabat maria
Christum cum teneris labiis la
cte expressum uberum reficiamus
et nos aliis bonorum dele
ctabilis operum libet autem non pro
edificatione mea et regularum
dire instructione per corradicitus
mentis infigere et qualiter ope
diens clerus suos tempore presu
mat quos extollere deceret
ut magistrare ut cum non
decertens plena hanc caden
brissima ergo autem constituo
mini dei consilio et in suppli
cacione ipso contra licet et de
regulis fuit stirpe pergenita
nulla tamen generis dignitate sum
dunt sua propositum quippe pro
tenebris induxit quia diuersi
tum in quo paret non habet
Solet autem homines mysteriis
primis fortuitu surrexisse leta
mitte et ceterum auspicys pro
spera matribus promouere
Beata vero ergo maria cum

filium ad templum deferret et
hunc symeon in vlnas acci
peret audiuit et tuam ipsius
animam pertransibit gladius ac
si aperte diceret deo filius tuus
senserit passionem crucis
in corpore te cum transfiget
gladius compassionis in mente
Studeamus et nos huius secu
li blandimenta despicere nos
tri corporis afflictione de mente
carnis motiua reprimere
crucem Christi cottidie in mente
portare atque deo non aliqua
non gladio maiore transfigatur
cum ipsa post modum dicere
filialis dulcedinem promerea
tur diuinis eluciis Tercio pro
perfectione fit spiritualis anime
pugnacio est enim scutum spiritualis
armatura dei qua muniti
et armati possimus stare
contra insidias dyaboli est in
strumentum fortissimum in quo omnia
tela ignea nequissimi ex
tinguuntur vnde apostolus Ephe
sios In omnibus sumentes scutum
fidei ut possitis omnia tela
ignea nequissimi extinguere
Sexto perfectionem fit spiritualis
anime debellacio desertis cum
dicitur adhibe psalmus Et perfectiones
viciorum regna quod non di sp
fidei suadet parumper regi
curiosus a ... fidei studii
custodie regni dyaboli superna

fides sunt humilis [illegible] pri
cipio [illegible] scriptura / fides
continet sinceram vitam / [illegible]
[illegible] fallacia et [illegible]
sunt [illegible]
[illegible] Hebr. xi [illegible]
de [illegible]
[illegible]
quam fidem habent [illegible]
cum incredulis [illegible]
suscepit [illegible]
[illegible]
[illegible] haec est victoria
que vincit mundum fides nostra
ad hoc [illegible] verba
apostoli ad Hebr. xi [illegible]
per fidem obtinuerunt [illegible]
[illegible] fortes facti
sunt in bello. Septimo per
fidem fit spiritualis operatio
non enim solum fides est
[illegible]
adoptiva / non solum ad as
sequendam divinam veritatem sed
etiam ad [illegible] divinam
[illegible] Hebr. xi
Sed per fidem operati sunt
iustitiam et [illegible]
[illegible] finis i. consummatio divini
mandati est caritas de cor
de puro et conscientia bona et
fide non ficta qui cum fide
vera habet operatur [illegible]
[illegible]
[illegible] Octavo per fi
dem fit spiritualis anime ad

dominus supplicans. Nulla peticio
nulla quoque supplicatio spiritualis est
sed solum verbalis nec dominus exau
diret nisi fundetur in fide vi
dens quod audietur. Math. xxi Si
habueritis fidem et non hesitaveritis
sed dixeritis huic monti tolle te
et mitte te in mare fiet
scriptum et omnia quecunque petieritis
in oratione credentes accipietis
Et Jac. i. Si quis indiget sa
pientia a deo postulet autem
in fide nihil hesitans. Nono
per fidem fit spiritualis anime
adoptio quia cum corporalis sunt
Christi filii Abrahe filii dei
sunt Joh. xi Talis enim na
tivitas non est carnalis sed spiritua
lis non est humana sed divina Jo.
Joh. i. Quotquot autem receperunt
eum dedit eis potestatem filios
dei fieri his qui credunt in nomine
eius qui non ex sanguinibus sed
ex deo nati sunt. Galat.
iii Omnes estis filii dei per
fidem in Christo Jesu. Decimo
per fidem fit spiritualis anime despon
satio sicut cum viro et ad [illegible]
[illegible]
[illegible]
[illegible] et [illegible]
[illegible]
per fidem cum Abraham habi
tant in tabernaculis ut dicit apostolus
Hebr. xi et non tamquam posses
sores [illegible]
[illegible]

hereditate cogitata sustinuerunt
martirorum quemadmodum sancta
per fidem adhibebat xi per fidem
ludibria experti et verbera in
super et vincula carceres lapi
dati sunt ut Jeremias in egypto
Ezechiel in babilone stepha
nus in iherusalem secti sunt ut ysa
ias temptati sunt pressionibus
in occisione gladii id est gladio
mortui sunt ut urias prophe
ta Et ipsi hii omnes testimo
nio fidei probati sunt Vene
runt ergo in scolam martirum gla
diatorum fidem meam Mater namque
martirum fides catholica est
dixit ergo Maximus in sermone
Nunquam enim nec sancti nominis testi
tam grauia supplicia tollerare
scirent nisi fides in eis constitu
tam passionem perseverationem
et spem regni generasset Un
decimo fit per fidem spiritualis
anime sanatio et si deus
ex sua bonitate et merito pas
sionis spiritualiter [illegible] hiis bona facit
spiritualia et spiritualia languores ho
minis tamen non possunt efficere
dum sanationes nisi fide tamquam
dispositione previa mente Un
de apostolus Ro iii dicit quod deus
proposuit xpm ihesum propiciatorem
per fidem in sanguine ipsius
Adhuc sunt multa exempla
primo de centurione cuius pu
er fuit sanatus merito
fidei sue mt viii Secundo

de chananea cuius filia fuit
liberata a demonio quia
habuit fidem magnam mt xv
Tercio de magdalena cui
dixit xpc luc vii fides tua
te saluam fecit Quartum
de emoroissa cui post cura
tionem dixit xpc fides tua
te saluam fecit Et ibidem
de archisinagogo cui dixit
xpc crede tantum et salua erit
filia tua luc viii xpc
autem etiam dixit discipulis
mr ult Signa autem eos
qui crediderint hec sequentur
In nomine meo demonia
eicient Ultimo per fidem
fit spiritualis et continua intro
ductio ad salutem Effectus
enim fidei in presenti est habitare
xpm in cordibus nostris et
effectus fidei in futuro erit
salus animarum nostrarum pet i
dicitur exultabimus leticia
inenarrabili reportantes
finem fidei vestre salutem anima
rum vestrarum Salvator dicit
Joh xi Qui credit in me
etiam si mortuus fuerit vivet
scilicet Non morietur in eternum
Gal 3 Qui ex fide sunt
benedicentur cum fideli abra
ham Omnia autem que dicta
sunt debet intelligi de fide
non mortua sed viva de fi
de non ociosa sed operosa

de fide dico operante per dilectionem
de fide dico quia non solum
creditur quia deus est quod
etiam demones credunt et
contremiscunt sed quod creditur in
deum i. quia per dilectionem operan
tem tenditur in eum Sed
etiam patres non solum fuerunt
iusti quia habuerunt fidem sed quia
per fidem operabantur Hebre
XI Abel fide i. per fidem
meliorem obtulit deo ho
stiam plurimam i. accepta
biliorem et plus [illegible] quam
caym vel abel obtulit
deo hostiam fide plurimam
quam caym quia abel per fi
dem iustus erat per quam
fidem meruit esse iustus et
huius rei consecutus est testimo
nium Unde etiam ipse christus
ait a sanguine abel iusti
Consecutus est etiam dico
deo perhibente testimonium
muneribus eius quia ea re
cepit i. approbavit quod apparet
ex eo quia combussit celesti
et per illam fidem defunctus
loquitur adhuc i. mittitur
nobis loqui ut diceret fide
quam deum Non enim mors
[illegible] fuerit felicitata
fuit fides eius quod mors eam
non commovit Ex fide et
paciencia per [illegible] predicatur con
solatur [illegible] a deo dicitur quod

abel adhuc loquitur quia abel
sicut christus admonet ut iusti
sint patienter cum quod dicit mors
sed non eum convincit [illegible]
et [illegible] et scribit de
apostolus [illegible] christus admonet
[illegible] fide fide i. fidei merito
enoch translatus est in paradisum
unde enoch est additum ne
videret non dico ne sentiret
sed ne etiam quod dolere videret
in aliis mortem et non inveniebatur
[illegible] hic dicit ne putaretur
esse malus per te mundi adeo non
inveniebatur quia transtulit illum
deus quia alicui [illegible] apparuit
potenter [illegible] absconderem fuit
per fidem translatus est quia per fidem
fuit iustus et vere quia per fidem
placuit deo Ante translationem
enim habuit testimonium i. multi
testabantur eum placuisse deo
et vere per fidem placuit deo Sine
fide enim impossibile est aliquem
placere deo / adeo est fides
necessaria quod sine ea quis non
placet deo / et vere sine fide
aliquis non potest placere quia non
potest accedere ad eum Credere enim
oportet quod accedentem addit
hoc s. oportet credere quia deus
unus est Esse ipse deo convenit
quia immutabilis est Et
remunerator sit querentibus
se Et nemo sine caritate fidei
[illegible] potest salvari Et potest

aliud exemplum de Noe qui responso
accepto adeo de hijs que non
videbantur metuens aptavit
archam in salutem domus sue
et hec fide i. per fidem quia credi
dit deo dicenti finis est uni
verse carnis Et si nulla signa
videret diluvii adeo tamen crede
bat quod non videbat quod metuens
fabricavit archam per quam s.
fidem vel archam dampnavit
i. dampnabilem ostendit mundum
quia deo credit nec fabricam
non credidit / et ita Noe est
institutus heres iusticie que per fidem
est i. fuit iustus ex fide sic
pater suus / Vnde eum iustum esse
hec ei deus non precepisset Et
adprimo videtur apostolus deprecat
ordines eius et in preceribus
omnium iusticia ex fide habuisse
se originem et post exemplum de
abraham dicens Fide i. per fidem
ille qui vocatur nunc abraham
cum prius vocaretur abram obe
divit exire in locum quem ac
cepturus erat in hereditatem et
exijt nesciens quo iret / adeo
credebat deo cui obedivit
dicenti Exi de terra tua et de
cognatione tua hec autem iam fece
rat hec cum dictum est ei in
egresso de terra chaldeorum et
iam constituto in mesopotamia
Non ergo dominus precepit ut recipe
ceret aliam sua sed ut cum
accelleret ne velit redi[illegible]

non exierant in alio sed reddendi
tenebatur desiderio quod desi
derium deus in liberte ac in mite
et ille obediendo fuit appre
hendendus / Fide moratus est in
i. vite eterne demoratus est
abraham in terra promissionis
et in terra quam sibi promisit cer
tam quasi alienam et in casulis
habitando cum ysaac et iacob
coheredibus eiusdem repromissi
onis i. scilicet ysaac et iacob ha
bitavit illi Nonne eadem
hic exhibuit tamen illi
habitavit Expectabat enim
celestem civitatem fundamenta
quam stabilia et firma cuius
civitatis artifex et conditor deus
est / Fide i. per fidem ipsa Sara
sterilis et ipsa persona non in virtutem
accepit virtutem i. fecunditatem
in conceptione seminis etiam
cum esset preter tempus etatis
i. cum esset sterilis et in senio
hec utique fide quia credidit
eum esse fidelem qui repromi
serat / prius quidem risit et si ex
gaudio non tamen plena fide
propter verba angeli in fide so
lidata fuit Riserat enim
abraham quando ei promissum
est Quare risus ille admirationis
fuit gaudii non dubitationis
propter quod fidelem credi
dit orti sunt ab uno viro
Sare vel ab uno scilicet ab ha[illegible]

rhe s[ed] uteri vel abrahā
emortuus emortuum eni
dicit ad recipiendum Sare
uteri quantum ad semen recipiendum
vel ipsius abrahā ad ge-
nerandum emortuum dicit quan-
tum ad semen feminandum am-
bo enim seniores erant s[ed] ita
erant steriles erant et amore
maternitatis destituti et ita
ut parere non possent cum
si steriles non fuissent senes
enim facti erant si adhuc
fluxus illi solita mulierum
de seniore parere non potest de-
inceps potest s[ed] de adolescen-
tula sicut abrahā post
mortem Sare de cethura ge-
nuit liberos erat potens gene-
re quam vivida et viri-
lis etate ad hoc quod dicit
abrahe uterus fuisse corpus
emortuum quia non pro-
fecit cum adhuc esset pa-
rendi tempus generare nulla
etate ad hoc quod posset
ad aliquid quod erat emortuum
corpus eius et non adhuc /ab
uno nati sunt et qui sunt
tamquam sidera celi in multitudine
hic dicit quantum ad homines qui
haec in terra et multitudine sidera
vel quo comparentur et sicut are-
na innumerabilis quod est ad
homines .i. ad litus maris quod dicit

quantum ad malos qui comparabiles et
innumerabiles arene aque est
similitudo homines mundi ut quando
celi cum temporis facti sunt
eclipsi nulli non tamen comparabile
unus fuit stella omnis sunt
sicut enim hic quam dati sunt filii sunt
locum// defuncti sunt iuxta
fidem .i. ad homines fidei non
acceptis pleniter .i. haec ista
repromissionibus vel ita omnes
isti defuncti sunt non acceptis .i. vero
in repromissionibus et hic iuxta
fidem illi spirabant cum
morti sunt celi terris non temporali
non acceperunt hec repromissiones
s[ed] per eas erant aspicientes
eas a longe applaudentes per
adventum ipsius et salutantes eas
.i. promissionibus applaudentes
hoc est esse in morte vite
sicut nautae navigantes
qui longe asspiciunt desidera-
tam civitatem quam a mari
ingredi et salutare potius
ut metaphora .i.
navigatione de salutantes
eas ut fratres mente hoc
visis civitatibus et alibi eas
confitentes .i. confitebantur quia
peregrini et hospites sunt hoc est
innatantes super terram. Peregrini
sunt qui in aliena patria mihi
hic hospites qui proprie non
sunt iuste confitebantur sed non
esse de hoc mundo neque alias

sebre in mundo | deo hec con
fitebantur quoniam cum hec dicerent
s(cilicet) quod peregrini sunt et hospites signi
ficant se inquirere patriam i. dicunt
intelligi quod aliam querunt patriam
quam ipsi significare volebant / et
ne putaret quod quod ille fuerat
de qua exierant sibi deberet et si
quidem meminissent illius patrie de qua
exierant habebant utique tempus
revertendi Nunc autem per hoc quod
volebant reverti quod meliorem
appetunt i. celestem patriam
et quia hec petivit ideo non
confunditur i. non erubescit deus
vocari deus eorum s(cilicet) abraham
ysaac et iacob quia deus an
gelorum et ipsorum hominum sed
peculiaris blasphematur et ideo
deus eorum dici voluit tamquam
illorum solum esset deus qui est
deus vivorum cum tamen non fuerint
utique tamen eius volunt homines
sed quia in eis erant sincere et
propria carne / et quia in eis
tribus patribus consumant magna
et mirabilia sacramenta futurorum
expli[illegible] sunt Per liberam enim ge
nuerunt et in libertatem ut abra
ham per Saram / et ysaac per re
beccam Jacob per lyam et ra
chel in servitutem sed abyss[illegible]
ac per rebeccam genuit esau
cui dictum est serviet eius
fratri tuo Et per ancillas ge
nuerunt non solum in servitute

uincitur

ut abraham per agar ysma
helem sed etiam in libertatem
ut Jacob per balam genuit dan
et Neptalim et per zelpham
gad et aser Ita et nunc per
spirituales [illegible] nascuntur
[illegible] liberi sic paulus illi
quibus ipse dicit Imitatores
mei estote sicut ego christi / et mali
sunt ut Philippus Simon magus
est et [illegible] sunt na
scuntur non solum mali sed [illegible]
biles servitute qui eius [illegible]
sed etiam boni in laudabili li
bertate quibus dicitur q[illegible] dicunt fra
tres [illegible] hec [illegible] quesivit
[illegible] predicet agnoscit
veritate [illegible] paris
usque [illegible] quibus [illegible]
questa tollerando [illegible]
Paravit enim q. Non frustra
appetunt celum vel [illegible] non
erubescit vocari deus eorum
quia paravit illis civitatem
[illegible] sunt [illegible]
fidei eorum i. [illegible] abra
ham obtulit [illegible] [illegible]
[illegible] ysaac cum tempta
retur ideo i. cum deus [illegible]
[illegible] [illegible] esset ad [illegible]
aliorum Non enim temptavit
deus abraham ut quasi
fidem eius agnosceret sed
ut ipse abraham et [illegible]
fidei eius veritatem [illegible]

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mitate cogitabat unigenitum
offerebat qui susceperat .i. ysaac
sancte cum ei repromissiones ad
quem dictum est quia in ysaac
vocabitur tibi semen Et quod ali-
quis diceret Quomodo deus vellet
eum offerri credebat scilicet ar-
bitrans quia potens est deus et
a mortuis suscitare suscitaret
illum sic et de inchoatione Non
tergiversavit abraham credere
quod promittebatur Non tergi-
versavit offerre quod exigebatur ex
preceptis, exigitur ad sacrificium
ut moriatur cum esset electus
et ad filium ut nasceretur Non
fuit ille qui credidit contrarium
devocioni obediencie promissi-
onem cum pater pius fidelis te-
nax qui plurimum appetebat imple-
re quod deus iubebat credi-
mus hesitavit quod sibi reddi po-
terat ymolatus qui deum potentem
non spernit Non sibi fecit questi-
onem quod devocius [illegible] audi-
sancius ubi deus promittit sibi filium
nasciturum ex ipsa dicitur et
de nocte filium tuum Sed
[illegible] eum filius .i. consumandi
sacrificium quia credidit deum qui de-
dit ut ille de suis cineribus nasceretur
posse eum de mortuis exigere
unde scilicet quia tamen habuit
fidem recepit eum in parabolam .i.
non solum [illegible] sed eum in sacri-
ficio [illegible] in xpo

sacrificii cum deitas non
moreretur sed caro humana carnibus
qui reciperat .i. caro que laba-
tur qui vidit incarnationibus
carnis potuit deo offerri pro omni-
bus [illegible] cum Fide
et de futuris quia non videbantur bene-
dixit ysaac Jacob et esau
ysaac cum fidem habuit quod
crederet non solum quod benediccio
esset melior sed eam quam iam
plus supplantaverit benediccionem
[illegible] Item Jacob moriens
fide habita de hiis quia non
videbantur benedixit singulos
filios Joseph scilicet effraym et ma-
nasse qui singulos cancellatis
manibus preterea benediccionem dedit
et dexteram super effraym
posuit levam autem super ma-
nassen minorem maiori preposuit
et adoravit fastigium virge
eius Quod est quod adorare
[illegible] super [illegible] Joseph fu-
te [illegible] ei [illegible]
ei ad filium [illegible] [illegible]
[illegible] in [illegible]
[illegible] illa [illegible] adorat
deus Non cum [illegible]
[illegible] insignium [illegible]
filii sui [illegible] magne [illegible]
[illegible] [illegible] .i. regni
[illegible] [illegible]
adoravit deum scilicet [illegible] et
[illegible] super fastigium virge eius

i. super cacumen virge eius / vel
innixus sive super adoravit fa-
stigium virge eius i. xpi qui
dominium in egypto designabat
virga habuit vel adoravit super
fastigium virge eius i. super virgam
xpi i. pro regno xpi futuro
in gentibus quod in illo significabatur
oravit. Item Joseph mori-
ens fide habita de futuris memo-
ratus est de profectione filiorum
Israel ab egypto ubi significabatur
fidelium redemptio a peccatis et
fide future resurrectionis de ossibus
suis mandavit admirans fi-
lios Israel ut asportarent
ea in terram promissionis et re-
conderent ea in sepulcro patrum
suorum s. in spelunca duplici
in qua sepulti sunt abraham
ysaac Jacob et eciam patres
ubi adam et eva quiescebant
credens illo venturum quia in ea
terra fuerit xpus resurrecturus
ut cum eo resurgerent. Item moy-
ses quamque ex quo natus est occul-
tatus est a parentibus suis mensibus
tribus eorum fide i. pro fide eorum
parentum qui credebant deum esse
facturum aliquid magnum per eum cum
esset adhuc elegantioris for-
me unde videbant eum quod viderunt
eum elegantem infantem quia ab
ortu fuit ille insignitus gratia
temporalis non natura sed dono
dei. et non timuerunt parentes
eius edictum regis qui omnes

masculos hebreorum filios
necari preceperat. Item moyses
grandis factus fide i. pro fide
in populum negavit se esse
filium filie pharaonis magis
eligens affligi cum populo dei
quam habere iocunditatem tempora-
lis i. transitorii peccati. peccatum
enim esse putavit se letari
in aula regis dum fratres sui
affligerentur maxime cum sibi
est [illegible] iocunditate. Que deo
estimans improperium i. esse ma-
iores divitias thesauro egyp-
tiorum i. maiores estimavit fore
improperium quam affluentiam divitiarum
egyptiorum. Improperium vero dicitur
xpi vel illud quod passus est xpus
vel quod significabat improperia
xpi futura vel quia moyses
sustinuit a suis fratribus quos li-
berare volebat sicut xpus a suis
quos redimere venerat. Illi
enim dixerunt xpo demonium habes
et isti moysi vis nos interfi-
cere sicut interfecisti egyptium quod im-
properium sustinuit sicut xpus. aspi-
ciebat enim in eternam patriam
sustinendo et remunerationem
adquirebat. Fide eciam moyses
reliquit egyptum educens filios Israel
non veritus animositatem regis
cum quo videtur quod mortuo
egyptio discessit inde in
terram madian. Dicendum quod fuit
fuga illa incidente non
fuit metus sed fidei quia

credebat se adeo liberare
Volunt ibi nimie ne esset
cum incolumen si in apertu
publicum se proponeret utique te
net diu quod dyabolicum est
Dicit enim quod dominus huius quod
facit non debet temptare
deum sed credere sicut deus
locum debet videns qui cum
suis recepit deum Dives
presenti facit in ymaginem arte
fugite in alia invisibile
enim Omnia ideo non fuit verum
quia invisibile a deo quod non
videbat tamquam videns .i. cre
si videt sustinuit et in eo
confidit opperatores quod
mi sericordie non timuit Item
mysterium fide .i. per fidem celebra
vit pascha quod omnes tunc
fuit hoc utique fide quia ipse
credidit populum salvandum scilicet illos
qui habentes hos a dyabolo
et celebraret observavit san
guinis qui linivit utrosque po
stes et superliminare domus
ne angelus percuciens qui va
stavit primitiva egyptiorum
tangeret eos sanguine ipsorum
quod utique factum est in signum
liberacionis per sanguinem christi
Item fide .i. per fidem qui cre
debant deo pertransierunt mare
rubrum tamquam per aridam
terram Et non videt hoc
causam fuisse nisi fide vel
non videbant fantasiam fuisse
addit etiam quod ipsi egypcii de
vorati sunt Dicit et per baptismum
fideles transeunt remissis peccatis
tamquam egypcii a dyabolo
propre subversis Fide enim
quia ysrahelite habebant unum
ycrico ceciderunt complete
circuitus archam domini porta
bant et cum tubis clangen
tibus contra septem dierum sicut
hominum mundi obstacula cadunt
adversariis predicacionis dei in hoc
tempore circa . novum sepe
diebus tamquam possent circuire
orbem terrarum Item rahab
licet esset meretrix non periit
ad incredulis Et hoc fide .i.
per fidem hoc scilicet quia credidit
totum adeo videns tradendum
et ideo excepit exploratores
etiam cum pace Et idem vos
facere debetis qui per fidem et
audistis utique debetis devote
suscipere apostolos tamquam explo
ratores a christo missos credendo
de ipse tantum a infidelibus
non peribitis Et quod multa fidelium
sunt dixi in hac credendum ypoli
posui Et quid adhuc dicam
Si volo singula prescribi que
fide facta sunt omnia infinita
sunt / deficiet enim me tempus
explicare vel tempus inter enar
rante de gedeon qualiter ac
cepto signo vellaris adve
nit quod multitudinem cum iacis

viris expugnauit et cius uictu-
riam Debbora de qua in libro iudicum
legitur quod Yabin rege Chanaan
affligente filios Israel Debbora
prophetissa que iudicabat Israel fi-
lios / tempore illo precepit barach
filio abinoen ut assumeret de-
cem milia pugnatorum et scad
et iret contra zizaram prin-
cipem exercitus yabin qui dixit
si non veneris mecum non ibo Ista
est et iuit ipsa cum eo. dominus autem
conteruit exercitum yabin quem
congregauerat zizara ad tor-
rentem cyson / fugiensque zizara
ad tentoria yahel uxoris
aber cinei Ubi cum absconditus
dormiret fixisset yahel clauum
tabernaculi percussum cum malleo
defixit in cerebrum eius usque
ad terram et mortuus est Et
ecce barach sequens zizaram
veniebat Egressaque yahel
in occursum eius dixit ei veni
et ostendam tibi virum quem queris
Qui cum intrasset vidit zizaram
iacentem mortuum humiliauit
ergo deus die illo yabin regem
chanaan coram filiis Israel / Et
de Sampson qui ut legitur
in libro iudicum affligit vehe-
menter philisteos Et de Jepte
qui cum iret ad pugnandum contra ho-
stes vouit domino quod si de hosti-
bus triumphum assequeretur quod
domus quod primo occurret offeret
deo occurit ergo ei filia eius



humiliauit Nec tamen dicitur Jep-
te quod filiam occidit sed quod
filiam deo in uirginitate hostiam
supplicauit Abraham vero non
filium non acceptauit crudelitatis
crimine vero contra laudetur
pro eius nomine quod filium non
scelerate sed obediens volue-
rit occidere Et unde contigit vt
preciso dei sit humiliacio quod Jepte
filiam sibi occurentem occideret
cum id sibi voluisse deo pro humi-
litate quod ei redderetur de
populo victoria similiter videretur
nec sampson alii excusantur
quod se ipsum cum hostibus ruina
domus oppressit nisi quia spiritus
latens hoc iusserat qui per illud
miracula faciebat Et de
dauid et de Samuele et de
aliis prophetis qui populum de-
fenderunt regum et quasi sunt
infinita .i. quorum iudicium et
sicut reposuit dicam quod singularis
autem dicat tibi quod hic sol-
liciti sunt Sapientes histo-
riarum gentilium preterit re-
rum suum prolixitate breuitati-
bus Nec tamen enim te-
rent ne dicas molestius esset
et fugeret diuersitate longitu-
dine ne fatigaret auditorem
Et adeptus sunt fidei in promissi-
onibus .i. ea quod promittebatur
ut victoriam talia promissi-
ones multe facte sunt
patribus ut dauid abrahe

talis

et alijs Et non tantum homines
vicerunt sed etiam bestias quia
detinuerunt ora leonum ut
daniel / quamvis multi in presen-
cia leonum positus fuit ibi ubi
ut scripti sunt ... cum
daniel subsistente ora leonum
clausisse et ... ignis
factus est sicut in psalmo cum
plus in medio presentem ponitur ubi
dicitur destruxit reges et
principes gentium ... reges
dixit pharaone et principes
philistim Extinxerunt impe-
tum ignis ut tres pueri missi
a nabuchodonosor in fornacem ignis
et effugerunt aciem gladij id est
gladium acutum gladio ut
Josue david et alij multi et
convaluerunt de infirmitate
ut ezechias Job et fortes
facti sunt in bello id est temptacione ut
Josue Judas machabeus et alij
castra averterunt id est inimicos
verterunt in fugam Acceperunt enim
mulieres de resurrectione mortuos suos id est ve-
mentes de resurrectione id est resusci-
tatos ut per heliam et helyzeum
factum est Attendendum est quod
in veteri testamento sunt pro-
bat in hijs que dicta sunt et
alijs huiusmodi temporalis felicitas
maxime exhibita Jn novo
autem non est ita talium rerum
dante deus talia
ad vetus hominem pertinent ut
sic cum non intelligat animalis
homo celestem felicitatem
que ad veterem hominem pertinet
sed in christo autem novo homine novus
novi pertinet id est eterna vita
et ipse in despectu inimicorum
voluit pati et mirus mon-
tis ... delictus ... ut ... ...
novi testamenti commendaret
qua distinguitur alia que felici-
tate quia non est in fide posita
non erit in specie Sed reser-
vatur sed non alijs sed nunc
audit ut ibi deserit quod plu-
res ut ... exemplo sue
carnis exhortaretur fideles
temporalem felicitatem perituram contempni
et ad mortem ... perpetuam
ac sempiternam ... ... et ...
... illi ... ... ...
nem sunt resurrectionem discipulorum
... ... ...
reddit eis quod videntibus
celum ascendit ... ...
et quod expectare deberent
... ... ...
... ... ...
... ... ...
... ... ... dispen-
... ... ...
... Job ... et ...
... ... ... ...
... et Job ... ...
... ... ... ...
que illi ... ... ...
... ... ... ... ...

Alij autem etc. supradictum est que
ea per fidem fecerunt modo dicit
que contra per fide passi sunt Alij s. disten
ti sunt in eculeo vel aliis tormen
tis non suscipientes redempcionem
i. evasionem presentem de manu
inimicorum ut invenirent resurreccionem
i. vitam eternam meliorem illa re
dempcione i. liberacione vel invenirent
redempcionem tamen meliorem qui pro
mortuis pareclit(?) Aliter magis
enim que pauci tenuit gloriosius
ceciderunt Alij vero ludibria et
verbera experti sunt insuper et
vincula et carceres per hoc quod dicit
insuper notat hic in eius per fidem
superi/lapidati sunt ut Iere
mias in Egipto Ezechiel in Ba
bilone Secti sunt ut Ysaias
temptati sunt persuasionibus
in occisione gladij i. gladio facta
mortui sunt ut Urias Ioseph
ac etc. ut patet quod in illis pre
tribus vel tempore primis viua fuer
unt eorum usque ad mortem completa
patet a sanguine Abel iusti
usque ad sanguinem Zacharie quia
sanguinem dicit deus abeis(?) re
quirendum qui in pressura suorum an
gusti sunt in civitate per istam
vitam Et in novo testamento ut
sunt ut decem milia martirum fidelium
multitudo/ qui etiam per caritatem feli
citatem spoliati et in eadem longi
tate dei bonitatem ... per
pauci Deinde etiam addit
subdit aliorum martirum prae
exempla s. Circumierunt multa
loca mundi in melotis pellibus
ovium vestiti vel caprinis aut mellotis
vel melotis quod tamen ...
enim pellibus mellota dicit est
vestis hispida/ et ex pellibus
caprinis ut Helyas et alij
Egentes neque angustiati et
animi afflicti laboribus quibus
i. ... quibus ... dignus
non erat mundus i. amator
vere mundi ... ne vilibus
tenetur ... in tribulacionibus
vel quibus dignus non est mundus
i. adeo erant viles hominibus quia
non esset digni habitare inter eos
in solitudinibus errantes ut Ma
thathias ... eius et tamen
eum Helias persecucione ... sub
Iezabel et in montibus et speluncis
et cavernis terre Speluncae sunt
... qui alias
terre sunt Et autem per fidem
omnis fideles ... sunt vel
passi per fidem ... omnes
... testimonio fidei i. quod
fides ... probavit non ad
hoc acceperunt repromissionem i.
plenam ... beatitudinis
i. deus providerit ... singulis
deo probavit aliquid melius i.
meliore ut ... consummati
perficiantur sine nobis ut in primo
... fuerint
... singulis Et si ...
singulis acceperunt non ...

Dicimus stolam habebunt usque
ad ignem inextinguibilem et bine conse-
cti subditi sicut vel illi
potius non acceperit statim re-
missionem et promissam vitam usque
ad ipsum eum non deus promiserit
quibus nobis moliis sed ut eius
mitis assumit consilius eos
in bonum confortaret ut non sine
in bonis confirmaret ac reciperet
confessum dei fidelium / et si illi re-
mansit solum qui tamen diu
peccaverunt recipere multo magis
nos tenemur qui statim ad
primus tunc quod multa docta sunt
ad ipsum datam fidem / fides enim
sine operibus mortua est ipse
ipsa sicut enim corpus mortuum
est sine anima sic fides sine
operibus Jacobi 2 ergo homi-
nibus verum fidem quia
sine fide impossibile est placere deo
hebreorum xi / et per opera bona on-
dimus fidem nostram ut dicit
Jacobus. exemplis enim et
non tantum conse[illegible] instructioni hoc
est perseveramus usque ad mortem
enim eum non dicit qui non et
Esto fidelis usque ad mortem
Apocalypsis 2 coronam vite. Tercio

xpc est vitans dominans do-
cens salutare. Unde dixit
Petrus domine ad quem ibimus
verba vite habes et nos cre-
dimus et cognovimus quia tu

es xpc filius dei vivi Johannis vi. Unde
bene dicit dominus apostolis suis quia
et ego ad vos dico compertate
dicens capitulo 22. Nunc xpc vocat
multis nominibus dicens vos mare
status quod omnem comune rerum omnia obe-
diunt capitulo 8 Imperavit ventis et
mari et facta est tranquillitas / Prende divinam
maiestatem quam admirabilis sit
quod hec consilia hominum posita
quam detestabilis sit tunc enim xpc
imperavit ventis statim cessaverunt
flare et mare cessavit inque-
stare volebant xpo / et misso
petrus qui flat presumebat ut
ventis / precepto dominum sicut mare
imperat xpc ut quiescat et non vult
obedire ut apostolis consilia nostra legi
[illegible] quod mare fluens est quiete
non potest / quiescere non potest. Unde non
enim imperat vobis mare quod
qua vobis instruent lux 22. Ergo
in medio vestrum sicut qui mi-
nistrat. Magna humilitas homini
nostri legere totam legem omnem
nunquam invenimus quod aliquis discipulorum
pedes lavit sed invenimus quod
lavit pedes omnium discipulorum. Et
hic nobis dedit exemplum humilitatis
Unde cum lavisset pedes dixit
exemplum enim dedi vobis ut quemadmodum
ego feci ita vos faciatis / Prende
quod xpc nobis humiliter servivit e
nuncupatus ordinare regulare distribuere
predicare et multa alia vobis sustinuit / dicit Philippus vos minus

q[ui] patiunt[ur] vulnera ... suscitavit filium vidue dicentes propheta magnus surrexit in nobis quia deus visitavit plebem suam. Item alia miracula que fecerat Christus unum erat magnum suscitare mortuos / Scilicet cum suscitavit filium vidue Luce vii / Item filiam Archisinagogi Mathei ix. Et cum mortuus fuit quatriduanus et audivit in sepulchro cum Lazarum Johannis xi. Item in uno suscitavit tres / puellam filium vidue et Lazarum / In morte multos ergo de monumentis aperta sunt et multa corpora mortuorum qui dormierant ... Et in mundo finaliter suscitabit omnes Johannis v. Omnes qui in monumentis sunt audient vocem filii dei et ... Mathei ... et ... Johannis ... Ego in sum ... ut solus ... Ergo medicus vere ... qui morbum curavit ... Non est aliquis in ... medicus sed ... morbo liberat ... plurimus ... et per nullum ... [illegible] venit ... medicus filius dei Christus ... sua ... et ... a morte ... insuper ... medici ... et ... et ... sunt

[margin: Helye]

[margin: [illegible]]

... medicos qui non eo ... dolorib[us] ... Item ... Dicitur ... non ... venit Johannis ... vos ... et ... et ... ut ... apud ... est ... dei ... qui ... animas ... alios ... / ... / ... / ... alios ... magnum aliud ... et ... sua ... et ... hec ... et ... aute ... et ... et ... sunt ... quia ... et ... Johannis ... ... ... et ... xxii. ... et ... et ... [illegible]

cum mortal fuit falsum verus
cum deus est / verus homo vera
anima vera cum vero passionis
non mortis non resurrectionis aste
[illegible] [illegible] [illegible] facte [illegible]
[illegible] quem ambulaverim
[illegible] te in vita ipse cum dicit
Joh. 13 Ego sum via veritas et
vita Glossa Ego sum via sine
errore [illegible] et veritas sine
falsitate in veniendo vita
sine morte permanendo / dux
via ducat / veritas doceat / vita
vivificat et alio cum pharo
quem debet [illegible] vita dicitur
[illegible] unum dei in veritate do
[illegible] / hic via arta perrexus
est / hic via [illegible] [illegible]
tus est / hic via laboriosa
est [illegible] hic via [illegible] est
ut dicit apostolus / [illegible] do
[illegible] / docet nos in vita quod non
[illegible] [illegible] vita non abscon
dit / [illegible] [illegible] vita non
alia [illegible] docet Christus cum
non est [illegible] [illegible] [illegible]
[illegible] non [illegible] [illegible] quod vita non
abscondit [illegible] Non abscondi
[illegible] tuam [illegible] [illegible]
[illegible] Ego in [illegible] [illegible] ut
[illegible] [illegible] vita [illegible]
vita docet quod non [illegible] [illegible]
[illegible] di [illegible] [illegible] Si vita [illegible]
[illegible] quod non [illegible] [illegible]
cum [illegible] [illegible] non [illegible] / [illegible]
[illegible] cum cum [illegible] te

[illegible] d. et non est tibi cura i.
sollicitudo tuorum vel parentum vel
fratrum de aliquo ut [illegible] vite
[illegible] et non [illegible] non cum
[illegible] i. non attendis ut accipi
as personam hominum secundum [illegible] [illegible]
i. [illegible] divites [illegible] et
minoribus vite [illegible] in [illegible] [illegible]
[illegible] multi fuerunt qui [illegible]
[illegible] publice [illegible] [illegible]
[illegible] si [illegible] publice [illegible]
[illegible] ne [illegible] fuerunt [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] est [illegible]
[illegible] [illegible] et non [illegible]
et [illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible] [illegible]
[illegible] [illegible] Non [illegible]
[illegible] [illegible] in [illegible] [illegible] vel [illegible]
vel [illegible] [illegible] cum [illegible] [illegible]
[illegible] [illegible] ei [illegible] [illegible] / [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] xv [illegible] cum [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] vita di [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] Glossa [illegible] cum
[illegible] [illegible] [illegible] [illegible] i. apostoli
[illegible] [illegible] i. [illegible]
ad [illegible] [illegible] [illegible] [illegible]
dicit Non [illegible] [illegible] [illegible] ad
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
vita di [illegible] [illegible] [illegible]
[illegible] [illegible] i. ut [illegible] [illegible] i.
[illegible] [illegible] [illegible] [illegible]
et complet [illegible] [illegible]
[illegible] [illegible] cum [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]

Et david defunctu veteris tem-
pora super sedem sua Et item
dicit Oritur stella ex iacob Et c
[illegible] pz . quia nō repulit deum
[illegible] [illegible] intus [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] nulla [illegible]
erat [illegible] [illegible] [illegible]
in [illegible] qui credidit [illegible]
[illegible] panis [illegible]
[illegible] ad lapidem angu-
larem [illegible] ille lapis angularis
[illegible] [illegible] petrus [illegible]
[illegible] ille [illegible] [illegible]
[illegible] [illegible] adventus ille
[illegible] [illegible] Non modo
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
omnes [illegible] [illegible] Thu
[illegible] debemus ad [illegible] dei
[illegible] quia [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] medicus et [illegible]
[illegible] de [illegible] predicas
[illegible] in [illegible] morte qui
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] morte [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] in

[illegible] nomen dei scriptum
in lamina [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] vero [illegible] principium [illegible]
omnis [illegible] ac [illegible]
ille [illegible] [illegible] [illegible]
[illegible] [illegible] est nobis [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] dominus nomen illi [illegible]
[illegible] mortem [illegible] [illegible]
triumphavit dyabolum et mortem
dampnando [illegible] [illegible]
videt dampnatus [illegible]
[illegible] [illegible] [illegible] ut homo
[illegible] nulla [illegible] salutis sit
in illis [illegible] [illegible] [illegible]
[illegible] [illegible] Valde [illegible]
[illegible] [illegible] [illegible] dicit
adventa et [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] facias [illegible] [illegible] possidebo
et dicit [illegible] [illegible] lege [illegible]
[illegible] [illegible] [illegible] ad lege
[illegible] [illegible] [illegible] in dubijs
[illegible] [illegible] scripturis
[illegible] lex [illegible] plene [illegible]
[illegible] [illegible] salute [illegible]
[illegible] [illegible] Sacras litteras
[illegible] [illegible] [illegible] ad
salutem [illegible] [illegible] scrip-
ture [illegible] [illegible]
[illegible] [illegible] [illegible] ad [illegible]
[illegible] [illegible] [illegible]

// et illa —

[illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] mortuos [illegible] [illegible] [illegible]
[illegible] [illegible] ad [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] libere [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] libero modo

sunt conscripta fuerant ut perfectus
sit homo dei ad omne bonum opus in-
structus Nam in lege dei mul-
ta scripta sunt scilicet gesta que ad
credendum Jo 20 hec autem scripta
sunt ut credatis scilicet gesta beneficia
dei ad laudandum pro beneficiis [illegible]
hinc nunc alia precepta divi-
na ad observandum deut. vi. Eri-
tque precepta et scribes ea in limi-
ne et postibus domus tue / precepta
hominum ad compungendum [illegible] per
orationem [illegible] scripta [illegible] fere
in virginem admiracionem / Quinta
scripture ad [illegible] Luce x. Sed
sit [illegible] dicere ille doctrine
super discipulos [illegible]
ad premiandum [illegible] Gaudete
et exultate quia nomina vestra
scripta sunt in celo / laudandi domini
ad decantandum deut. 32. Scripsit
ergo [illegible] docuit filios Israel
penam infernum ad fugiendum Job xiii
Scribis enim contra me amaritu-
dines / [illegible] gloria ad apprehen-
dendum apoc. 14 Scribe beati mortui
qui in domino moriuntur / Docuit
dominus Christus [illegible] doctrina [illegible]
turam scilicet Petrum dicendo
vade et amplius noli peccare
precepta observare [illegible] Si vis ad
vitam ingredi serva mandata
ad ipsam tollere [illegible] secuti
fuerint [illegible] et [illegible]
qui [illegible]

instruat Et sic [illegible] discipulis
[illegible] / [illegible] discipulus [illegible]
[illegible] tollonarii
[illegible] / docuit [illegible]
ad [illegible] velle [illegible]
[illegible]
[illegible] et [illegible]
[illegible] Et [illegible]
[illegible]
d. Non [illegible] sunt [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
Docuit [illegible] d. philippe
qui videt me videt et patrem
meum Et [illegible] regnum
dei [illegible]
docuit [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] Et
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

et qui se humiliat exaltabitur /
tertio intendit concludere primo vero et
1 pet. 5 dicitur humiliamini sub potenti
manu dei et cetera ut vos exaltet
in tempore visitationis / ubi ponitur
modus istius conclusionis. Glossa hu-
miliamini dicit scilicet vacate conse-
cratione quae erit in extremo / qui est
nequam se humiliat et minorem [illegible]
semper [illegible] [illegible]
humiliamini ergo vos se velut minores
[illegible] [illegible] [illegible] humilitas
[illegible] quae [illegible] simplicitas [illegible]
humilibus autem dat gratiam [illegible]
[illegible] et qui sine humilitate vir-
tutes congregat quasi pulverem in
ventum portat et addit apostolus
humiliamini sub potenti manu dei
ut eam inveniatis aptam ad le-
vandum [illegible] adiuvandum / [illegible]
[illegible] inveniet aptam ad feri-
endum et [illegible] ad [illegible] ma-
nu eius [illegible] [illegible] [illegible]
et inimicos inferet [illegible]
la deut. xxxii vindictam
retribuam [illegible] hostibus suis
et [illegible] erit tunc [illegible] [illegible]
et [illegible] sub manu dei se
humiliat qui [illegible] [illegible] [illegible]
[illegible] [illegible] se humiliavit [illegible]
[illegible] ut vos exaltet in
tempore visitationis id est [illegible]
[illegible] tunc cum [illegible] [illegible]
suum generale capitulum et [illegible]
[illegible] [illegible] officium / et

tunc [illegible] [illegible] mala
[illegible] [illegible] [illegible] liberando
[illegible] / [illegible] [illegible] [illegible]
de [illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible] [illegible]
[illegible] [illegible] ad [illegible]
omnes [illegible] [illegible] [illegible]
[illegible] [illegible] omnibus [illegible] [illegible]
[illegible] / sed [illegible] [illegible] qui [illegible]
in [illegible] [illegible] [illegible] se humi-
liavit / qui [illegible] non appa-
ruit / [illegible] [illegible] [illegible]
exaltabitur [illegible] [illegible] [illegible]
[illegible] [illegible] et erit [illegible]
[illegible] [illegible] [illegible] xvii [illegible]
[illegible] se exaltat humiliabitur
[illegible] [illegible] [illegible] [illegible] ad
[illegible] [illegible] bonis et
malis / boni eum [illegible]
[illegible] et mali [illegible]
[illegible] [illegible] [illegible]
[illegible] eum [illegible] [illegible] et
[illegible] [illegible] [illegible] /
[illegible] [illegible] passionis [illegible]
[illegible] [illegible] exaltatus / [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] / [illegible] [illegible]
[illegible] amici et inimici
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] et [illegible]
[illegible] inimicos [illegible]

de humilitate



superbi quia ex [illegible] mulier [illegible] primi
eius parentes [illegible] et post
[illegible] mortem [illegible] ad Ro. v
[illegible] deus [illegible]
sed [illegible] Christi inimici [illegible]
per mortem filii sui reconciliati sumus
Secundo in Eva [illegible] et Maria
Eva enim per superbiam fuit
maledicta [illegible] Maria [illegible]
per humilitatem [illegible] / [illegible]
[illegible] humiliacionis [illegible]
[illegible] humiliacionis
Tertio in Saule [illegible] Saul
enim per superbiam regno [illegible] David
quia [illegible] per humilitatem assumptus
Quarto in Hester et Vasti / Vasti
enim per superbiam fuit a rege
repulsa [illegible] Hester per
humilitatem fuit in reginam ducta
Quinto in Job et Heliphat
[illegible] enim Job per humilitatem fue-
runt [illegible] [illegible] [illegible]
[illegible] Heliphat per superbiam
fuit reprobata. Sexto in
publicano et phariseo pharisei
per superbiam oracio offendit
publicani per humilitatem ora-
cio placuit. Septimo in syna-
goga et ecclesia. Synagoga
enim superbia [illegible] Christi
est repulsa [illegible]
[illegible] ecclesia humilis est electa
et [illegible] omnes [illegible]
ac [illegible] [illegible] salva-
toris [illegible] qui se
humiliat exaltabitur. Et econtra

Si quis vult venire ad civitatem supernam,
portam salutarem, domum celestem,
[illegible] fructum vitalem, debet
[illegible] ad [illegible] per humili-
tatem [illegible] ad portam
salutarem, porta [illegible] ad domum
celestem, scala longa ad fructum
vitalem.

| | |
|---|---|
| [illegible] | que celum attingit |
| [illegible] | est via humilitas |
| porta [illegible] | porta salutaris |
| scala longa | domus celestis |
| | fructus vitalis est |

Sic [illegible] humilitas [illegible]
[illegible] Petrus [illegible] sed [illegible]
humilitatem / [illegible]
[illegible] [illegible] /
[illegible] [illegible] [illegible]
se humiliat exaltabitur. Et
[illegible] [illegible] humilitatem [illegible]
[illegible] Et [illegible] beatus Petrus tria
[illegible] [illegible] humili-
tatis [illegible] humiles / humilia
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] addere
[illegible] [illegible] [illegible] humi-
litas ut [illegible] [illegible]
[illegible] [illegible] [illegible] humilia
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] humiliamur
[illegible] [illegible] [illegible] ad [illegible]
[illegible] humilitatem [illegible]
[illegible] / [illegible] [illegible]
[illegible] [illegible] [illegible] /
[illegible] obediencia [illegible]

xpi deposuit potentes de sede et
exaltavit humiles luc. i / et hu
miliamini sub potenti manu dei q
debetis formidare xpi cuius
summa potestas et auctoritas / ma
nu dei potest adjudicari [illegible]
[illegible] manum tuam sunt
[illegible] [illegible] manum
tuam dne [illegible] [illegible] / ad
[illegible] [illegible] plus membra
manus sine [illegible] me / adtri
buendo [illegible] [illegible] manum
tuam omnia [illegible] [illegible]
et [illegible] [illegible] manum tuam
[illegible] [illegible] [illegible]
et [illegible] in manum dei [illegible]
Isti sunt quinque digiti divine ma
nus / Uno eum [illegible]
alio omnia continet et [illegible]
alio omnia [illegible] / alio
[illegible] [illegible] alio
[illegible] [illegible] [illegible]
[illegible] ut vos exaltet in tpe
visitationis [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] est [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
est [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] di [illegible]

[illegible] est [illegible] [illegible] habet
facultatem [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] est [illegible]
[illegible] maxime [illegible] est
[illegible] [illegible] [illegible]
[illegible] [illegible] est [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] medico [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] in medio est
[illegible] dei [illegible] eum qui [illegible]
[illegible] [illegible] [illegible]
dissimulare potest [illegible]
est [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible]
humiles i. in alto sublimi
[illegible] [illegible] [illegible] qui
[illegible] humiles in sublimi [illegible]
v. [illegible] [illegible] humiles
[illegible] [illegible] sublimitatis
[illegible] [illegible] [illegible]
[illegible] humiles
Sensus aperit ad [illegible] / Animus
[illegible] [illegible] ad [illegible] / [illegible]
subdit ad [illegible] / lingua
resolvit ad [illegible] [illegible]
hostem [illegible] ad [illegible]
Corpus [illegible] ad [illegible]
onem / [illegible] [illegible] ad [illegible]
[illegible] / [illegible] [illegible] [illegible]
[illegible] [illegible] aperit ad [illegible]

virtutes ꝯ Greg. sup. ez. Ulterius
sic solum premunit advenien
virtutes noticiam sic vere humilitas
Ipsa enim est principium omnis perfectio
nis. Et qui non humiliter cup
tinet virtutes suas in ob sc
sciendi soli non potest pertingere
ad noticiam virtutis. Salua
tor enim dicit Mt xi Pater ab
scondisti hec a sapientibus et
prudentibus sec(u)l(i) superbis philo(sophis)
et revelasti ea parvulis
sec(u)l(i) i. humilibus.
Ipse eciam
summus doctor scilicet sola et
cum solum offert humilitatem
dicit Mt xi Discite a me
quia mitis sum et humilis corde. Et Aug.
in li. de s. virg. ubi
Christi nemo deligenter intue
tur eorum invenit humilitatis
doctorem. Ideo ipse dicit.
Nisi bonum in quo humi
liasti me ut discam iusti
ficaciones tuas / Ipse eciam
summum adventum ipse singularis
enim eciam humilitas quod dicit
et cum hic in oculis suis
sibi videtur. Ideo cum humi
lis nescit defendere suas
tunc considerat et in
deo medico suo nichil
vel sentit. Ideo respuit
remedium cum ipse illud
vel merito medio
tui humilitas ter in

medio tui dico quod est venia /
est summe necessaria humilitatis. Tercio
Secundo dico quod humilitas ad in
contic ad consequendam veniam enim
humilis considerans se offendisse
divinam maiestatem intime i. ac
dolet. Ideo Ecc. dicit. cum illa
Iudith viri humiliaverunt illi
animas suas et in spiritu humilita
tis suis fletus dicentes
deus ut faceret misericordiam
sunt in psalterio / David / Ezechias
Daniel 3 et in corpus anima
contrito et humilitatem nos dispi
ciens et in animo contrito et in spiritu
humilitatis suscipiamur a te domine
Azarias. Tercio dico quod hu
militas est solum ad imple
cionem legis divine. Quia enim vere
humilitas in sui abiectione
perveniunt ad obedienciam volun
tatis humane subiect et nisi ipsi
observari legis divine preceptis
cum humilis dicit deo Ipsi vel
humilitas Ipse sibi subici a
laboribus ipsis et laborando
Ps. exaudi me legis tue
et dimitte omnia peccata
mea q. d. sunt in occasio
ad implendi laborem ad implendi
legem tuam et hec dico sunt in
merito ut dimittas mea peccata
non solum que ad culpam sed etiam
quo ad reatum. Quarto dico

q humilitas digne deum laudat
et digne deum orat Judith
ix Mansuetorum humilium semper
placuit tibi deprecatio quia oratio
humiliantis se nubes penetrat
eccl. 34. Et in ps. Respexit
deus orationem humilium / quia eum
invenerunt ut nos Anne que
audivit j Reg 2 Et oratio
Zache Thob 3 et oratio Achab
3 Reg xxi et oratio publicani
Luc xviij Nisi vere humi
lis q. d. nichil aliud Quinto
dico q humilis corpus quo
ponit ad obsequium vere cum
humilis non solum cor sed etiam
ad opus corporis vere cum cor
pus habet affligi ad petitionem proprie
pravitatis ut dauid dicit
humiliabam in ieiunio animam meam
et Judith 9 dicitur quod humiliavit
animam suam in ieiunio / De hester
etiam legitur et humiliavit cor
pus suum in ieiuniis Secundum
corporis humilitas obediencie sunt
afflige dicit [illegible] proprie humi
liare primum carnem suam
cum vicijs et concupiscentijs Ad gal
v Et illa que [illegible] deus
[illegible] est [illegible] in nomine [illegible]
[illegible] ac [illegible] humilis et [illegible]
[illegible] [illegible] [illegible] phil
3 Sexto dico q humi
litas hospitalitatem ad susce
ptionem [illegible] [illegible]
[illegible] [illegible] [illegible] nos

sit vnica spiritus [illegible]
[illegible] cum armis [illegible]
humilis et non [illegible] 2
[illegible] [illegible] [illegible] dt
[illegible] [illegible] [illegible]
[illegible] non in [illegible]
in [illegible] non [illegible] cui
celat [illegible] adime in
[illegible] et [illegible] [illegible]
non [illegible] sic 2 non
aliud [illegible] inimici sed dei
Sunt quasi [illegible] humiles
semper [illegible] et [illegible] in arte
Primo [illegible] [illegible] [illegible]
Non enim [illegible] [illegible]
[illegible] [illegible] sed [illegible] homines
[illegible] dicitur eccl 2 Et apostolus
humilibus honorat deus Secunda
[illegible] in [illegible] 2 non habet
ubi cadat Nichil enim habet
[illegible] cum [illegible] [illegible]
[illegible] dt [illegible] sed sub hu
[illegible] [illegible] non [illegible] Terra
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] ubi cum potens
[illegible] cum [illegible] dauid [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
cum humilitas [illegible] non cum
[illegible] j Reg xvij Quarta
sit humilitas [illegible] [illegible]
[illegible] Non enim [illegible]
pit arma alia [illegible] [illegible]
[illegible] arma [illegible] et
[illegible] [illegible] fortior

sicut quoniam hostem per ... sic fla-
gellabat apostolus qui dicebat 2
cor. xii Cum infirmor tunc
fortior sum. Nona est sub-
[illegible] eandem
[illegible] arte et [illegible]
augusto sicut [illegible] pistor [illegible]
[illegible] in [illegible] magni re-
[illegible] capitulo legitur in [illegible]
[illegible] Nabuchodonosor [illegible]
[illegible] descendit in
babilonem [illegible] pauperem ibi
relinqueret / legitur in collaci-
onibus patrum quod [illegible] abbas an-
tonius [illegible] mathematici
[illegible] dyaboli [illegible]
videret plenum laqueis [illegible]
quis poterit istos laqueos evi-
tare? responsum fuit sibi [illegible] per
angelum sic dicente: sancta
humilitas. Octava autem [illegible]
superbia [illegible] Prima quia totam
sibi vendicat laudem [illegible]
[illegible] gloriam [illegible] Et ideo
dicit quod deus superbis resistit
et si resistit quis [illegible]
Secunda quia in alto est [illegible]
unde [illegible] decapi-
[illegible] alleviatur. Et luca-
nus poeta tollitur in alto
ut casu graviore ruat / Ideo
[illegible] Cum huma-
liasti sicut vulneratum superbum.
Tertia quia [illegible] se
[illegible] Exemplum de [illegible]
qui [illegible]

[illegible] Exemplum de absolone qui
[illegible] suspensus [illegible]
[illegible]
[illegible]
[illegible] Quarta quia [illegible]
[illegible]
[illegible]
[illegible] Quinta quia [illegible]
est [illegible]
[illegible] ad
[illegible]
[illegible]
[illegible] Sexta [illegible]
[illegible]
[illegible]
Septimo [illegible]
[illegible] ad [illegible]
[illegible] meruit [illegible]
[illegible]
[illegible] ad [illegible]
[illegible]
[illegible]
[illegible] Et [illegible] meruit [illegible]
[illegible]
[illegible]
[illegible] et [illegible]
[illegible] Meruit
[illegible] david [illegible]
[illegible] ad [illegible] petrum
[illegible] meruit [illegible]
petrus [illegible] Meruit [illegible] achab
flagello [illegible]
[illegible] Nona humilitas
est achab [illegible] non
[illegible] suis

Meruit nimie diuinam recon
ciliacionem Jone 3. Et publica
nus meruit iustificacionem luce xviii
Et quod maius est omnibus istis
vim dixi meruit mane ig
ni dei concepcionem propter quod psalmista
dicit luce i respexit humilitatem
ancille sue Ecce enim ex hoc
Super quo verbo dicit Bernhardus plus
placuit deo marie humilitas quam
virginitas / humiles omnes non
solum peccatores sed ipsi / et in
cunctis pauperes Unde sicut Aug(ustinus)
in epistola ad paulinum nobilis
tenet terrena opulenciam humi
lis quam relinquit superbie Et
Aug(ustinus) dicit quod acceptior est
deo iniquitas humilis quam iniqua
superbia / humilitas enim sicut Aug(ustinus)
in epistola ad dioscorum est una
verissima ad conseruandum et
obtinendam virtutem ubi enim
humilitas non est omnia bona
que facimus et passio et
continencia excussa fuit
extorquet superbia de manibus
nostris Nisi conversi fueritis et
efficiamini sicut parvuli i. humiles
non intrabitis in regnum celorum
ait salvator math. xviii Et
infra eodem Quicumque humiliaverit
se sicut parvulus iste etc. Et
secundum beatum benedictum quod est subli
mitas / quod exaltare nichil
aliud est quam in alto poni
Videmus autem quod locus altus
est respectu loci infimi

purior turior clarior / Secundo
ad conspiciendum animadvertendum et
subveniendum aspiciendum et
honorandum aptiore propter quod
psalmista dicit quod ideo humiles humiliter
mitto ponunt Primo in alto
puritatis respectu vero
enim humiles puram et mundam
servat animam Et ideo psalmista dicit
deo ad psalmum exaltasti me
de portis mortis i. de peccatis
mortalibus que sunt porte ad
mortem Secundo in alto se
curitatis respectu adversitatum
quia humiles enim adversa non
movent quia eas tollerant pa
cienter et ipsi deus innititur et
propter hoc quod dicit ad psalmum propter eum
exaltasti me Unde exaltabit
super inimicos caput meum
dextera domini fecit virtutem etc.
Tercio in alto claritatis respectu
exemplorum In alto enim
ponitur ut eorum claritas exemplis
imitabilis videatur propter quod dicitur Ambrosius
[illegible] ille exaltasti
super tectum meum
Quarto in alto perfectionis respectu
honoris In alto enim ponitur
ut ab omnibus sua perfectio et cetera
possit videri et ideo dicitur
exaltata sum quasi oliva speciosa
in campis Oliva dicit
oleum nunc omnibus stillans
Quinto in alto auctoritatis in
presencia dominatorum et maiorum

verus cum spiritus mittit tristitie
dum ingratis ~~intrarum~~ indicia
lem Ecc. 11 Sapientia spiritus
exaltabit caput eius et in medio
magnatorum sedere illud faciet Et
in pro. spiritualis cum in ceteris plebs
Capto in alto prophetis repleta
miraculis quod cum mittitur
sed consequenter miraculis nisi
fides spiritualis valde spiritus quia
non est maior spiritualitas quam cap-
tivare intellectum suum in obsequium
quod fides super omnes vires
Deus cum spiritu dicit Ecc.
in psalmo Posui adiutorium super
hominem impotentem cum in vi
spiritualis omnis potens est ad fa
ciendum opera stupenda et exal
tavi electum de plebe mea
Capitulum in alio solatium et in
primum et in ... ad Phil. Exal
tabit te ut hereditate ca
pias terram sex videtis ad
quem nobis spiritus nos perducat
per spiritualem doctorem Christi
te Amen etc. Et audistis
de diversis ... via in
uno ... nos ducit ad
patriam si post bonum gradia
mur doctorem ipso aut
bonus doctor de quo dicitur ipse
ipse cum longa accidit magnam
aliter impedimenta repelle
re ad eum ad ... perducit et
hoc quam post ... dictum
seu

cum ... surgit vel ... dicit
nos ad Gal. 5 Spiritu ambulate
primo dicitur nos tria scilicet | Spiritu
primum de spiritualibus diminutis | vivimus
secundum de spiritualibus perversis | dicere
tertium de spiritualibus ... | spiritualis
 | multiplex
quod dicitur apostolus cum dicit Spiritu
vivimus quod dicitur aliquibus
perfectis quod dicitur cum addit am
bulate Spiritu vivimus quod dicitur et
... spiritualis ...
cum dicitur cum dicit ...
... tertium non perfecte
Spiritu vivimus defecit spiritualis
multiplex quod dicitur cum dicit spiritu
quod dicit ... spiritus
... dedit me in terra
... ipse cum est ille spiritus qui
ducit eum in desertum ubi et
... et ...
... sperant ... debent
quod hominem ... appetit
spiritus ... dicit ... prime
... surgit ...
opera ... facit
... ut ...
angeli ... ipsum
... Spiritu
... vivimus
... quod dicitur apostolus
cum subdit ambulare de
... in quadam ...
... est ...
... ... ...

est presencia contimentum satis
quia sicut motus rote adtin in
adbaomd ducit in ipso dicitur Beati
immaculati in via qui ambu
lant in lege domini Et alibi Beati   /alibi
omnes qui timent dominum qui am
bulant in viis eius Secundo
quantum appetitus spiritualis con
cupiscentia quod committitur amplius
cum concludit et desideria car
nis non perficietis quod notandum perficit
q) qui decipit non inchoat et
qui decipit vector consistit ea
non perficit Unde nobis sunt
nati desideria carnis unde
ipsa non perficere Ideo monet
nos beatus Petrus apostolus / Canonica
2 Obsecro vos tamquam adve
nas et peregrinos abstinere vos
a carnalibus desideriis que mili
tant adversus animam Et nota
quod sicut nos videmus quod ille qui
corporaliter incedit prudenter am
bulat in ambulando debet
lucem habere / Ani cum sine
viam bonam / luce vadit vel
eligere / pedibus vel oculis
et proficere / non prudenter in
cedit / quia non potest lutum
vel foveam cavere et malam vi
am eligere Item quoniam quis
in luce incedit si viam malam
eligit ut pote viam lutosam
quoniam lubricam vel tortuosam
viam inveniens vel periculo
sam impediretur ambulantem
Adhuc optimus quis in luce

procedit viam bonam eligit et
ambulavit sine timore per pe
ricula vitat / quia si cadit non
habet sublevatorem si in latro
nes inciderit non habet adiu
vantem sicut ei triste con
tingerit non habet consolan
tem / et si aliqua ei defecerit
non habet communicantem / ultra
tenebras quis in luce et
viam bonam eligit socium
bonum inveniet si contigit cum
vivimus et reportaret secum alium
confortatum ambulavit cum
periculis quia forsan non
inveniret unum qui sineret
[illegible] cur ei de
fecit non posset ambulare
Per istum modum dico quod ille
spiritualiter incedit prudenter am
bulat qui ambulat cum
cum radio per cogitationes
Consciencie vel perfectionis cum
confessore seu dilectionis
cum pabulo dilectionis confessionis
dico primo quod ille spiritualiter incede
prudenter ambulat qui am
bulat cum radio per cogitationes
et signat dico per cogitationes
quia per [illegible] adiuta
Non quod intellectus ut est no
tura per se [illegible] cum
[illegible] et alii artes
liberales habent quod [illegible] sanctam
veritatem sed non sunt se preter
sola cum natura per se est

notand quod fidelis licet decaden
dus .i. opera quod habet perscriptum
sacrum decem verbis ingredi
vel aliis quod pertinet ad salutem
vite quia cum tali luce am
bulat provide et ambulat
sicut eum evadere tenebras peccatorum
foveas errorum pedicas temp
tacionum quia dicit Christus Joh xii
Ambulate dum lucem
habetis ut tenebre vos non
comprehendant Qui enim ambu
lat in tenebris nescit quo
vadit / dum igitur lucem [illegible]
[illegible] cum luce ista habemus
[illegible] quod sunt ar
ta in ipso tempore [illegible] ambu
lare debemus [illegible]
ut nos non comprehendant tene
bre ignorancie qui enim in tali
bus tenebris ambulat ne
scit quo vadat econtra quod
[illegible] non ambulat
in tenebris sed habebit lucem
vite quod ipse dicit ad literam
sicut ipse dicit Joh viii Qui se
quitur me non ambulat in
tenebris [illegible] dicit
nobis ysa ii Ambulabimus
in lumine dei [illegible] in lumine dei
[illegible]
quia si ambulemus in semi
ta dei ut [illegible] di
at et non offendemus
pedes nostros ad [illegible]
ut dicit Joh [illegible]

ambulat in die non offendit
[illegible] promissum dei in ps [illegible]
[illegible] ambulatis
ut possimus [illegible] Sed [illegible]
dicit apostolus Ephe v Fuistis aliquando
tenebre nunc autem lux in do
mino [illegible] ad lucem
habemus [illegible] filii lucis am
bulemus ut filii lucis
ambulate Sed pro dolor multi
sunt qui [illegible] luce [illegible]
[illegible] qui ambulant
secundum [illegible] quos
dicit apostolus Ephe iv Non
ambuletis sicut gentes ambu
lant in vanitate sensus sui tene
bris obscuratum habentes intellectum
alienati a vita dei per igno
ranciam que est in illis propter ceci
tatem cordis ipsorum [illegible]
[illegible] ambulant habentes
[illegible]
cum ambulant in vanitate
sensus sui [illegible]
[illegible]
[illegible] obscuratum tenebris
[illegible]
[illegible] sunt alienati a vita
dei [illegible]
[illegible]
[illegible]
[illegible] multa [illegible]
committentes [illegible]
[illegible]
[illegible]
amplius [illegible]
scribit [illegible]

no sunt heretici tamen non secundum fidem ambulant / licet scripturam sacram diligunt et sermones divinos libenter audiunt et tamen propter hoc non incedunt

Aristoteles dicit cum Hieronymo illud Super v. [illegible] a in vita et instructione [illegible] non [illegible] nobis / lassati sumus in via iniquitatis et perdicionis ambulavimus vias difficiles et [illegible] viam autem domini ignoravimus quam scire noluerunt et non apprenderunt ad [illegible] quod est mercium [illegible] Secundo [illegible] apostoli ad [illegible] abiciamus opera tenebrarum [illegible] sicut in die honeste ambulemus. Dicere secundo quod illi procedunt ambulant in [illegible] [illegible] / [illegible] est et quidam secta [illegible] quod [illegible] [illegible] qui tamen [illegible] [illegible] / Circa secundum principale [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Et prima est illa via per quam [illegible] in mundo et est via [illegible] [illegible] Secunda est illa via per quam [illegible] [illegible] et est via [illegible] [illegible] [illegible] Tercia est illa via per quam [illegible] [illegible] et est via [illegible] [illegible] Quarta est illa via per quam [illegible] ad mundum redibit [illegible] via [illegible] [illegible] Prima dicitur [illegible]

via est [illegible] [illegible] quam [illegible] ambulant cum in mundo [illegible] Circa eam [illegible] [illegible] dictum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] dicit [illegible] [illegible] [illegible] [illegible] dictum facit qui [illegible] secundum statum suum [illegible] et [illegible] secundum statum suum quia alia est [illegible] [illegible] alia [illegible] alia [illegible] [illegible] / alia regularis quam debent sumere omnes qui non sunt [illegible] [illegible] [illegible] sed astricti [illegible] voto vel ordini [illegible] [illegible] cum debent quod [illegible] sed in tali statu [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] qui [illegible] dictum fuerunt digni [illegible] [illegible] unde [illegible] dicit [illegible] ambulans in via immaculata [illegible] [illegible] [illegible] cum illa via [illegible] [illegible] deus meus [illegible] [illegible] [illegible] / [illegible] nemo ambulat nisi [illegible] [illegible] [illegible] unde dicit [illegible] [illegible] [illegible] [illegible] et [illegible] in [illegible] [illegible] [illegible] Secundum [illegible] [illegible] et [illegible] quod [illegible] ambulant cum [illegible] [illegible] [illegible] [illegible] cum [illegible] [illegible] dicta [illegible] [illegible] cum [illegible] [illegible] [illegible] [illegible] et [illegible]

[illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

dictus

scendebat capitulo xi discite a
me quia mitis sum et humilis corde
Et de obediencia dicebat Johannis
vi descendi de celo ut non faciam
voluntatem meam sed voluntatem
eius qui misit me patris Hec
sedulo dictum fuit quia multi
contempnunt qui sibi ipsis [illegible]
[illegible] quam deo volunt obedire
Isti sunt veri christiani qui [illegible]
ad hec imitantur christum et
in ipso [illegible] [illegible] manent
dicitur Johannis [illegible] Qui dicit
se in christo manere debet
sicut christus ambulavit ipse am-
bulare Et ecce veri humiles
qui non ambulant in via [illegible]
[illegible] [illegible] et veri
pauperes qui [illegible] [illegible] [illegible]
[illegible] ut liberius [illegible]
Est enim paupertas [illegible] por-
[illegible] [illegible] paupertatem quia ut
dicit b Bernardus [illegible] [illegible]
et [illegible] [illegible] Beati
pauperes spiritu capitulo v. Et
tales pauperes sunt [illegible] veri pauperes
[illegible] [illegible] capitulo xv [illegible]
[illegible] [illegible] [illegible] Ambu-
la coram me et esto perfectus
Tercia perfectio vie est appe-
tus [illegible] quod christus ambulavit
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] que [illegible]

[illegible] hominibus [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
viam [illegible] in [illegible] sive
[illegible] cum ipse [illegible] clamans
[illegible] et [illegible] [illegible]
sunt [illegible] modo [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] clamans .i. tua
consideracione [illegible]
Prima est consideracio [illegible]
[illegible] [illegible] [illegible]
Tercia est [illegible] sive
Et si [illegible] [illegible] clamans apparuit
[illegible] ille [illegible] [illegible]
flamme [illegible] [illegible] et [illegible]
[illegible] prima omni culpe [illegible]
[illegible] [illegible] ad [illegible] [illegible]
est illa [illegible] arta [illegible] dicit
christus capitulo vii arta est via que
ducit ad vitam et pauci am-
bulant per eam Sed pauci quia
plures sunt qui ambulant per
viam latam [illegible] que ducit
ad mortem et [illegible] [illegible] et arta
[illegible] corpore [illegible] anime
[illegible] sunt [illegible] [illegible]
[illegible] [illegible] ad [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] sic
[illegible] ille qui dicebat in
[illegible] propter verba labiorum tuorum
ego custodivi vias duras
Quarta perfectio vie est [illegible]
[illegible] [illegible] quod christus ambu-
lavit cum [illegible] [illegible]
[illegible] cum in [illegible] [illegible]
ut faciat hominibus [illegible]

Ingrª

et unam sz reddebit admodum
aut fuerat hominibus castitatem
et iusticiam. Ecce venio cito
et merces mea mecum est dicit
ipse Apoc. ult. Ecce iste fuit
tunc dictum qui vivit aperta
te prius. Sic fuerat quantum
dictum qui vivit in castitate et
iusticia s. qui reddit unicuique
quod sibi debet / vz deo bonorum
obedienciam / corpori suo rigorem
compunctionem / ... sic homines et
reverenciam proximis s. tenendo
in sanitate / et concordiam / proxi
mo favorem et subvencionem
/ Iste sunt ille vie recte in quibus
iusti ambulant / de quibus dicitur
Osee ult. Recte sunt vie domini
et iusti ambulabunt in eis. Et
michi in dicit dominus Jeremie
i homo ex pro bonum [illegible] deus
nisi ut ... utique facere iudicium
iudicium et diligere misericordiam et sollicite ambulare
cum deo tuo / hec est via dei quam
hii patres sequuntur ut dictum est
de quibus dicit ipse Christus Jeremie
quae est via bona et ambu
late in ea. Sz proh dolor
multi sunt qui nunc dicunt
sicut dixerunt tunc Non ambu
labimus / Ideo dicit ... tu
dicis sed ... qui ambu
lant in desideriis et voluptatibus
commissacionibus et potacionibus
et illicitis ydolorum cultibus sic ambulant ...

ut dicit ipse in quarto cum sint
inimici crucis Christi de quibus
dicit apostolus ad Philip. Sz
multi ambulant in viis de
quibus ut ipse dicit Non enim
qui operatur iniquitatem
in viis eius ambulaverunt
Deuteronomio [illegible] predicto am
bulat ille qui ambulat
ad finem sue dilectionis et dei
dilectionis conformiter multos
licet in via dei sciens quia sciens
quod diligit / certus enim
deus cum suis angelis et
omnibus suis homines assumere
homini iusto / quamquam eum dili
git in filios regni et filios
predestinatos ut dicit dominus / filios
regni in ipse ipsius regni
eum eis semper in iugiter ipsi
eum hic in regni spiritualis est
instar regni angelici se
iungit et hic iugiter s. consolacione
divine unitatis in sanctis suis / ... 
iungit hic gracia s. consolacione
condicionis et naturae Non
igitur videt solus qui ambulat
sic / deus enim eum ad eo du
cunt et angeli sancti in via per
...orum et humorem consolacionem
assistenciam ipsis / propter quod dicit
apostolus Ephes. v. Ambulate
in dilectione sicut Christus dilexit
nos. Est enim tanta illa
latitudo quod omnes homines

ysphe dicit et in qua omnis simplex
ambulat / de qua ipse dicit
ysphā Et ambulabo in lati
tudine quia mandata tua ex
quisivi / beda dicit quia mandata
tua quae sunt rectae per scilicet
mandata dei corporis ut eu
fes complent nisi ambulat
in latitudine caritatis Dico 2o
quod principaliter ambulat qui
ambulat eo quod probabiliter digne
communicans hoc probabiliter
est parvus et simplex quod
debet mediocriter sacramen
taliter prius devotionem cum
de viatico quod habens defeci
et in via nisi tali viatico
refectus / Illud viaticum figura
tum fuit per illum panem sub
cinericium quem posuit ange
lus ad caput helye reza
bele persequentis et sub iu
nipero dormientis cui dixit
surge comede grandis tibi
restat via qui comedit et
ambulavit in fortitudine
cibi illius 40 diebus et noc
tibus usque ad montem dei oreb
sicut habetur 3 Regum xix hec
[illegible]
fugiens iezabelem iniquam et
obdormivit sub iunipero
quam cui angeli nuntium
consilii scilicet christus potest adora
[illegible]

consideret et devote recogitet
panem subcinericium i. corpus
suum sub speciebus panis subci
nericiis certi Corpus enim
christi verum / verum est et vivus
panis est quod in sacrario altaris
ministratur hominibus sub speciebus
panis visibilis qui subcinericiis
tempore que eo singulis a
pectus comedet sacramentaliter
vel spiritualiter spiritualiter ambulet
in fortitudine cibi illius per 40
dies et noctes i. per totum
tempus vite sue usque attingat
ad montem dei oreb i. ad eccle
siam vocat ambrosius / quia et
presens vas eius cum et dixit
quod habet quia corpus domini non
debet comedi nisi simul et
cum eo cum lacrimis quod
[illegible] cum lacrimis sollem
spiritualibus summi debet / ergo
quia usque ad ecclesiam grandis
restat via / mediocriter
iste panis ut illo confortatus
[illegible] De
secundo patet quod principaliter ambulat
spiritualiter qui sic ambulat
ut dictum est Sed heu multi
sunt simplices ut illi qui
post se sequuntur et non
moneantur et fiunt
mollis in conspectu domini deus
iudicii 3. Non dimiserunt
adinventiones suas et viam

dulcissimi pro ambulare con-
sueverunt. Vnde dicitur de nobilibus tene-
re ambulacijs digne deo per omnia
placentes Coll. i. ut referret
de nobis illud quod dicitur de
prelatis Apocal. iii ambula-
bunt mecum in albis et stolis
glorie quia digni sunt cum glo-
riose digne conversat qui eo
per ipsum se tenet et regnat
Amen. Adhuc si adhuc
secundo illis unicum licet dicere volunt
venire oportet nos militare
sed ipsi militamus ut simus ipsi
Christo ad nos eterna milicia consti-
tuendo i. ad apl. Apocal. v.
Qui autem Christi sunt carnem
suam crucifixerunt ad magis com-
parata (videmus enim mundanos
milites quod illi qui ange
[illegible] aliis (?) plus
sunt alijs [illegible] in pugna
et nobilitati [illegible]
[illegible] plurimi. Et sic [illegible]
[illegible] in militibus [illegible]
[illegible] hoc est militibus
dei [illegible] in isto [illegible] dicat
apostolus [illegible] milites [illegible]
[illegible] quod pugnant [illegible]
[illegible] [illegible] superare et
hostem [illegible] omnes [illegible]
[illegible] / qui [illegible]
[illegible] vos [illegible]
[illegible]
Status nobilissimi militancium
[illegible] adipiscentium

Dictum strenuissimi et [illegible]
Et si militares [illegible] mortales [illegible]
[illegible] alios nobiliores statum / de
militibus [illegible] mortalibus i. [illegible]
Christi qui est [illegible] [illegible]
[illegible] i. dicit sed [illegible]
[illegible] nobilissimi [illegible]
[illegible] dicat [illegible] aut si Christi
[illegible] est
Renati [illegible] (i. [illegible]
[illegible] [illegible]) [illegible]
[illegible] [illegible]) [illegible]
[illegible] [illegible] [illegible]
militia. Sic nobiliorem [illegible]
[illegible] sic nobiliorem arma-
turam et [illegible] sic nobi-
lem [illegible] [illegible]
[illegible] [illegible] vnde [illegible]
[illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible]
[illegible] [illegible] cum [illegible]
[illegible] [illegible] [illegible]
[illegible] hostes nobiliter [illegible]
[illegible] / qui [illegible] [illegible]
[illegible] [illegible] ut [illegible]
[illegible] [illegible] [illegible]
[illegible] Secundo [illegible] ad
[illegible] carnem suam ad magis
[illegible] vnde dicitur [illegible]
[illegible] in quodam [illegible]
[illegible] carnis militia [illegible]
[illegible] Secundo etiam illi milites
pugnant fortiter [illegible] [illegible]
[illegible] qui [illegible] [illegible]
[illegible] [illegible] [illegible] aliquis
alienis qui semper [illegible]

i. q̄ nobis positus est et quem
semper habemus presentem. unde [illegible]
in epistola ad eustochium dicit quod
non sit [illegible] superbia [illegible]
amicicia [illegible] carnis [illegible]
hic hostis inclusus est [illegible]
[illegible] semper portamus [illegible]
eo. O domestice hoste [illegible]
[illegible] est rebellio [illegible]
caro [illegible] adversus spiritum
dicit apostolus [illegible]
militat adversus [illegible]
et non solum caro [illegible]
[illegible] [illegible]
dei subiecta non est [illegible]
[illegible] [illegible]
sunt [illegible] non [illegible]
[illegible] est [illegible] quia mani-
festa sunt opera carnis [illegible]
fornicacio. dicit apostolus [illegible]
[illegible] est [illegible] dicit eum
[illegible] [illegible] carne
ne [illegible] corpus [illegible]
[illegible] [illegible] [illegible]
[illegible] est [illegible] ad
[illegible] Si secundum carnem
[illegible] moriemini Et [illegible]
[illegible] carnis [illegible]
O domestice hoste qui [illegible]
[illegible] nobis et quem [illegible]
eo [illegible] [illegible]
eum qui [illegible] [illegible] eo to-
to [illegible] [illegible] [illegible]
[illegible] eum [illegible] adhuc
[illegible] [illegible] [illegible] eum
carnis [illegible] [illegible]

[illegible] quos [illegible] [illegible]
potuit totaliter superare Cum
eum [illegible] eos [illegible] ex
[illegible] [illegible] [illegible] eos
[illegible] eos bellum [illegible]
[illegible] [illegible] [illegible] est
et si non totaliter [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
eos [illegible] [illegible] [illegible] non
[illegible] eos [illegible] [illegible]
[illegible] [illegible] ad hoc [illegible]
[illegible] [illegible] apostolus
[illegible] [illegible] [illegible] [illegible]
[illegible] eum ad dicit [illegible]
[illegible] i. [illegible] [illegible] [illegible]
[illegible] [illegible] dicit apostolus
ad [illegible] [illegible] [illegible] i. [illegible]
[illegible] ad [illegible] [illegible] [illegible]
[illegible] i. ad [illegible] [illegible]
[illegible] [illegible] ille [illegible]
[illegible] [illegible] [illegible] [illegible]
hic est [illegible] [illegible] et
hic [illegible] [illegible] i.
tota [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
Non [illegible] semper [illegible] [illegible]
[illegible] [illegible] [illegible] non [illegible]
nobis [illegible] non [illegible] ad
[illegible] [illegible] [illegible] [illegible]
[illegible] non [illegible] [illegible] [illegible]
Est [illegible] [illegible] [illegible] carnis
[illegible] eo [illegible] et [illegible]
[illegible] et nos [illegible] [illegible] debemus
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

tollerent [con]stabilitate inclinati
[pro]babilitate et hoc omnis b[ea]t[us] pe
tru[s] i[n] p[ri]me 4. [Christ]us passus est p[ro]
nobis vob[is] relinquens ex[emplu]m
ut sequamini vestigia eius vel si
b[eatus] petrus tunc ad[h]ortationem pe
nitentie nobis omnibus adhuc ibi
s[ecundum] sentitus eum / sentitus fuit
sentitus manu Sentitus eni[m]
s[ecundum] misteria est tormento q[uod] [christ]o
tollerarunt Sentitus eni[m]
est eorum q[uod] [christ]o decreverunt Sa
tutus vero est i[n] [christ]o [con]gregavit
et fuit [con]sequenter [con]gregavit
[christ]o eum [con] [illegible] q[uod] nob
dans [christ]o [pro]posuit ut ad[im]plen
dum eum nobis maxime vita
eterna Sentitus dico causa [con]
tormento q[uod] [christ]o tollerarunt
deinde d[icitu]r [christ]o passus est p[ro] nob
et ecce [christ]o adhuc passus [con]
ut sentitur agremy et [con]forta
te vendemus ut [con]servare la
boremus et ut carne mortifi
cati spiritu vivificarent in [illegible]
[illegible] [illegible] [illegible] [illegible] deo
dicit idem q[uod] [christ]o semel [pro]pe
[illegible] [illegible] mortuus est [illegible]
[pro] i[n]iustis ut nos offeret deo
[illegible] [illegible] [illegible] passus est i[n]
omnibus causa sentatus eni[m]
[illegible] [illegible] ap[osto]l[u]s hebr[eos] ult[imo]
d. [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
d. [illegible] [illegible] [illegible] calumnie
Sentitus aut[em] forma [con]

eorum q[uod] [christ]o decreverunt [illegible]
addit vobis relinquens ex[emplu]m ubi
est sciendum q[uod] [illegible] tota x[christ]i [illegible] vita
[pro]p[ter] [illegible] et disciplina mo[rum]
fuit quia nullum peccatum ob
[illegible] [illegible] nisi vel quia con
tempnunt q[uod] [illegible] appetunt vel
quia appetunt q[uod] [illegible] [illegible]
ut d[icit] Aug[ustinus] in l[ibro] de vera relig[ione]
[illegible] [illegible] fuit vel [illegible]
[illegible] quadruplicis [illegible]
s[e]c[undu]m Spolieder [illegible] / dila
tatus [illegible] / [illegible] [illegible]
[illegible] fuerit [illegible] [illegible]
[illegible] / Debemus enim [illegible]
et spoliare rebus [illegible]
[illegible] ~~[illegible]~~ [illegible] [illegible]
[illegible] [illegible] / quia
[christ]o [illegible] [illegible] [illegible]
vestibus in cruce pependit
Debemus enim dilatari et
extendi caritate i[n] altum
s[cilicet] diligendo deum i[n] longum di
ligendo nos / in latum dilige[n]
do proximos / in profundum dili
gendo corpus [illegible] / [christ]o enim
fuit i[n] cruce undique dilatatus
ac toto corpore distentus
Caput tenuit sursum / pedes
deorsum / manus i[n] latum et
et corpus in longum / Et si
nos [illegible] [illegible] [illegible]
ad diligendum illi [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] et

9

fundati potius cum omnibus sanctis
comprehendere que sit longitudo
latitudo sublimitas et profundum
Ephesios iii. Debemus contra
aii afflictum in mente et cor
pore quando despectus per ypocri
sione de malis alienis ipsi
xpc [illegible] plagas vulnera
et tandem crudelis mortis sustinere
voluit omnia ostensa est episto
la hebreos xv. Namque cum xpi
vulnera copiosa quinque vulnera
specialia in nobis designat
vulnus cum lateris signat
vulnus amoris quo debemus vul
nerari ad amorem sponsi dicentis Cant.
iiii. vulneras cor meum soror mea
sponsa vulnus doloris quo de
bemus vulnerari ad plangendum
dampnum / vulnus autem pedis
dextri est vulnus pudoris
quo debemus vulnerari ad confitendum
peccata sua / vulnus autem pedis
sinistri est vulnus timoris
quo debemus vulnerari ad declinan
dum ad peccatum recidivum / vul
nus manus dextre que de
sit spem de futuro bono propter
ad perseverandum quo debemus vulnerari
pacienter supportando pro ipso
precium propter diversa / debemus
enim semper tollerare uni
versas tribulaciones an
gustias / honores petere infir
mitates et miserias quia

xpus in cruce durissime tollerauit
ut predixisse et tandem dum su
spiravit dixit obtinuit redempcionem
Debemus eciam plus saciare que
in cruce xpc est et exponit illud
verbum Hoc facite in meam com
memoracionem quod tibi in mente mand
bum est et signat dicat
in spiritu / et sic quia verum
est que inspirat et ne sedens
que fuit xpc cum dicit Johannis
xv. Exemplum dedi vobis ut
quemadmodum ego feci vobis ita et vos
non solum inspirantes vere con
formatis spiritum quod est
in mente i. cum xpo vel in morte
spiritus calvarie [illegible] est et
Saciatus vero cum virtus
xpc per signat et sancti vestigia
formant quod debemus semper se
segui ... ego medicus est bo
num exemplum sicut illi de
quibus hoc ... scribebat
illius [illegible] multitudo quia
videbat ... quod sancti fuerunt sup
hiis qui informabant discipulos
[illegible] est magistrum erudi
entis sic illi de quibus est in
actibus v. Et relictis re
tibus et aliis omnibus sequi
sunt eum et sic illi de quibus
dicit Cant. ... Concordie Ch.
in ... sicuti sunt eius disci
puli eius Job qui dicebat
Sequi eum et vestigia eius
secutus est pes meus Con
lex patronum est ... de
confessionis de quo dicitur quod

sustinere

luce XV Si quis vult venire post me abneget se et tollat crucem suam et sequatur me ut contra vicia et mundi passiones me defendat anime. Et Matthei XIX Si vis perfectus esse vade et vende ... sequere me ut sic mundi delicias deseras solum in eternis refugium in me. Vel propter consolacionem ... Joh. VIII Qui sequitur me non ambulat in tenebris. Milites domini propter stipendia remuneratoris. Joh. XII Si quis michi ministrat me sequatur et ubi ego sum illic et minister meus erit. Ergo in hac vita sumus ... [illegible] ... multi ... et ... et ipsum ... debemus sequi tamquam medicum tamquam magistrum tamquam patronum tamquam dominum ut sequamur ... ut curemur a languoribus, purgemur ab erroribus, dirigamur in via, defendamur in pugna et tandem adducamur ad locum glorie ad locum ubi ipse preparavit ... Et nota quod qui mortuus est peccato vivit Christo. Duplex enim est mors et duplex vita, scilicet bonorum et malorum. Bona mors est mors peccati et peccatis vivere virtutibus ... Christo. Ergo quia ... per bonam mortem ... vel ... vel omnino ... adulando ...

aut mors est mors peccati et peccatis vivere contrarium qui enim peccatis moritur vivit contrario, scilicet qui moritur peccato vivit virtutibus ... et ut peccatis mortui virtutibus vivamus ... ... de ... de morte ... Et nota quod ... corporaliter ... Christus ... spiritualiter ... qui vult mori ... et ... fuit mortuus ... ille fuit ... corporaliter ... spiritualiter ... affligitur ... passus ... debet esse ... spiritualiter fuit enim

Pedes in cruce / Pannis spoliatus / Membris dilatatus / Manus ... / Caput inclinatum — propterea ... admirari ...

... capitale que moritur ... vera ... alias ... vel ... affectu anima ... et ... mundus ... sensibus ... cum ... carnem ...

pg^n mortis in cruce. Sic enim
xpus fuit in membris distentus ad
omnem partem sursum et de-
orsum dextrorsum et sinistror-
sum. Sic caritas dilatat cor
ad diligendum deum sursum et deor-
sum eos qui sunt in purgatorio
ad dextrum amicos ad sinistrum
inimicos. Caritas enim secundum apostolum
Ephesios iii facit comprehendere que
sit longitudo latitudo sublimi-
tas et profundum. Tercio
designat asperitatem penitencie per mortis
passionem. Tres enim claui te-
nuerunt corpus xpi in cruce penitencie
qui corpus carnis per quorum
tormentum primus est ab-
stinencia contra [illegible]. Secundus
est continencia adversus [illegible]. Tercius
est disciplina contra [illegible]
[illegible] per [illegible] apostolus
Gal. 2. xpo confixus sum cruci. Quar-
to designat [illegible]
[illegible] mortis supplicium. Sicut
enim xpus inclinato capite tra-
didit spiritum sic nos caput
sinderesis debemus emittere
[illegible] ad
ad [illegible] dicens pater
in manus tuas [illegible] Luc. 23.
Et ad publicanum qui nole-
bat oculos ad celum levare
[illegible] peccatorum
Luc. xviii. Ecce qui [illegible]
[illegible] omni [illegible] petro

mortis. Unde apostolus dicit: Si
complantati sumus similitudini
mortis xpi simul et resurrectionis
eius [illegible] plantati
[illegible] carnis [illegible]
[illegible] [illegible] fa-
[illegible] complantati [illegible] ad
[illegible] ut si [illegible]
[illegible] mortis [illegible] ut
si semel [illegible] petro
[illegible] per omni
pene semel [illegible]
si [illegible] complantati
similitudini resurrectionis eius
[illegible] ut si
sit [illegible] ro-
mans [illegible] resurgere
[illegible] et [illegible]
resurrexit [illegible]
Sic [illegible] resurgemus [illegible]
[illegible] mortui
[illegible]
[illegible] petro [illegible]
[illegible] fuit
pene [illegible] plus
[illegible] resurrectio [illegible]
[illegible] plus resurrectione
[illegible] Cum [illegible]
[illegible] mortis
[illegible] possumus
[illegible] petro si
[illegible] fuit [illegible] pene
[illegible] Scilicet [illegible]
[illegible] resurrectionis [illegible] est
[illegible] possibilis / possumus

cum petro resurgere sic ipse
post suam resurrectionem semper
vivit gloriose quia dicit apostolus quod
mortuus est peccato [illegible]
est [illegible] vivit [illegible]
[illegible] ad Ro. vi. Lucas [illegible]
scilicet vita bona [illegible] vite [illegible]
[illegible] / et quod mors ad bonam
vitam [illegible] que sunt [illegible]
primum est designans [illegible] vite
Secundum est de causa quia
[illegible] causa bone vite et
bone mortis. Sed et de effec-
tibus eius. Quantum ad
primum. Secundum est quod sic [illegible]
[illegible] signa [illegible]
[illegible] sunt signa mortis
male quando est [illegible] peccatorum scilicet
[illegible] vivificatus
[illegible] operacionis [illegible]
[illegible] testificatus
[illegible] mortificatus
scilicet [illegible] signa [illegible]
vite [illegible]
et [illegible] sunt
[illegible] mortis. Quantum [illegible]
[illegible] sunt [illegible]
[illegible] / qui [illegible]
[illegible] qui [illegible]
[illegible] et [illegible]
[illegible] / quod
[illegible] et
[illegible] omnes [illegible]
Quantum [illegible] ipso

( scilicet signa
sic specialis vite
[illegible]

[illegible] scilicet aliqui de dolore propter
[illegible] cum apostoli mor-
[illegible] in suis [illegible]
[illegible] omnes [illegible] dubii sunt
[illegible] vivit deo. Et
[illegible] dicit enim apostolus
Si enim mortui sumus cum [illegible]
scilicet peccato i. ad [illegible]
credimus quod simul vivemus
cum eo [illegible] suam [illegible]
cum [illegible] vite [illegible]
[illegible] mortis [illegible]
peccatoribus eius qui sunt mor-
tui morte pessima [illegible]
[illegible] Non enim [illegible]
[illegible]
[illegible] Nec [illegible]
[illegible] mortem [illegible]
sentire volunt dolorem [illegible]
Sed [illegible]
[illegible] homines [illegible]
[illegible] / [illegible]
[illegible] / Quia cum morientur
ad [illegible]
Ambrosii [illegible] apud
[illegible] audivi / Quantum
[illegible]
[illegible]
[illegible] ubi
[illegible] qui [illegible]
[illegible] ubi non est [illegible] qui
non audivit peccatores [illegible]
[illegible]
[illegible] / qui mortui sunt
[illegible] de bono
[illegible] illi qui omnes

[illegible]

Prodiderunt sufficienter qui
causa medicant in verum / medi
cam gtmucha medical passion
sibi adeo inflata sustinere non
[illegible] Omnes tales qui [illegible] ipsi
signatalia [illegible] sunt qui peto
et repeto [illegible] Sz ille qui
cum talibus qui non [illegible]
infectum amore Nec movet
ad [illegible] fervore Nec pel
[illegible] [illegible] medicamina timore
Nec [illegible] omnem afflictum
dolore [illegible] sunt quia
[illegible] peto [illegible]
[illegible] [illegible] peto [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] Circa [illegible] aut
[illegible] [illegible] [illegible]
[illegible] [illegible] ad [illegible]
[illegible] [illegible] propter
[illegible] apprehendit apprehensio
[illegible] dicit [illegible] vita
[illegible] vivit [illegible] vegetativa
[illegible] [illegible] [illegible]
[illegible] [illegible] in [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] / vita
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] ad [illegible]
[illegible] [illegible] [illegible] solo
tu [illegible] apprehendi
[illegible] [illegible] in scriptura

[illegible] [illegible] de [illegible] bu
[illegible] et sepe in [illegible]
[illegible] [illegible] sunt [illegible]
[illegible] qui [illegible] fuerit [illegible]
ad apostolos [illegible] 2. [illegible]
[illegible] [illegible] vivit aut in me [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] qui [illegible] in me [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] in me [illegible]
ad [illegible] [illegible] [illegible]
[illegible] [illegible] in me [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] apostolus
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] et
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] aliquid [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] est
ut me non [illegible] [illegible]
ut eum non [illegible] / [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] in me [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] et in me non [illegible]
et [illegible] [illegible] [illegible]
[illegible] non [illegible] in me [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] Et non

sine causa [illegible] dicit s. et
sibi mundum crucifixum et sic mundo
Plerumque enim contingit ut homo mund[um]
relicto non teneat sed tamen mundus
eum in suis occupationibus [illegible]
git et mortuus est homo mundo
et mundus ei quia nimis eo
appetit [illegible] alio [illegible] in suis
actibus [illegible] Sed non
perfecte mundum capit ut mundus
eum ut in duobus mortuus [illegible]
[illegible] videt [illegible] ut perfecte
mundum capit nec mundus eum
ut in duobus mortuus [illegible]
[illegible] videt [illegible] ut perfecte
mundum [illegible] ut [illegible]
[illegible] Ideo sic mundo
et sibi mundum crucifixum. Glossa
super Gal. Et hic perfecte [illegible]
[illegible] sunt [illegible]
crucifixerunt cum [illegible]
[illegible] debet crucifigi carnis [illegible]
Et [illegible] tangit manifesta
sunt opera carnis [illegible] alia
[illegible] cum dicit et his similia
[illegible] quia [illegible]
fructus spiritus [illegible] dicit apostolus
fructus autem spiritus et caritas
gaudium [illegible] [illegible] sic
fructus s. caritate crucifigitur
[illegible] autem [illegible]
de operibus [illegible] dicit
apostolus [illegible] sunt [illegible]

[illegible] Gal. v. Secundus autem
fructus s. iocunditate per quam
[illegible] intelligitur crucifigitur omnis
mala [illegible]
[illegible] in [illegible] dei
[illegible] emulatio [illegible]
[illegible] debet [illegible] tangit
apostolus cum dicit emulaciones.
Tercius fructus s. tranquillitas
per pacem intelligitur crucifigitur
omnis turbulencia sub qua
comprehenduntur dissensiones
et inimicicie de quibus
apostolus dicit ire rixe secte
inimicicie homicidia. Quintus
autem fructus s. stabilitas
mentis per patienciam intelligitur
crucifigitur omnis impatientia quam
[illegible] apostolus cum dicit et his
similia. Quartus autem fructus s.
[illegible] per benignitatem
intelligitur. [illegible] cum benignitate
[illegible] dulcedo [illegible]
[illegible] malicia
[illegible] loquitur apostolus
cum dicit [illegible] subministrationem
[illegible] beneficia [illegible]
[illegible] Gal. v. Sextus
fructus s. largitas per bonitatem
intelligit apostolus [illegible]
cum benignitas largitas [illegible]
[illegible] crucifigitur omnis avaricia
[illegible] apostolus [illegible]
[illegible] cum dicit et his similia

vel eciam dicit ydolatria servitus est
eciam secundum eum alibi avariciam servitus
ydolorum Septimus fructus scilicet
longanimitas quam ipse locus ponit
apostolus / ~~quia contra omne peccatum in-~~
~~cludit ipsa~~ / confringit omnes
difficultates Octavus fructus
scilicet humilitas quam intelligit apostolus
per mansuetudinem confringit omnem
superbiam quam alio non nominatim
ponit apostolus quia contra omne
peccatum includit ipsa Nonus
fructus scilicet fidelitas
fidem hic intelligit contra [illegible]
git omnis perfidiam [illegible]
heretici ydolatria [illegible]
[illegible] in ecclesia
[illegible] Decimus autem fructus
scilicet sobrietas quam per modestiam
intelligit confringit omnis
intemperanciam [illegible]
continencia [illegible]
per abstinencias [illegible]
Undecimus fructus scilicet [illegible]
[illegible] intelligit per conti-
nenciam est enim [illegible]
[illegible] abstinencia non solum
[illegible] abstinencia [illegible]
[illegible] vel [illegible]
[illegible]
non [illegible]
[illegible]
[illegible]
[illegible] et [illegible]

dicens confringit omnis [illegible]
[illegible] omnis [illegible]
apostolus [illegible] ut [illegible]
[illegible] carnis [illegible]
dicens [illegible] fructus scilicet
[illegible] confringit omnis [illegible]
[illegible] est [illegible]
[illegible] fornicacio [illegible]
[illegible] apostolus ut per fornicacionem [illegible]
[illegible] Certe [illegible]
per istos fructus [illegible] confringit
carnis [illegible] apostolus
[illegible] Christo [illegible]
vivo ego iam non ego [illegible]
[illegible] non [illegible]
[illegible]
[illegible] fructus [illegible]
[illegible] in [illegible]
[illegible] carnis [illegible]
[illegible] fructus
totus [illegible] Adhuc
Christus est [illegible]
[illegible] non solum [illegible]
[illegible]
[illegible]
est [illegible]
hos fructus [illegible] apostolus ad
Galatas [illegible] eciam hos [illegible]
[illegible] / ubi [illegible]
[illegible] fidelibus quam est
[illegible] et [illegible]
[illegible] rebus [illegible]
[illegible] hiis [illegible]
[illegible] Secundo [illegible]

fructum suorum / prima dicit
quod cum seminaverit homo spe-
cialia vel bona carnalia vel
spiritualia placita deo vel displi-
cabilia secundum diversitatem haec
et metet spe de malis operibus eternam
confusionem et de bonis supernum
fructum de seminantibus malum
dicitur Job 4 Qui operantur iniquitatem
et seminant dolores et metunt eos
flante deo periisse / Secunda
qui sola facit dolores semi-
nat quia solus dolebit in fine
sunt vitia et ipse metet qui
seminavit quia mors eterna est
peccati stipendium Ro. 6 [illegible]
etiam dicitur Osee 8 Ventum semina-
bunt et turbinem metent Tertio
qui carnis opera facit ventum
seminat quia cito transit venti
turbinem metet turbinem
scilicet infernalem punitionem de qua
ipsius Spiritus procellae [illegible] cuius
[illegible] petere De seminantibus
autem bona dicitur in psalmo Qui seminant
in lacrimis in exultatione me-
tent sequitur Euntes ibant et
flebant mittentes ibi manipulos
suos Secunda qui in vita ista quod
instanti seminant in lacrimis dolo-
re peccati commissionis [illegible] contritione
[illegible] damnationis operis
[illegible] dolore et in caelestis [illegible]
mittere plenitudine [illegible] me-
tent spe [illegible] gloriam in [illegible]

actione quia bonorum laborum
gloriosus est fructus Sap. 3 Se-
minat cum instantia et in
[illegible] metet nimium et
hic in ore [illegible] [illegible] illa
summum Remunerationis benedicti patris
mei Mt. XXV [illegible] illud
Osee 8 Seminate in iustitia
et metite in ore misericordiae Deutero.
[illegible] tam operum quod mitte
quod [illegible] [illegible] [illegible]
pone vere ubi apostolus pro-
dicatur Qui seminat in car-
ne de carne metet corruptionem
et qui seminat in spiritu de
spiritu metet vitam eternam
[illegible] ubi [illegible] [illegible]
quod carnis [illegible] se habet
ad opera carnalia sic se habet
[illegible] [illegible] [illegible] ad her-
bam [illegible] [illegible] [illegible]
sic [illegible] eodem modo ad opera spi-
ritualia [illegible] opera [illegible]
sic [illegible] ad [illegible] [illegible] herba
[illegible] ad fructum [illegible]
eodem modo sic [illegible] opera spiritua-
lia ad vitam [illegible]
[illegible] [illegible] ut [illegible] sic
et in corporali semine sic et
spirituali tam bona quam mala
[illegible] [illegible] [illegible] [illegible]
corporales sic [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] semen [illegible] [illegible]
[illegible] fructum [illegible]

Sic secundo spiritualis semina-
toribus terram bonam quam mali mal[e]
cum seminatoribus est terra ista
contagiosa per culturam terra
vita deliciosa per fructum operum
criminosa. Cum enim mali ho-
mines deliciose vivunt et curam
carnis in desideriis faciunt de
bene comedendo suppliciter bi-
bendo molliter induendo et
iacendo tunc terram maledictam
colunt. Secundo mente cogitant
nephanda vel luxuriose et
morose et semen maledic-
tum in terra iaciunt. Sed cum
cogitationem in consensum et
operationem malam perducunt tunc
fructum colligunt quem vo-
cat apostolus [illegible] op[er]a
[illegible] carnalis corrupt[ionem]
carnis plenam et [illegible]
[illegible] sublimitatem in
vita et incurrit mortem eternam
quod est corpus [illegible] spi-
ritualis hominem [illegible] nobilis-
simus quod est vita eterna [illegible]
[illegible] illud Osee 2 [illegible]
[illegible] impietatem [illegible]
[illegible] et comedistis fructum
mendacii. Et id [illegible] se-
minaverunt triticum et messu-
erunt spinas. In iudi-
cio [illegible] in tempore eo
[illegible] tempora videntur eis

quod seminent triticum quia debent
in [illegible] sed de tali seminatione non
metunt nisi spinas id est opera con-
scientiam [illegible] opus [illegible] que
[illegible] spine sunt [illegible]
[illegible] [illegible] [illegible]
Tales seminatores [illegible] sunt
per primum hominem cui dictum est
Gen. 3. Maledicta terra in opere
tuo spinas et tribulos germinabit
tibi. Ideo dicit apostolus. Qui se-
minat in carne [illegible]. Secundo cum
[illegible] de bonis seminato-
ribus. Est enim [illegible] terra cum
reformata per [illegible]
per culturam vita regulata per abstinentiam
per semen cogitationis spiritualia per [illegible]
per fructum operum ordinata ad gloriam [illegible]
cum bonus homo abstinet [illegible]
carnem mortificat tunc terram
suam benedictam [illegible]
[illegible] cogitat [illegible]
[illegible] tunc
seminat semen bonum in terra
[illegible] sed cum facere opera iustitie
[illegible] tunc fructum colligunt
qui in primo [illegible] et [illegible]
est sed in futuro erit perfectissimus
[illegible] vocat vitam eternam.
De talibus seminatoribus dicit
apostolus 2 Cor. ix. Deus [illegible]
[illegible] semen suum [illegible]
[illegible] opera iustitie et

panem s. eukaristie admi-
nistrandi s. preparetur et spirat
vel panem s. salutaris doctrine
administrandum s. multiplicabit
prebebit et multiplicabit semen
vestrum s. cogitationis munde et affe-
ctionis pure et sic augebit augebit
incrementa frugum iustitie vestre
donec per amplexum veniat quod erit
gratia consummata i. gloria Tales
seminatores figurati sunt per illud
ysaac Gen° dicitur xxvi° Semi-
navit ysaac in terra illa et invenit
in anno illo centuplum Revera
qui bona facit bene perseverando
quod quasi desursum posuit valde modi-
cum per centuplum accipiet et
vitam eternam possidebit Ecce
quomodo preciosum committitur est in
carne spiritus quia dicit apostolus
Caro concupiscit adversus spiritum
secundo quod est dicendum inordinate
seminatum carni et spiritui deputatum
quod dicit apostolus qui seminat in car-
ne sua carnalia fovendo carnalia
quasi decurrere tamquam de semine
pulvere decurrere i. defectus
suis carnalibus et metet cor-
ruptionem sic antiochus et hero-
des ascalonita et herodes agri-
pa et ipsi inordinate suam carnem
per dilectionem eam nutriebant
carnis sui corporis fetorem

ac putredinem inmiserunt vel
sicut hic supplicium vel corporum
i. putrefactionem vite eterne quod maxima
corruptio est Est enim mors
eterna et sepultura infernalis
dicit enim apostolus ad Ro. viii Si
secundum carnem vixeritis moriemini
Et dicitur in te epulones dicitur
luce xvi mortuus est dives et
sepultus est in inferno Qui
autem seminat in spiritu s. operando
secundum spiritualia quasi de spiritu gra-
tie deserviendo seminandum
spiritualia de spiritu i. de spiritualibus
factis metet vitam eternam ad
Ro. vi stipendia peccati mors
gratia autem dei vita eterna
Et ergo apostolus dicat dum tem-
pus habemus operemur bonum ad omnes
maxime autem ad domesticos fidei
ubi predicator optimus apostolus
admonet bonum fideles opera-
tionis tria ponens committit primo
illud quod est preceptum peragendum
Secundo id quod concepte operandum
Tertio id quod est digne perficiendum
Operari debemus admonens s.
horas pronus est bonum ope-
rationis Primum est quod bonum
sit fructus quod committitur cum
dicit operemur bonum ad
omnes Secundum temporales dispositio

q(uod) i(n) mat cu(m) addit maio(r)e ad
devinctionis fide etc.
Ad ho(m)i(n)es bonos b(ene)d(ictio)ne(m) exhortacio(n)is
Ad ho(m)i(n)es inf(eri)ores b(ene)d(ictio)ne(m) informacio(n)is
Ad ho(m)i(n)es anxios b(ene)d(ictio)ne(m) co(n)solacio(n)is
Ad ho(m)i(n)es egros b(ene)d(ictio)ne(m) visitacio(n)is
Ad ho(m)i(n)es s(u)bditos b(ene)d(ictio)ne(m) gubernacio(n)is
Ad ho(m)i(n)es prelatos b(ene)d(ictio)ne(m) obediencie
De q(u)a ab. c. i. ap(osto)lus b(ene) i(n)
adve(n)tus q(ui) dicebat vo(bis)
debitor su(m) / q(ui)a c(ari)tas di-
cebat arbitrat(us) su(m) o(mni)
ut sta(n)d(us) ut o(mn)ib(us) b(e)n(e)fic(i)a
i(m)p(e)ndi s(e)c(un)d(u)m b(e)n(e)fic(i)u(m) bonu(m) ad q(uo)d
sunt a(d) plenu(m) p(ro)p(ter)ea q(ui)
dicit Ec(clesiasti)c(u)s xo c(apitulo) ... q(ui)
ma(n)s ... p(er)
q(ua)m ... sicut ap(u)d
q(ua)m ... apud ... vo(bis) ut
sicut ut p(ro)p(ri)a ... apud
inferos quo tu p(ro)p(er)as Ille
... c(um) ...
facie q(ui) b(e)n(e) ... o(mn)i
ap(er)t(ur)e / et q(uia) h(ic) nobis
admonendu(m) ... 2
liber(alis) s(e)c(un)d(u)m ... non
h(abe)m(us) ... n(isi) ... Illud
aut(em) ... n(on) est stabile sed
... est ...
... est cu(m) fi(n)is
p(er) 2 p(ri)nc(ipiu)m f(ui)t / ... d(ic)i(tur)
h(ic) totalit(er) est ...
pe(n)dendu(m) / ... dic(it) ...
h(ic) ... i(n) p(e)c(ca)tu(m) ...

totalit(er) p(er)ditu(m) est / Et ... d(ic)i(tur)
q(ua)m h(ic) non su(m)p(tus) h(ab)e(n)ti(bus)
... cu(m) ... cu(m) ...
nita(s) ... q(ua)m ... dicit
ap(osto)lus ... h(ic) h(ab)e(n)tes q(uasi) d(icat) N(on)
s(un)t h(ab)e(n)tes Et ap(er)it ...
... p(er) ... i(n) ...
p(ro)mitt(itur) ... exemplis
h(ic) n(on) ... / ... Totu(m)
expedi debet i(n) ... et
... Totu(m) expedi debet
... illud cu(m) h(ic)
... i(n) ... q(uod) debet s(em)p(er)
... peniten(tes)
... i(n) p(e)cc(at)a ... f(ac)it ...
... restitut(ur) ...
... est ...
... in ... d(icitu)r ... fuit ...
... de ... s(e)c(un)d(u)m ... vi(a)
... sunt ...
... redde(n)s ... sunt
eade(m) restitut(us) ...
... nobis ... Petru(m) q(ui)
... 2
... eff(ic)it ... cu(m)
... applica(n)do ... penitencie
... i(n) pe(c)c(at)o ...
dolendo ... de alio
... restitu(tur) ... et
et ... eff(ic)it(ur)
... illud ...
ap(osto)lus ... 2
... Et ...

bineplaciti tempus misericordie expendit pessime totum s. c. peccatis et nichil dimisit in presencia desiderio dei conspicimus dapnati 3 dedi illi tempus ut penitenciam ageret et non vult penitere. Ideo subdit Ecce mittam eum in lectum s. aurum imperitentie in lectum doloris inferni Et qui cum eo mechati sunt in tribulationem maximam nisi penitentiam egerint. Cum ac aperto tempus ergo instante ut dicitur Dereutat aut penitentibus die sup 3. Ecce nunc tempus 1. 1 die vndecim erit operarius. Illud ergo dum tempus habemus sic conspicimus admittendum operemur bonum quia hic sunt s. penis mercenariis non deficientes. Ideo aut tempore quod debemus bonum opari ad omnes maxime vero ad domesticos fidei Viri aut apostoli domesticos fidei omnes fideles catholice et professores quibus fidelis homo magis obligatus est quam sit hereticis et aliis infidelibus. Eorum enim quantum non solum ydemptitate nature sed eciam ydemptitate fidei quia dicunt vel vocant domesticos fidei illos qui sunt fidei predicatores et doctores fidem vere credentes Tales enim ipse sunt domestici fidei circa talibus ~~et alia~~ obligatur ut ceteris aliis fidelibus vnde dicit apostolus / l. h. 20

v. Et si quis suorum et maxime domesticorum fidem negauit et est infideli deterior Et sciendum quod donum apari predictum bonum s. bonum prime ipse petorum bonum diligentie respectu gressuum bonum obedientie respectu gregis bonum mundi respectu temporis Et victimis peccatorum plurimi sunt debemus 3o opari bonum prime ipse peccatoris Ad quod hortatur nos dominus Apok. 14 d. Memor esto vnde excideris et age penitentiam et prima opera fac pri et digne peniteat / dicitur Memor esto vnde excideris Excidit enim petor

de summa claritate in ignominiam
de summa dignitate in ignominiam
de summa libertate in seruitutem
de summa splendore in infirmitatem
de summa angelorum societate in demonum consortium
Vnde enim memores debet dicere dominus cum propheta recordabor iustitie solius Deinde tamen sibi age penitentiam et prima opera fac / Fuerit enim aliqua opera que secuntur prima / prima enim est vera iustitia quam dispositio fuerit vera penitentia Deinde dispositio vindicat

deum dicitur esse sed ante obitum
tuum operare iustitiam quia non
est apud inferos invenire
cibum. Quia cum sic fecerit
vetustatem suam folium fructi
ferum in arbore viridi alia
generantur talia decidunt. Sic
generatio carnis et sanguinis alia
finitur alia nascitur. Et
quia [illegible] in inferno est
nulla [illegible]. Et
ideo [illegible] Consilium ad
me petentis conferre iusti
[illegible] coram deo [illegible] qui
fuerit [illegible] suam
debemus coram [illegible] bonum
diligere [illegible] [illegible]
salvator cum dicit [illegible]
[illegible] bono [illegible]
[illegible] quinque talenta quia [illegible]
tibi est [illegible] alia [illegible]
[illegible] [illegible] de [illegible]
quinque talenta [illegible]

Anima eius sine sensibus
corpus cum sine [illegible]
[illegible] sine [illegible]
[illegible] sine [illegible]
Et tempus cum sine honore
[illegible]. Illa [illegible]
[illegible] et [illegible]
qui non [illegible] talenta
custodiunt [illegible] bonum [illegible]
[illegible] quinque alia [illegible]
debet cum [illegible] [illegible]
[illegible] bonum [illegible]

(marginal: [illegible] libri [illegible] [illegible] [illegible] [illegible])

et si [illegible] esse fuerit [illegible] in
[illegible] [illegible] [illegible]
bonum [illegible] quia si [illegible]
[illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] et [illegible] In [illegible]
bonum [illegible] plures
[illegible] et [illegible] ad [illegible]
[illegible] ad [illegible] [illegible]
bonum [illegible] in [illegible] rebus
[illegible] [illegible] [illegible] [illegible]
[illegible] non [illegible]
[illegible] bonum [illegible] [illegible]
in omni [illegible] in [illegible] [illegible]
fuerit [illegible] [illegible] in
aliis [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
ad [illegible] [illegible] [illegible]
sic fuerit. Debemus etiam
[illegible] bonum obedientie [illegible]
[illegible] dicit eum apostolus ad
Gal. v. [illegible] in [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] sal
[illegible] cum dicit Joh. v. Et
hoc est opus bonum ut credatis
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] dicit [illegible]
apostolus [illegible] in [illegible]. Et
qui [illegible] hoc bonum [illegible]
est [illegible] [illegible] [illegible] vos
amici mei estis si feceritis

que agere proposuimus. Debemus 2°
operari bonum inter proximos.
hoc utique est illud bonum de quo dicit
Christus apud Micheam: Indicabo tibi homo
quid sit bonum et quid deus requirat a te:
utique facere iudicium et diligere misericordiam
et sollicite ambulare cum deo tuo.
Et secundum dicit misericordiam diligere. Opera
enim misericordie sunt de quibus requiret Christus
in die iudicii ab hiis et discep-
tabit cum peccatoribus ait xxv de
[illegible] cum dicat hec [illegible] fratribus vel
[illegible] [illegible] misericordie i. [illegible]
[illegible] distribuentes ut cum differens
[illegible] ab hac vita [illegible] nos
[illegible] nos in eterna tabernacula.
Opera enim misericordie sunt omnia [illegible]
[illegible] bona ut sepelire aut
[illegible] quod [illegible] eius cor-
pus [illegible] in sepultura. Bo-
num opus operata est in me. Et
hec sunt opera que sequuntur illos
qui moriuntur in domino. Apocalypsis
14. Opera enim illorum sequuntur illos.
[illegible] [illegible] [illegible] que [illegible]
[illegible] [illegible] et [illegible] Sic
igitur operantur hominibus bona ut
[illegible] [illegible] [illegible]
[illegible] [illegible]. Non enim qui opera-
[illegible] [illegible] eius ambulant
[illegible] ingrediuntur sine macula
[illegible] [illegible] operantes iusti-
ciam precepta observando. Qui
enim ingreditur sine macula et

operatur iusticiam [illegible] in monte
sancto dei ubi [illegible] [illegible]
[illegible] pro [illegible] operibus nostris
[illegible] cum pater dicit filio suo
[illegible] [illegible] illud [illegible] [illegible]
[illegible] operarios [illegible] illis
mercedem. Sed quo ad tertium
de [illegible] [illegible] [illegible] [illegible]
[illegible] mitterio. Opus mitterio
est [illegible] [illegible] [illegible] dicit
apostolus ad [illegible] i. hec oro ut
caritas vestra magis ac magis
[illegible]. Cum non sufficiat [illegible]
[illegible] resistere nisi et homo [illegible]
[illegible] studeat in bono proficere
[illegible] [illegible] nisi tamen
[illegible] ad [illegible] [illegible]
apostolus [illegible] de [illegible] [illegible]
[illegible] [illegible] [illegible] arma
dei [illegible] hostibus resistere in
[illegible] [illegible] hortatur nos ut
[illegible] in bono proficere et
in [illegible] [illegible] ut sic [illegible]
[illegible] [illegible] [illegible] [illegible]
in bono [illegible] in [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible]
[illegible] hec oro [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] aliud [illegible] [illegible]
[illegible] [illegible] et [illegible] nobis
[illegible] [illegible] [illegible] in
[illegible] [illegible] [illegible]

fectionis fundamentum quod est intensa dilectio Caritas enim vera [illegible] proximi ipsi deo perfectionis consummatio [illegible] s. dimitti [illegible] ad dicit ora [illegible] perfecit nos [illegible] alie perfectionis complementum quod [illegible] alioquin ad det magis [illegible] [illegible] [illegible] [illegible] [illegible] requirit multiplicacionem [illegible] ac perfectionis [illegible] perfectionis [illegible] ut dicitur [illegible] magis requirit complementum perfectionis quod est multiplicacio [illegible] fidem aut [illegible] magis requirit complementum perfectionis quod [illegible] [illegible] [illegible] aud [illegible] [illegible] [illegible] [illegible] debet [illegible] fidelibus quibus predicatur apostolus [illegible] [illegible] [illegible] habere [illegible] [illegible] d. Hac ora [illegible] [illegible] apostoli [illegible] [illegible] [illegible] perfectionis fundamentum quod est dilectio [illegible] intensa [illegible] dicitur Caritas enim [illegible] [illegible] [illegible] esse quia alias non esset [illegible] [illegible] [illegible] perfectionis [illegible] et alias non posset fructificare in vobis regnum dei

Et si est [illegible] [illegible] quod [illegible] [illegible] non est [illegible] [illegible] vobis [illegible] caritas enim que est amor dei [illegible] est [illegible] [illegible] voluntatem perfectionis [illegible] [illegible] [illegible] [illegible] Est enim [illegible] bona [illegible] [illegible] [illegible] deus [illegible] [illegible] nobis [illegible] / caritas [illegible] [illegible] [illegible] [illegible] [illegible] constituens [illegible] [illegible] [illegible] actus [illegible] [illegible] [illegible] [illegible] est vinculum perfectionis omnes virtutes singulares [illegible] [illegible] [illegible] [illegible] [illegible] / hec est radix [illegible] pullulat omnia [illegible] et [illegible] dicit omnes [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] multi [illegible] [illegible] [illegible] multe [illegible] [illegible] caritate radice radicate [illegible] [illegible] caritatem [illegible] in [illegible] esse [illegible] [illegible] ac [illegible] [illegible] [illegible] [illegible] [illegible] Caritas [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] rebus [illegible] caritate [illegible] [illegible] [illegible]

[illegible] [illegible] perfectionis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

dicit primo quod caritas [illegible] omnia [illegible] [illegible] [illegible] [illegible] [illegible] caritas [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Marginal notes: [illegible]; [illegible]

huius herbe qui est caritas non
potest stare illa pinus que est peccatum
mortale. Petrum cum vermiculus [illegible]
nus diminuit fructum cuius [illegible]
stat cum eius offerendo peccatum
mortale propter quod ita est actio [illegible]
di et fructum compunxerit et
confessionem aufert cuius que est amor
di propter quod dicit petrus j. Ca. Ante
omnia mutuam caritatem continuam in vo
bis metipsis habentes quia caritas
operit multitudinem peccatorum. Secundo
dico quod caritas perficit medica
ta caritatem eius que est dei et proximi
dilectio impletur omnis medicina
qui deum vere diligit implet
tria precepta que hominem ordi
nant respectu dei. Qui autem
diligit vere proximum suum implet
alia vii precepta quibus homo
respectu proximi ordinatur. Unde apostolus
ad Ro. xiii. Qui diligit proximum
legem implevit scilicet Non adulte
rabis propter quod dicit apostolus plenitudo
legis est dilectio et plenitudo di
cit 13. Ca. In hiis duobus precep
tis que sunt dilectio dei et proximi que
vocat prima et maxima manda
ta tota lex pendet et prophete. Super
quibus dicit Augustinus Ca. xiii. pa
tet et latet in divinis sermonibus
totum sentit qui caritatem tenet

in moribus [illegible] dei [illegible]
Ca. Finis precepti scilicet consummatio
est caritas que non est de corde
puro et conscientia bona et fide non
ficta. Tertio dico quod cari
tas elevat mentem, caritas
namque forma est omnium virtutum
sine qua omnes sunt infor
mes. Contra ad romanos viii.
nam forma est elevatum omnes
actus meritorios sine qua non
sunt bona actio quia sine
bonis actibus esse non potest ut
Augustinus ait super [illegible] propter quod dicit
apostolus ad Ro. xiiii. cum cari
tate omnes actus meritorios eli
cit et nullum bonum sine cari
tate fieri potest. Si linguis hominum
loquar dicit Augustinus [illegible] caritatem
autem non habeam nichil sum.
Quarto dico quod caritas de
perit sine sufficit omnia
adversa. Cant. viii. Ca. Fortis
est ut mors dilectio sicut enim
mors dicit Greg. animam a corpore
separat ita ipsa mortificat cor
pus et manet in semetipso
in terris scilicet purgatur non sentit
scilicet peccatum non videt nec
retrahitur. Sic amor dei
qui est caritas animam ab omni
amore carnali et seculari
separat totaliter

ꝯfundum accedit ita ꝙ homo
ꝑfectus diu diligendo ꝙtumcumque
pugnatur non sentit ꝙtumcumque
flagellatur non cedit nec re
trahitur minando vel et ibi
dem subditur quia aque multe
non potuerunt extinguere cari
tatem nec flumina operient eam / et aque
multe id est frequentes temptacionum
et tribulacionum ꝑsecucionum
nec ipsam opprimere sunt con
gregabunt [illegible] in hoc
apostolus adduxit vim quia nos
separabit nos a caritate christi sub
dit et cetera sunt quia nostras [illegible]
nostras [illegible] nostras tribulaciones
Et subdit ita in hiis omni
bus que tribulacionibus superamus
id est superatores existi
mus propter eum qui dilexit
nos. Et ideo propter perfectam cari
tatem dicitur quod caritas colligit
spiritum / et caritas omnia
sperat / per ipsam spiritus confirmatur et
firmatur principaliter propter
hoc quod perfectum vincit omnia
obstacula beneficio quod ipsa infe
runt et aliis actibus beneficiis et
dicit hugo super angelica
ierarchia vim et ex
ubi sanctus fortis stat cari
tas [illegible] / fides et

spes evacuabuntur in patria que
fides et spes nos visionis / spes autem de
non habitis. Ibi autem videbimus quod
nunc credimus / quod nunc credimus
tenebimus vel habebimus quod hic
speramus. Caritas autem absque omni
imperfectione in patria manebit
unde secundum apostolum i cor. xiii ca
ritas numquam excidit. Et ergo maior
omnium est caritas. Dicit quod apostolus
amor eius qui fuit nunc omnes
non evacuatur a patria obl[illegible]
amabilis sed potius augmentatur
Et est omnia dicit quod apostolus eph.
in ipsa caritate radicati et
fundati ut possitis comprehendere
cum omnibus sanctis que
sunt ipsa que sit longitudo divine
durationis latitudo divine perfectionis
sublimitas divine dicionis
seu iurisdictionis et profundi
tas divine cognicionis / Verum autem
omnia hec caritas ut dicit apostolus
addidit in et Joh. capitulo
iiii dicit deus caritas est qui manet
in caritate in deo manet et
deus in eo. Sed et timor male
habitus. Timor male inflam
mat quod sunt due radices omnium
peccatorum sicut dicit glossa super illo ibi
ps. incensa igni et suffossa
non possunt simul esse cum caritate
quod qui timet vel timore mun
dano vel humano vel simili

qui implet preceptum dei vel pla-
cui non ut vitet penas celi offensam
sed ut evadat penam vel temporalem vel
eternam / quia inchoatus timet timore
ubi non est timor, sic in aggrediendo
ardua vel implendo precepta vel
in cavendo peccata vel in sustinendo
adversa non habet caritatem quia ut dicitur
1 Joh. 4. timor non est in
caritate sed perfecta caritas foras mit-
tit timorem / qui nusquam amat semper
amore male inflammato / qui
non habet bona sua temporalia et spiritualia
qui sibi soli claudit sua viscera
non subveniendo proximo in hiis quibus
indiget sive sint sua sive spiritualia
sive sint corporalia cum tamen posset
subvenire non habet caritatem dei
ut Joh. in canonica Qui ha-
buerit substantiam huius mundi [illegible] an-
[illegible] intelligo quod hic dicit mundo
et viderit fratrem suum necessitatem
habere et clauserit viscera sua
ab eo ipse sibi non subveniendo
quomodo caritas dei manet in eo q.d.
non est sed [illegible] caritate ac
[illegible] spiritualibus bonis. Secundo preci-
pue debemus personis nostris
seu ministris [illegible] est devotio
petere cum deo. Oracio orationis
[illegible] sicut [illegible] est in spiritu que
[illegible] [illegible] et in oratione cum
[illegible] orant personis [illegible]

mediante [illegible] et angelum deum
cum doctorem quod sancti viri
orando et supplicando [illegible]
petentibus [illegible] non de eisdem
[illegible] et earundem
angelum [illegible] debito Francis-
co et de sancta Elizabeth
legitur quod eis orantibus [illegible]
[illegible] incipiens [illegible]
statim [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] de [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] dignum
ut offeras deo [illegible]
[illegible] [illegible] [illegible] ut [illegible] [illegible]
[illegible] [illegible] Orantibus
[illegible] informare [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] Nulli [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] est [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible] [illegible]
[illegible] angeli [illegible] [illegible]
[illegible] et [illegible] [illegible] angelos
[illegible] [illegible] [illegible] [illegible]

Orans dignus

Eccl. xxxv oz sacerdotum quod
hoc quod ara sit instrumentum conveni-
ens ascendi inter perfectos
quod habet quatuor conditiones oportet
quod sit cum

Intima recollectione | Primo di-
summa devocione | cit quarto
mentis humilitate | Oz esse
Caritatis inflammatione | cum in-
 | tima

Intima cum recollectione
quia sicut dicit Damascenus
oratio est ascensio mentis in
deum. Mens autem incarcerata
actibus sensuum et occupa-
ta cum sensibilibus ascendere
libere nequit. Ideo qui vult con-
templari sedet solitari-
us et tacet i. colligit quia
conversacio hominum fugit
ysic se super se levant.
Treni 3 Sedebit
solitarius et tacebit quia
levabit se super se. Unde
psalmista: vigilavi et factus sum [illegible]
mundi. dicit Math. vi. Tu
autem cum oraveris intra in
cubiculum tuum i. abstra-
he a sensibilibus cubicu-
lum [illegible] cor tuum
quod est cubiculum dei in quo
vult pausare et requiescere
et claude hostium s. disci-
plinando omnium sensuum

actum ne per ipsum mors ad animam
intret. Et sic clauso hostio ora
patrem in abscondito et pater qui
videt in abscondito reddet tibi
s. premium non in abscondito sed
in manifesto i. in die iudicii coram
toto mundo. Insignum huius ipse
salvator primus in passione orat
deserte Luc. 22. et in [illegible]
[illegible] convenimus ad ipsam re-
collectionem et beatus franciscus
sic legitur [illegible] solitaria
in nemoribus et antra.
Secundo dico quod oratio sit cum summa
condilectione. Nullum enim bonum sine
caritate potest proficere ad salutem.
Ideo debet esse cum caritate
i. cum amore non tantum dei sed
etiam proximi. Unde est effica-
cior cum est multorum et uni-
tur cum non tantum est dilectio sed
condilectio. Unde de apostolis dicitur act.
1 erant hii omnes erant perseverantes
unanimiter in oratione unanimiter
dicit i. cum uno corde et uno ore
quia quando unitas est peritura
quia est [illegible] sicut dicit
Hugo [illegible] se [illegible]
[illegible]. Tercio dico quod oratio debet
esse cum mentis humilitate. Oratio
enim superbi non potest ascendere quia
deus eam repellit. Deus enim
superbis resistit Iac. 4. Oratio hu-
miliantis se nubes penetrabit

Eccli 34 Et adhuc etiam antequam
descendit usque scilicet ad thronum dei
consistorium nec tamen recedit
donec optineat quod intendit
Oratio humilis / nubes penetrat
celos / non auget gradum sed partem
aliquam sed in opposito describitur dicitur
Oratio [illegible] fiat in petram Oratio
autem humilis compatitur deum et re-
manifesta opera dei humilibus dat contra
autem sic est de Christo dicitur in
illis duobus qui ascenderunt in
templum ut orarent quorum unus
fuit valde humilis alter autem
valde superbus Et unde quilibet
dicitur iste descendit hic iustifi-
catus ab illo luce 18 Octavo
dico quod oratio quod oratio sit ad cir-
cumstancias [illegible] / Debet enim
primum associare actus ieiunii
et lacrimarum profluvium / Jeiu-
nium dico bonum est cum oratione et
ieiunio Thobie 12 Et ad
ieiunio oratio multum proficit
Illud enim dicit humiliabam in
ieiunio animam meam. i. [illegible]
mea [illegible] pro anima mea
in [illegible] [illegible]. i. [illegible]
in [illegible] [illegible] dicit [illegible] et
[illegible] [illegible] demonum [illegible]
[illegible] nisi in ieiunio et oratione
Oratio ut dicit glossa [illegible] fugat [illegible]
[illegible] [illegible] et ieiunio [illegible]
[illegible] [illegible] carnis [illegible]

debet enim esse non sicca sed hu-
mida et cum lacrimarum profluvio
Ideo orauit dauid dicens [illegible]
laboraui in gemitu meo
[illegible] [illegible] [illegible] [illegible] Et
[illegible] Ezechias qui flens
orauit cui dictum fuit a
domino Audiui orationem tuam
et uidi lacrimas tuas [illegible]
38 et Thobie cum [illegible]
Angelus Thobie 12 Tu
autem eciam oratiuus lacrimis
Et [illegible] plus ecce saluator
[illegible] passionem orauit
[illegible] [illegible] [illegible] [illegible] cum
clamore valido et lacrimis
[illegible] eciam ad sanguineum
sudorem luce 22 Et ideo
[illegible] [illegible] [illegible]
eciam ad hebre [illegible] Nono dico
quod oratio debet esse ad modum
[illegible] [illegible] ut [illegible]
[illegible] dignitate et [illegible] [illegible]
[illegible] et [illegible] [illegible] [illegible]
[illegible] ut oratio [illegible]
illud [illegible] dignitate [illegible] ad
[illegible] oratio [illegible] sed in [illegible]
in [illegible] [illegible] [illegible]
ascendit [illegible] [illegible]
et illud eciam [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] quod [illegible] habe-
bitur [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

petrarum Sycheder uel
bus dr. d ypsi cu multi
pluralis arcu velis ran
expandere rob manu cu
vnd .i. apt vnt plenis st
fung .i. petro / et Tertz
de petra Appositi tibi
mbrum ne cusset ors sibi
bus sing q sibi apposuit
petro et q impedit orare
tursellum est ipsi manifeste
petri qui nobis obserua
mu posse alia aisst gu
dumbus tonitruis ac ful
gurib plena / dico q
petri multi reddit hos
obserua coram laice cugisis
pro noctu q fundo e
pu mutabile pro mediu
amicicia e malicia per q
pro suam in honestu sepe
su usi adeo grauitatem
habet meliu indicatur
aliud prius vel erudis
contra clarum alquem
peccatis e mediocra Oculi
dimensum tonitruis ac
fulguribus plenu cumiss
orare puppis violenta
tumidos oris honestas
per gradum multiplici
profectu e corporis tenuit
mobilia caminarum et
me deum fulminat .i. mstitu ful
grare fauore oratione micat
anime Cortesia nobis sic
obseruantia confunda sic regia
rex omne impedit ne ad dirigi
inuenit et aborto expandere
valeat impetrare h decet
Tu ergo rob ypsi .b. ade
expresso pharum mercaturo
p est multiplicare virtute et pfa
cerimi complementu q erit adipsa
firmatos ad deum magis ac
magis hinc det ipsum disponere
dis hnudare sic resi adimitte
medio pharum magis sic ut si tu
magis hnudare referunt e
admultiplicaretur mihi sic
aut ad adipiscendum firmitas dico
magis hnudare scribit Coll
in ubi dicit apostolus Rogamus
vos fratres ut hunc dich magis
sic multi do mira et hic fuit
si opatu debes rychi sunt si
tunc i eande adimpleada
et si opus manibus vris sic
admonitum orat / et sic ambulet
honeste adeos qui foris sunt
ita plenu cor // Et m plein
dicit hic fidelius sine
eande sic mi referunt ad di
ligendu luch ypsi delpor
me ipsi ergo diligo vos
et adeph .i. Clam hanc
vos in eande dedi e oni

Nō

sine mei labia ad orandum ad te |
Memoria mea semper facere memoriam
bonorum meorum. Tu refectore sine
mei ubera admittendum et cor
in tamquam premissis mei be-
petendum dedi vobis. Tu te regimine
sine mei gemma ad resolvendum
ipsi sicut adiuvera portabimus
a. scriptura bla vel [illegible]
manibus sine mei brachia ad sup-
portandum ipsi ex [illegible]
sine congregabit agnos suos
ipse portabit. Et non solum debet
tale desiderium minus habere sola-
tiis ad salutem sed etiam contin-
ue et debet eos postulare
exercitium orandi scilicet sanctas delectationes / pre-
cogitationes meditationes sanctas contem-
plationes bone operationis / digne
laudationis et gratiarum actiones
Ut dicit et beatus Paulus non solum
re habendo desiderio sed etiam re-
habendo [illegible] postulo vero et
oro ut caritas vestra non [illegible]
abundet in vestra dilectione [illegible] legi-
tur. Hec enim est quod sola dicit
[illegible] omnia inter opera
[illegible] ac [illegible] excludit i. [illegible]
[illegible] ad [illegible] finem et
multitudo vel [illegible] in [illegible]
[illegible] vel [illegible] intelligere
[illegible] Ergo
oportet te [illegible] dilectionis

Ut dicit [illegible] addit in sancto
[illegible] omni [illegible] ut perfectis pro-
[illegible] ubi sanctum [illegible]
agnos [illegible] vitam [illegible]
et [illegible] habundat [illegible]
[illegible]
[illegible] intelligentiam
[illegible] in sancto
[illegible] sine bonis
[illegible] addit in omni sensu
[illegible] | [illegible]
[illegible]
non [illegible] est [illegible] sed etiam
[illegible] in omni
sensu dico ut perfectis i.
[illegible] non [illegible]
[illegible]
[illegible]
[illegible] oportet [illegible] pro
[illegible] | Ut [illegible] in
[illegible] et sine offensa
[illegible]
[illegible]
[illegible]
[illegible]
ad [illegible]
[illegible] ad [illegible]
[illegible] et [illegible]
[illegible] non [illegible]
[illegible] ut [illegible]
i. sine quibus [illegible]
ad [illegible]
[illegible]
[illegible] ad finem vite

diei et cum Christus non solum dicatur dies
iudicii generalis sed etiam mortis
cuiuslibet i. iudicii particularis | Confessor
dicens dies domini sic fur in nocte ita
veniet. Quod sitis sinceri et sine
offensa usque ad hunc | Sequitur
illa [illegible] quod addit et
iusti quod addit omnibus [illegible]
quae addit | [illegible] addit
repleti fructu iustitiae q. d.
non solum sitis sine malis sed
etiam sitis repleti fructu
iustitiae i. iustis operibus in
presenti quae sunt gloriae fructus
iustitiae quae est [illegible] vite
[illegible] debet bonum fructum bonorum
facit vel [illegible] iustitiae in
fructu [illegible] non provenit et
provenit [illegible]
et [illegible] Iesu Christi
[illegible]
[illegible] dei [illegible]
subiungit in laudem et gloriam dei
i. sitis repleti fructu ut
hoc sit in laudem et gloriam dei i.
ut in vobis et aliis laudetur
deus [illegible]
[illegible]
aliis glorificetur. Christus ait
luceat lux vestra coram ho-
minibus ut videant opera vestra
bona et glorificent patrem v-
estrum qui in celis est — Dominica

habundare magis dicit apostolus |
Testis [illegible] vos [illegible]
[illegible] Iesu Christi et [illegible]
[illegible] quam apparet [illegible]
[illegible] explicat [illegible] sic [illegible]
[illegible] multiplicando [illegible] habundetis
magis [illegible] Et hic
dicit quod apostolus [illegible] habun-
dare magis explicat [illegible]
[illegible] in scientia et in omni
sensu q. d. habundetis magis [illegible]
ad multiplicationem [illegible] et [illegible]
[illegible] scientia et in omni sensu ut pro-
betis potiora ut sitis sinceri et
sine offensa usque in diem Christi
Et tangit apostolus [illegible] quae requiruntur
ad [illegible] multiplicationem [illegible]
videlicet cognitionem [illegible]
scientia i. [illegible] ut sciatis in
quibus debetis deum diligere [illegible]
ubi enim non est [illegible]
non est [illegible] amor
[illegible] habundare [illegible]
[illegible] sed [illegible]
[illegible] discretionem [illegible]
addit in omni sensu i. discretionem [illegible]
ut sciatis discernere [illegible]
et [illegible] bonum [illegible] bonum et
[illegible] et sic
[illegible] dicit apostolus [illegible]
[illegible] sensu [illegible]
apostolus [illegible] habundare [illegible]
[illegible] sensu

hiuidat Bom electuz dicto dicat
ut pbetis pocioni et spe ad illa
pbauitis illa conquirit et excan
auui debite demadetis nisi
illud apli [illegible] v omnia pba
te q bonu est tenete a malo
declinacionem [illegible] sub dit ut
sitis sinceris .i. sine opibus cor
porum [illegible] adiuuet [illegible]
glo ut spe pfistis dici ad aplo
[illegible] [illegible] consumacionem
tate di et in insipui car
nali [illegible] semus i hec nidu
et sine offensa [illegible]
[illegible] Nemi danter ullam offe
sionem dt ad z cor [illegible] [illegible] pse
nere usque in diem aduentus
ihu xpi .i. [illegible] usque ad diem
mortis vre q erit dies ihu xpi
quibus ut dt aplus sic [illegible]
[illegible] morte venit [illegible]
ad [illegible] hiuidere [illegible] sub
[illegible] aplus Repleti fructu
iusticie p ihm xpm in gloriam et lau
dem di / fructus enim .i. [illegible]
[illegible] qui [illegible] summa delectacione
et [illegible] qui est ultimus
finis qui [illegible] opibus appe
[illegible] sic fructus arboris est
[illegible] qd de ipa arbore appe
[illegible] est [illegible] fructus [illegible]
[illegible] operibus iusticie [illegible]
iusticie qui [illegible] reple

biuit in domo di [illegible] [illegible]
Replebimur in bonis domus tue
[illegible] aplus hiuidit [illegible]
[illegible] ac [illegible] [illegible] ut
spe sic sitis repleti fructu
iusticie .i. [illegible] [illegible]
qua replebimur operibus iusticie
[illegible] replecionem [illegible]
[illegible] [illegible] ut dt glo
[illegible] p ihm [illegible]
[illegible] dt aplus [illegible] xpm
[illegible] replecti erit vobis in
gloriam spe sempiterna in laude
di [illegible] [illegible] laude
bit Nam ut dt aplus [illegible]
[illegible] Cum laus erit [illegible]
[illegible] et [illegible] [illegible]
[illegible] laudabilis / laus eni
di [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] laus
di erit [illegible] [illegible]
.i. [illegible] in summo [illegible]
templacionem et [illegible]
[illegible] [illegible] ibi
.i. in patria vacabimus v[illegible]
[illegible] videbimus [illegible] ama
bimus amabimus laudabimus
[illegible] sine fine [illegible] dicat
[illegible] in gloriam et laudem
di [illegible] [illegible] xps
est vitis [illegible]
[illegible] ipe enim est
qui [illegible] est [illegible] in
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

x [illegible]

cur q̄ q̄ ꝫ oīne iudiciū dedit
filio Joh v. Judiciū gᵒ cu
vi inspiciēda comparā
est nō ab alio cuꝫ iusticie ꝫ
ab ipā certe inspiciēdā
Vniuīse gᵒ viē dn̄i mīa ꝫ
vitas Glō q d qntū vis
docebit cos mīa q̄ placa
bilis est et ṽitaꝫ qui in
corruptus est et vniuīse dn̄i
sunt mīa uitas et ꝫ
iusticie sunt tn̄ ī hijs duobꝫ
includitur quorꝫ vnū co
hibet condēnādi ꝑtm̄ alteꝫ
iudicādo mitiā Mīa ēnī
diminuet ꝑtm̄ vitas iudicat
mitā Ergo vniuīse viē dn̄i
sunt duo aduētus filij dī
vnus miserātis alt̄ iudi
cātis .i. ī illis duobꝫ ad
vtīlibꝫ mīaꝫ uitas iudic
nob cohibet compūctiō mi
sericordia d seculo iudic / q duo
tn̄ ī omī ope dn̄i sunt ꝫ
tē nō nob iudic appare
ant Venit ad illē mīa
eius qui corpꝫ mīaꝫ /
disposuit supplicū mlltꝫ
suꝫ mitꝫ libertatē ꝫ in
deus redimeꝫ eniꝫ
servitute iudicās scribꝫ ꝫ
vitatꝫ testū tm̄ ꝫ oiꝫ
testimoniū eiꝫ / ꝫ hijs q
natur testamētū eiꝫ

.i. ꝑfessionꝫ ꝫ morte ꝑꝫ ꝫ disciplinꝫ
eiꝫ et mīa ꝑmissa nob et vidi
ta tñ requirit testamētū eiꝫ .i. qui
attēdūt q nullis et cuīꝫ testa
mēt ꝫ illi eiꝫ uirtutē ꝫ ꝑm mi
sericordiā ipꝫ nō adiudic / et iudi
cem ī seclo q mitꝫ ꝑmā testamētū
eiꝫ .i. morte ꝑꝫ sine ꝑlegīme
nos ī ꝫ venit ī nomē mīa et
qui ꝑmit testimonīū eiꝫ ī ꝑphis
ꝑphis ꝫ ꝫ vbi ꝫ ꝑolent
ī morte sua uitā ꝑmittet ī credent
ꝫ minꝫ morte eiꝫ Vel
ut ab illo loco dicebꝫ ꝑꝫ
dn̄i ꝫ hij testū dēꝫ Et hec
sentētia ꝑꝫ qm̄ dn̄s ꝫ deꝫ
est et ꝫ nō cōdictꝫ ꝫ
ꝑbi ꝫ debet legē cōm
īnꝫ nob cuiꝫ delinquētibꝫ /
ꝫ ꝫ sunt ī ua ꝫ Vel ad
hec ut sunt ī ua ꝑceptorꝫ
dī Vel debet ꝫ ꝫ
ꝫ ubi vō vincit est debet
legē dēꝫ et ī iudicio ī ꝑꝫ
qm̄ iudicat dn̄s ꝑmi ꝫ
diget admoniciā ꝫ .i. ꝫ
ꝫ sit qui ꝫ ꝫ
ꝫ est ꝑ ꝫ dn̄i ut tolle
ret ꝑtā ꝫ ꝫ
ꝫ patrꝫ ꝫ ꝫ
ꝫ ꝫ ꝫ sit .i. le
ꝫ ꝫ ꝫ
docebit cos mīa sua .i. ꝫ
capta sunt ꝫ quorꝫ ꝫ

venerit flagella vincere. Ol. decre
bit vires. i. precepta sua vincere
aut vie dni. i. vniuersa precepta
eius sunt misericordia et veritas. i. plena
misericordia et veritate quod vtrumque apparet non
veniebat testatoris cum / nouum [illegible]
dicitur testamentum vbi est clara et certa
promissio hereditatis quod causa et morte
testatoris confirmatur. Testamentum
cum s. testamenti veteris testati
sibi fuerunt promissiones terrene promissi
onum [Non enim] preter veteris te
stamenti aliud intelligerent aliud
audiebant / aliud intelligebant / quia
preter nouum testamentum signum omni
cuius [illegible] illi expectabant ac
debebant promissionibus dei quod [illegible]
[illegible] dens [illegible] aliquam ar
dentes predicabat illi [illegible]
[illegible] ser. 2 [illegible]. [illegible] conube
[illegible] [illegible] [illegible] nobis [illegible]
Non [illegible] in templo [illegible] ad
quod [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] quod
templum [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] / ut [illegible] [illegible]
[illegible] [illegible] [illegible] eius
testatum [illegible] [illegible]
[illegible] clare et intellectu
[illegible] [illegible] Septenarius

enim ad vitam testamentum [illegible]
mus / Octonarius ad nouum
preter [illegible] veteris testati el.
[illegible] i. septenario [illegible]
obseruabant enim vii dies. i. sa
bbata vii septimanam / vii mensem
annum vii / septimum annum
septem decades qui iubileus
dicitur. preter nouum testamenti
ogdoadi [illegible] octonario
qui [illegible] octauum diem
dominica dicitur et octauus [illegible]
et octauum resurrectionis
expectamus [Idem] quod partem
[illegible] et septenarium [illegible]
testamentum significatur [illegible]
[illegible] [illegible] preter [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
sit distinctio ut per hoc [illegible]
[illegible] testamentorum [illegible]
in [illegible] [illegible] [illegible] Et
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
templo [illegible] [illegible] [illegible]
[illegible] templum [illegible]
[illegible] [illegible] [illegible] [illegible] ad
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] in [illegible] [illegible]
[illegible] Jacob angelos [illegible]
[illegible] [illegible] [illegible]
[illegible] doctores qui [illegible] 84
[illegible] [illegible] [illegible] [illegible]

[illegible] ascendendo [illegible]
usque ad celum [illegible] et qui
descenderit [illegible] se [illegible]
non cadere / Cadit enim qui
deserit / descendit qui se con
tempnit [illegible] Descendit autem
[illegible] descendit
[illegible] descen
deris [illegible]
descendimus non [illegible]
[illegible] cum [illegible]
[illegible] est [illegible]
[illegible] gradibus
in offensio pede [illegible] ascendere
atque descendere Gradiendum autem
non ambiguum est apud
nos [illegible] dicimus
ascendendum et descendendum [illegible]
[illegible] ascenden
dum [illegible] sunt gradus Est
autem hic [illegible]
qui fit non pedum passibus
sed [illegible] affectuum [illegible]
[illegible] ascendit
ubi [illegible] movet pede
[illegible] plus di
[illegible] ascendit
Et [illegible]
[illegible]
[illegible] est [illegible]
[illegible] est [illegible]
hic est [illegible] i.

[illegible] de ascensione [illegible]
[illegible] sunt iste ascen
dendi [illegible] Sed nullus
est [illegible] ascendit ubi [illegible]
[illegible] ascendit ipse [illegible]
[illegible] ubi fit ascensus [illegible]
[illegible] ascensiones [illegible]
[illegible] ascen
dit [illegible] ploracionis [illegible]
[illegible] quod oculus non vidit nec [illegible]
[illegible] ascendit / [illegible] ascendit [illegible]
[illegible] descendit ut [illegible]
[illegible] ascendens / [illegible] cum [illegible]
[illegible] passionis [illegible]
est nobis convallis ploracionis
[illegible] apud deum est [illegible]
ascensionis [illegible] cum descendit ad
[illegible] in se / descendit ad
[illegible] convallis ploraci
onis [illegible] in se ut esset ubi [illegible]
[illegible] ascenderet [illegible]
[illegible] ascenderet ad [illegible]
[illegible] altitudinem [illegible]
Primus autem gradus est amabilis
scilicet [illegible] et [illegible]
[illegible] cum [illegible]
est [illegible]
et deo supplicare [illegible]
[illegible]
apud [illegible]
[illegible] tondebantur / [illegible]
[illegible]
[illegible] in deum [illegible]
[illegible] hic [illegible]

[illegible] ascensus

scilicet quibus [illegible] debent mittere et adiuvare
confratres prece caritate hiis similibus
ut de Luca contra quartum. Quinto volens paucis
demonstrare scilicet quibus similiter dicit
se clamasse ad deum sed Cum propter
nec ad dominum cum tribularer cla-
mavi et exaudivit me. Cum tri-
bularer scilicet propter clamavi et
super eandem ad dominum ut me ex-
audiret et exaudivit me constitutus
ad gradum ascendendi. Secundo
gradus i. perfectus [illegible] est
petere divinum defensionem cum nil
posse alium [illegible] quam [illegible]
[illegible] [illegible] secundo [illegible] scilicet
cum [illegible] [illegible] periculo
[illegible] [illegible] debet [illegible]
auxilium [illegible] qui [illegible]
[illegible] [illegible] [illegible]
hic [illegible] [illegible] [illegible] in
[illegible] Levavi oculos meos
in montes. Non cum est [illegible]
et [illegible] sed illi [illegible]
[illegible] qui [illegible] [illegible]
[illegible] [illegible] et [illegible]
[illegible] subito [illegible] [illegible]
[illegible] [illegible] illi [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] scilicet [illegible]
[illegible] [illegible] [illegible]
[illegible] sunt qui [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] qui [illegible]
[illegible] et ubi [illegible] [illegible]

hanc [illegible] [illegible] non
[illegible] [illegible] quam semper [illegible]
[illegible] [illegible] [illegible]
qui [illegible] [illegible] [illegible]
qui oculos ad [illegible] levant
[illegible] quinto [illegible]
[illegible] [illegible] [illegible] oculos
ad [illegible] [illegible] elevat
d. levavi oculos meos in
[illegible] ad montes [illegible]
[illegible] ad [illegible] qui [illegible] illuminati
sunt scilicet [illegible] [illegible] apti
sunt scripture [illegible] veniet
auxilium mihi [illegible] [illegible]
[illegible] in hac [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] auxilium [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] levare
oculos [illegible] [illegible]
ad montes [illegible] ut [illegible]
illuminatus. Illi [illegible] [illegible]
[illegible] [illegible] [illegible] est illu-
minatus qui [illegible] [illegible]
illuminans omnem hominem ve-
nientem [illegible] [illegible] [illegible]
[illegible] auxilium [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] hic

pergentes militare vnde
superiorem ad celestem ihrlm
ad quam duobus alis debe-
mus leuari amore videlicet
quelestium sic vacare non
pt. Nam sicut terrena et autem
ad que opus est de terrenis tenet
Deinde celesti et ad celestem
sublevant vel velut ad
terra trahunt Obliga-
ta est enim anima terrenis ami-
cis eo quod in presentis solare
non pt. Sed amor ferens ab
hoc vestro solum ad sup-
ra levat ad celestem
ihrlm s. ubi sunt coram
nobis cum angelis pro hiis me-
ret ad resplendendum illis Et
gaudet si admonitio me
ad celestem ihrlm ubi
sto scriptum sit verbum domini
audierunt. Amor quo iste
de celesti curie uerum amicis
multa audierunt verbum ad
eam velut ad pellendum
festinare tre mondelbus
gaudens admonens. licet
aut k. ipso. licet
sunt a. spem habent a
gaudeo in hijs q dicta
sunt in apostolo s. apostolus
et ab aplius spem quis
videt nam prima et terminus
et trahunt ad eam q est
illa quod sz eterna in eo
nam deum non videntes sicut

Alius sedens inferius i bono ex
gratia et in quolibet angeli
ad corporis clarum psalmus dicit
nostris gaudens iste tangit ipso
dicere leuauim oculos meos qui ha-
bitas in celis. Monet quod quis hic ad
celos dicere. Et ipsius nostro tempore
tribulationes diu respondeam non
ad alia patrocinia. Attende quod
ascendens ascendebat vnde sedens eum
et dicit Clamantes eum pure ad melius
nos adipiscimur diu quoniam et cum
libet leuat eos. Cum q habemus
malos i. tempus q ille respondeat
dicunt quid aspicias ascendens ad
dicere leuaui oculos meos i.
oculos fidei et cordis vnde
sic invidet iste ut oculus fuit
ascensus quod et affectus desidera-
cum bono leuauit ad celum sed
desiderio mali ad mea sapi-
tam. Et sic affectus ascendit aliis
ita velut in quo habitat deus et
iniustum i. iustum et bonum aut
illi leuaui oculos ad te ipsum
aut leuauit nisi quod ascen-
dens vendidit. Non sic attende
dicit iste ut simplex quod placet
sibi etiam displicet deo, deo
placet cum deo placet, cum
vero deus placet quod sibi deus
placet. Attende eum qui eum
multi hic dicant ne placebunt
sibi singulariter quod vnum hic legitur
dicens dicere leuaui primitus

Nam multi vnum homo sunt qui a
finibus terre clamant corpus christi
viuimus ut eo ipso conpresi vnius corporis
simus sicut ipse dicit in ewangelio
Nemo ascendit in celum nisi qui de
scendit de celo filius hominis qui est
in celo / descendit quia caput ascendit
vero cum corpore scilicet celicum restum quod
bi exhibent sine macula et ru
ga. Solus ergo ascendit quia no
biscum vnum est solus Vnitas cum
nos consignat vni societate
nobiscum est ipsum / societate
cum illo simus in celo Ille dicitur
est compassione caritatis nos sur
sum spe caritatis Omnes ergo in ipso
simus vnus homo qui non agitur
deserimus ut nichil sequamur remanere
desiderat patriam Vnum ergo sin
gula dei quia omnes vnus sumus
in ipso vnus homo / Illud dicitur / Ad
te leuaui ne leuauimus oculos
meos qui habitas in celis Et quo
aliquis spiritus quem leuasti Gilbert
Nihil proderit Leua sed oculi
[illegible] in manibus dominorum suorum
Leua sed oculi sicut [illegible] qui videri
[illegible] in manibus [illegible] suarum
ut videat pacem Dicimus cum
leuat oculos in manum domini
que regit [illegible] est in dei potestate
Et sic oculi ancille sunt in ma
nibus domine sue Ita oculi nostri
~~[illegible]~~ omnium eorum in ipsis [illegible] sunt
ad dominum deum nostrum quousque
[illegible] ut misereatur nostri [illegible] liberet ab
omni temptacione et obprobrio

quia tota vita super terram
temptacio est tota plus quam
clamandum est ergo ut spiritus
Miserere nostri domine / Sicut
tempus nostrum temporum et miste
rio spiritum Omnis enim
est spiritus fidelis deus pro
ancilla caritas / domina dei [illegible]
ecclesia et cum eius filii
vltimi simus [illegible] / sin
cut sumus penitencia quia
omnis caritas deo sunt per
manum domini prouidem accipe
quam bona attendunt quem
seruiend sic cadi Omnis enim
apponunt factum apponere de
leuem malum vel procedit
sicut in dolore et eo quod
semper repellant atque addere
deperdere eo cecidi / dictum
plangendum despexere et ancilla
tedio et mira in feminis
spons debilior sed forsam
se excepta putet / Nam
alter prestantiam accidit et hic
primam patitur tantum ergo qui
repellit oculos leuatos ad
deum conspicit in necessitate ro
gent dicens Miserere nostri domine
miserere nostri hic sunt verba
repellentis post mansuetudinem
insultaciones peruenit miserere
nostri domine hic [illegible] peruenit
quia corpus passionibus et
anima obprobriis laborant et

Ao

nota et ut inspiciens [illegible] multo
[illegible] similiter apparentur .i.
[illegible] dicit [illegible] [illegible] de
[illegible] sicut [illegible] cum
[illegible] quod amat [illegible]
[illegible] non [illegible] [illegible] [illegible]
[illegible] in [illegible] / videtur quod
[illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible]
ibi agitur [illegible] quod ego [illegible]
[illegible] [illegible] [illegible]
est ut libertati [illegible] ne
[illegible] si deus [illegible] Et non d
aliquid [illegible] [illegible] vnum aliquis
[illegible] est [illegible] [illegible]
in omnibus membris est [illegible]
[illegible] multi homines [illegible] homo
sunt [illegible] hoc [illegible]
[illegible] [illegible] [illegible]
quod [illegible] [illegible] si sunt
in corpore vel in re si [illegible]
corpore [illegible] [illegible]
[illegible] est [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
liberorum [illegible] [illegible]
[illegible] [illegible] deus [illegible]
nobis dicit [illegible] [illegible]
quia deus [illegible] in nobis [illegible]
[illegible] est [illegible] [illegible]
ut [illegible] exponit [illegible]
dicit si liberemus [illegible]
[illegible] hoc esset quia
deus [illegible] in nobis [illegible]
hoc [illegible] [illegible]
si sunt [illegible] [illegible]

venit [illegible] [illegible] dicit [illegible]
[illegible] [illegible] [illegible] hoc
si dicit [illegible] deus [illegible] in
nobis / forti vinos [illegible]
nos / vini [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] et [illegible] dulce
[illegible] sic [illegible] tunc
[illegible] [illegible] [illegible]
[illegible] absorbet multos
[illegible] vinos cum dicit Martha
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] Martha
[illegible] in malo [illegible] in bono
[illegible] [illegible] [illegible]
[illegible] illi [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] habet
in [illegible] [illegible]
in hoc [illegible] ut [illegible]
hoc [illegible] in [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] habitat
[illegible] / hoc [illegible] dicit [illegible]
[illegible] [illegible] de
[illegible] [illegible] et
se [illegible] [illegible]
[illegible] sunt [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] fructus fe
[illegible] [illegible] [illegible]
[illegible] / [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]

sz attendendum est sapientiam dei quod omnia
[illegible] et si non videamus quo-
modo erit [illegible] ut confidamus
in deo et non movebimur. Sexta
ratio. Philosophus asserit non posse moveri
eum qui [illegible] in deo [illegible] por-
tat [illegible] confidet in deo [illegible]
[illegible] in celestibus spiritualibus
i. [illegible] ipsi non commovebuntur [illegible]
[illegible] celestibus [illegible]
sunt [illegible] non spiritualiter [illegible]
est non commovebitur [illegible] mons
Syon [illegible] i. [illegible] fundata
[illegible] [illegible] in fine
[illegible] movebitur. Septimum [illegible]
[illegible] quod [illegible]
[illegible] [illegible] universum [illegible]
[illegible] [illegible] debabilonia
[illegible] [illegible] [illegible] conso-
latio est [illegible] [illegible]
[illegible] ut plus [illegible] [illegible]
[illegible] philosophi [illegible] [illegible]
[illegible] [illegible] [illegible]
philosophi [illegible] [illegible]
qui sunt [illegible] [illegible]
[illegible] spirituali [illegible] [illegible]
[illegible] lege dei qui hec [illegible]
[illegible] [illegible] [illegible] sed
[illegible] [illegible] corporis [illegible]
[illegible] [illegible] sunt [illegible]
[illegible] [illegible] [illegible]
philosophi [illegible] spirituali [illegible]
[illegible] est [illegible] hec [illegible]
[illegible] [illegible] [illegible]

1/5[illegible]

[illegible] dei [illegible] [illegible]
[illegible] consolati [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] consolati
est non [illegible] i. [illegible]
[illegible] [illegible] consolationem accepi-
entes. Consolatio non
est nisi miserorum. [illegible]
in [illegible] consolatione [illegible] tunc
erit [illegible] gaudium
[illegible] ubi non erit necessaria
consolatio quia miseria nulla
sentietur. Et non [illegible]
[illegible] consolati sz sicut consolati
quod videtur non esse vera
consolatio sz quedam similitudo
consolationis [illegible] consolati
i. gaudentes sunt ut consolationem
acceperint in [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
Octavum [illegible] [illegible]
novum testamenti quod [illegible]
non [illegible] [illegible] ubi [illegible]
[illegible] [illegible] dei
i. [illegible] [illegible] [illegible]
[illegible] [illegible] qui est [illegible]
[illegible] qui fiet [illegible]
[illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]

sumpsit quemadmodum rex sapientissimus
salomon templum edificavit
sed congrue hic addit psal
mista salomonis quia ut edifi
caret templum in figura veri pa
cifici scilicet christi qui edificat celestem
[illegible] vivis lapidibus Nec quid
recipitur illud salomonis [illegible]
quia nisi dominus edificaverit
domum ~~frustra~~ [illegible] in vanum
laboraverunt qui edificant
eam [illegible] eum quia pote
[illegible] et multis hodie [illegible]
et in salomone accidit qui
templum edificaverunt Ille
enim salomon vehementer ama
tor fuit mulierum et usque
adeo captus fuit illis illa
caperetur in ydolis amule
rum [illegible] cogitur et
ideo hec [illegible] dominus [illegible]

i. littera [illegible] sed de
edificatione spirituali [illegible]
[illegible] edificamur et
hec dicit psalmista quod apud
[illegible] dicitur debeat scilicet ut
[illegible] quod edificatio et custo
dia non nisi a deo est et
exaltatio [illegible] non
nisi post humiliacionem Ne
[illegible] aliud edificatio
nem accipit nisi dominum
[illegible] nisi dominus quod

iam venit [illegible] iam de capite
nisi [illegible] vedinget [illegible]
edificat[illegible] [illegible] destruendo
[illegible] quod edificatio et custodia non
est nisi a deo et exaltatio in
[illegible] non erit nisi per humiliacionem
[illegible] [illegible] nomen
[illegible] tanto [illegible] non est [illegible]
[illegible] alium [illegible] nisi deus
i. [illegible] edificaverit domum in va
num laboraverunt [illegible] deus [illegible]
edificat sine quo opera [illegible]
frustra laborant [illegible]
[illegible] ministri
edificatores [illegible] edificatores
domus est [illegible] dei templum dei
animas dei [illegible] [illegible]
[illegible] qui [illegible] [illegible]
[illegible] Amen [illegible]
[illegible] [illegible]
[illegible] amantium [illegible]
desiderio [illegible] nisi
quod dominus edificaverit domum in va
num laboraverunt qui edificant eam
[illegible] qui plantat est aliquid
[illegible] qui rigat sed qui incrementum
dat deus [illegible] in hac edifi
catione laborant qui in [illegible]
[illegible] [illegible]
[illegible] [illegible] [illegible] omnes
qui timent dominum qui ambulant
in viis eius [illegible] [illegible] qui
[illegible] ut [illegible] [illegible]
qui solus edificat custodit

9[illegible]

tur xx

exaltat. Monet quod iuste ti-
meat et timentes bonum eminet
studium timoris dei monet aut
Bernardus sicut qui timet deum qui
sunt sunt qui indebite timent
Secundo quomodo amor quod timeatur
pro nullam quod condigna est sanan-
dum sine humanum similem
in timore casto vel filialem
humanus timor est qui timens
periculum carnis vel pro-
bonum mundi spem delinquens
Hic timor malus est qui ipso
deum eo modo deserit / sed deinde
timor timoris penam deus
Timor servilis cum eo timore
gehenne continet se homo
a peccato quia pena mentis
penas metuit / et tunc fit
quod bonum facit non tunc a
mittendi etiam bonum quod non
amat sed tunc peccati malum
quod formidat Non timet
ne perdat amplexum pulcer-
rimi sponsi sed timet ne mittatur
in gehennam Bonus est iste
timor servilis quia fit famu-
larum consuetudo iustitie et
succedit in carnis timor quo
incipit quod deum caritas amici
Et sic in capitulo precedente servilis
timor amicis et succedit
deinde castus timor quo timet

ne sponsus tardet ne disce-
dat ne offendatur ne eo ca-
reatur Timor iste descendit
venit illi quod servilis utilis
est sed non permanet in eternum
ut iste de quo dicit Psalmista Beati
omnes qui timent dominum casto
scilicet timore iam sunt illi qui
ambulant in viis eius scilicet qui
obedientes apostolus hic vel aut
ut non modo ambulant spiritu
sed carnalis abducti / Dicamus
ergo deus ut quod casto deum timet
pro eius parentis sicut quod
non ex spe aut velud incredu-
los mala eum est audiens
velud de eo velud dicam cum
deus sed de illis tribulacio-
nibus qui in eius cum fuerit per-
versis locis ubi fit in suis
arma quia non spes eorum
docent hoc velud alicuius
cum tolleratum quod non
ut adversum eorum dimit quod
velint cum salutem infirmus
Sed tunc quod ipsi ut dicit ple-
bis infirmorum timentium
pro tot malis sicut sui
per consilium volente mentis
adiuvante se non ut quod eorum
domini sepsimus non absunt
quia Sepe pugnat
in amicitia in doctrina
nec tali / Alia pugnant
ne mittat sepelire

dr. confessionem passionem et hec
annunciate mea .i. anima ipse
[illegible] abel [illegible] ecclesie cum
ipse [illegible] abel [illegible] [illegible] et
[illegible] est ante nobis et
[illegible] [illegible] et [illegible]
[illegible] ipse [illegible] hec [illegible]
infirmantes [illegible] [illegible]
[illegible] timent [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] Undecimus gradus
est penitencialis supplicacio
qui contingit post peccatus
gradus ponitur [illegible] [illegible]
mes deum omnia [illegible]
dignus sit penitens [illegible]
qui [illegible] [illegible] sine
peccato est / et [illegible] [illegible]
curitas [illegible] peccatoribus [illegible]
et est iste psalmus [illegible]
[illegible] psalmus [illegible] peni-
tencialis et undecimus
ordine [illegible] [illegible]
rum [illegible] [illegible] qui sex
[illegible] [illegible] [illegible] [illegible]
penitencia [illegible] [illegible]
[illegible] [illegible] [illegible] et in
duodecimo [illegible] [illegible]
et [illegible] [illegible] [illegible]
[illegible] [illegible] / et [illegible]
psalmum [illegible] et in
undecimo [illegible] [illegible]

sancto inspiracione [illegible]
ad duodecimum [illegible]
subsistere [illegible] [illegible]
[illegible] dat [illegible] [illegible]
[illegible] sit [illegible] [illegible]
sine peccato est / [illegible] [illegible]
[illegible] [illegible] [illegible]
ad undecimo [illegible] [illegible]
[illegible] et penitens [illegible]
[illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
fundo [illegible] [illegible] clamat
De profundis clamavi ad te
domine / hec est vox [illegible]
[illegible] [illegible] [illegible]
profundo sit de quo clamat
[illegible] clamant [illegible] de
profundis [illegible] [illegible] qui
[illegible] [illegible] potest [illegible]
vocem [illegible] [illegible] [illegible]
et [illegible] dei [illegible] [illegible]
Ita iste de hac [illegible] [illegible]
clamat [illegible] est nobis profundum
[illegible] [illegible] [illegible] [illegible]
fundo [illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible]
[illegible] clamat [illegible]
[illegible] [illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] profundis clamat

surgit de profundo et ipse
clamor non est sunt enim
esse valde in profundo
sunt qui non clamant et quidem
sunt sicut contemptores peccatores ali-
[illegible] et [illegible] quibusdam
et nobis ministratur ipse
[illegible] illos venerit qui
cum dicit regnum [illegible]
hoc est profundum in quo pec-
cator contempnit sicut dicit
scriptura peccator cum venerit
in profundum malorum contempnit
Deinde subditur quia clama-
verit dum [illegible] vero
meo salus dei placuit ut
clamantem audiat fiant aures
tue s. clamando [illegible]
nos Duodecimus graduum est
ascendentis in humilitate [illegible]
et [illegible] sublimia [illegible]
[illegible] ad humilia movet [illegible]
[illegible] se humilem [illegible]
et [illegible] ait Domine non est
exaltatum cor meum [illegible]
[illegible] id est humilitatem [illegible]
cor meum quod [illegible]
[illegible] non [illegible] sed
[illegible] oculi mei [illegible]
supplic[iter] [illegible] non [illegible]
Si non humiliter sentiebam
q. d. Non ambulavi in ma-
gnis sed humiliter sentiebam

[illegible] in [illegible] et
non exaltavi animam meam
superbiendo / Et si non
humiliter sentiebam sed ex-
altavi animam meam ita fiat
retribuas in anima mea i.
ita peccavi ego sicut aliquis
[illegible] superbiens
[illegible] i. [illegible]
[illegible] matris [illegible] si sit
ablactatus i. a lacte matris
[illegible] [illegible] se esse
maledictio / hoc autem [illegible]
[illegible] qui [illegible]
dicunt vel [illegible]
humiliter [illegible] plenitudine
ablactari cum maledictione
[illegible] de [illegible]
lactatus matris [illegible]
[illegible] nomen
in carnali [illegible]
[illegible] ita et in spirituali
[illegible] cum [illegible]
deinde [illegible] alimentum [illegible]
in [illegible] / deinde [illegible]
[illegible] matris [illegible] et
lacte [illegible] abla-
tati [illegible]
[illegible] est [illegible]
[illegible] alia [illegible]
[illegible] / [illegible]
[illegible]
[illegible] ablactationis [illegible]
in utero matris [illegible]

[illegible]

primo conceptum deum fidei nodi
mentis nostre Inde quem
in utero eiusdem alimur et eius
primordijs perfecte Deinde
in lucem editum deus per baptismum
regeneramur Deinde quasi in
nobis concipimus et lacte in
tenuem eum per baptismum nobis
viri aplis informamur et
lacte simplicis doctrine
perfecte nutrimur donec iam
grandiusculi a lacte matris
recedamus ad mensam patris
ad ampliorem doctrinam ubi
dicitur verbum caro factum accedamus
ad cibum ipsum apud deum qui
est quod abraham non in matre
separe nisi in circumcisum sed in
ablactione magnum convivium
fecisse dicitur Hoc quasi typus
sancte ecclesie dum eam in quarta
feria quarte ebdomade in
liturgiam agimus et vo
camus Et tunc infantem eo
aperimus Tunc eum per exorcismum
et cathecismum nutrimus
paruulis in bonis Deinde
quasi in utero ecclesie alitur usque
ad sabbatum sanctum magno per baptismum
in lucem generamur Deinde quasi
manibus eius gestamur a lacte
nutrimur usque in pentecos
ten quod hic nulla difficilia

mandamus non ieiunamus sed
magis more singulis Sororem
nostram minima parua est ubera
non habet ideo sit prelati
nutrienda quod tunc illud per
moram caro Amen modo
geniti infantes tanquam
sine dolo lac concupiscite quia
quod parvulis infirmati quia ab
lactati nequeunt ieiunare et
alia difficilia ferre Multi
enim hic ordine parvulis in
helta confirmatos sed ante
hoc a lacte separantur unde
Hic in scriptura
dicitur abstrigens se ma
ledicti sicut quem modi mensibus
fuit hoc dicere in cauda in secunda quasi
quod hic exclusisse sint inter multis
in locis quod verbum caro factum
ut sic ad cibum ad panem an
gelorum id est ad verbum quod in principio
apud deum Nam quod est pa
nis dignus infans perficit
panis deinde se ingerere per
matris mamillam ut sic
pervenit ad alimentum ad panem
infantem sic quod ad esse
verbum ipsum apud patrem
pro nobis quomodo sine angeli
capiunt ut panem ange
lorum manducaret homo ipsum
in verbum factum et caro ut panem
nunc panem celestis tunc fieret

adinfantes et sedin hoc ipsum
verbum crucifixum est sed non est mu
tatum in hominem hoc mutatum
est in illo ut melior fieret quam
erat ut non ipsum filii Dei
[illegible] prius ergo quod homo erat
mortuus et deus ipsum
quod deus erat homo [illegible]
tatus est et resurrexit [illegible]
quod passus est homo non potest di
ci non passus deus quia
deus erat homo sed non muta
tus in hominem, ideo non po
test dici non te passum
in carne si vestis tua con
scinditur [illegible] vestis tua
non sit tamen contumelia magis
ergo quod [illegible] patitur caro [illegible]
[illegible] ubi debet dici patitur
deus quoniam [illegible] nec [illegible]
potest nec corrumpi nec
mutari sed quia homo passus
est in carne passus est
deus ergo christus prius angelis [illegible]
fecit nobis hec incarnatio
et [illegible] mirabiliter scripsit et
non comparavi [illegible] [illegible]
ut habetur qui si aliquid
[illegible] ceperit vel [illegible]
capere [illegible] superbus [illegible]
ad hunc tenere semper [illegible]

eciam sit corporalibus membris
[illegible] ut acciderit qui portum
fuerunt in vero ut resciant
ablactate matris cum ipse separan
[illegible] contingunt [illegible] non
fecit [illegible] si hic non fecit sed compa
ratum cum [illegible] cum ipse desce
debit ablactate ita fecit nobis
in anima [illegible] sic fecit illi qui
ablactatus est [illegible] [illegible]
[illegible] semper [illegible] sed
[illegible] [illegible] maledicto [illegible]
[illegible] ut illi qui semper
matris [illegible] et [illegible]
[illegible] [illegible] ablactantur
Introducam [illegible] [illegible]
[illegible] et [illegible]
[illegible] [illegible] [illegible]
[illegible] ut et [illegible] ad
[illegible] fecit qui domum [illegible]
[illegible] [illegible] et [illegible]
post [illegible] [illegible] [illegible]
[illegible] domum qui
[illegible] [illegible] [illegible]
[illegible] dei [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible]
[illegible] ut [illegible] [illegible]
domum [illegible] et [illegible] domum
[illegible] ut [illegible]
[illegible] [illegible] domum
[illegible] ait [illegible] [illegible]

Unde patet quare david spirituali
manu fortis qui mansuetudine
dyabolum vicit ut subdidit et
omnibus mansuetudinibus eius / david
rex et filius yesse [illegible]
[illegible] adest ut saul malo
spiritu non valebat quod compescebat
ea nam quando dominus saul iussit
pungendi [illegible] [illegible]
[illegible] cum [illegible] david
[illegible] cum [illegible] [illegible]
[illegible] [illegible] [illegible] ut
illa [illegible] se [illegible] ut [illegible]
[illegible] fatetur Sed cum de illo
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] cum [illegible]
[illegible] ille [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] et caput [illegible]
cum [illegible] et mansue
tudo commendatur / [illegible]
[illegible] mansuetudinem ut [illegible]
[illegible] [illegible] nichil [illegible]
[illegible] [illegible] Sicut-psalmus
[illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] david
de Jacob [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] q.
d. non [illegible] [illegible] [illegible]
se [illegible] [illegible] [illegible]
et si [illegible] [illegible]

mei [illegible] si [illegible] [illegible] q.
d. non [illegible] / [illegible] dicit [illegible]
[illegible] [illegible] [illegible]
[illegible] fecit [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
meis [illegible] q. non dabo
[illegible] [illegible] [illegible]
[illegible] dormiendum / [illegible]
[illegible] [illegible] cum qui videt
[illegible] [illegible] dor
[illegible] [illegible] [illegible] vigi
lans [illegible] [illegible] sic qui dor
mit [illegible] [illegible]
[illegible] [illegible] cum
[illegible] [illegible] [illegible]
nichil [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
dt [illegible] [illegible] [illegible]
meis [illegible] plus [illegible] si de
[illegible] [illegible] meis dor
[illegible] [illegible] [illegible] [illegible]
dormiens q. non dabo [illegible]
qui non dormit [illegible] dormi
[illegible] [illegible] cum [illegible]
[illegible] [illegible] illo [illegible]
[illegible] [illegible] caput [illegible]
qui dormitat [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] plus dicit Et ut
[illegible] [illegible] dicit [illegible]
[illegible] [illegible] [illegible] Et [illegible]
[illegible] [illegible] [illegible]
meis q. non dabo [illegible]
tempori [illegible] [illegible]

aduenlos quando dormiebant
dum Christus genuit magnum et
cum senserit sibi quantum
iam inniret sompnus [illegible]
go alias [illegible] tempus de
[illegible] adiectum iam [illegible]
sibi [illegible] / ne deb re illi de
[illegible] et sompnus no
[illegible] aduenlos [illegible]
[illegible] q. [illegible] fo
tem [illegible] sompnum [illegible]
[illegible] dies [illegible]
Et [illegible] [illegible] q.
de Noe [illegible] in thab'
naculis / ne [illegible] dum in
[illegible] dicit [illegible]
dies / ne q. post illa fu
erit si in [illegible] [illegible]
[illegible] [illegible] ac si
de ne illa [illegible] [illegible]
[illegible] dicit [illegible] quia
dum [illegible] [illegible] dies
[illegible] [illegible] [illegible]
[illegible] [illegible] / [illegible]
dei [illegible] sua desierit re nl
[illegible] amore si se no
amat si [illegible] / [illegible]
[illegible] dicit thabernaculis [illegible]
[illegible] thabernaculis [illegible] Ja
cob Thabernaculis [illegible]
[illegible] [illegible] [illegible] in [illegible]
[illegible] in futuro erit [illegible]
[illegible] [illegible] [illegible] [illegible]

thabernaculo adhuc [illegible]
m[illegible] [illegible] [illegible]
[illegible] et [illegible] / [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] audiuimus ea si
[illegible] [illegible] [illegible] / vel
[illegible] [illegible] vel [illegible] / [illegible]
si [illegible] [illegible] [illegible] q.
[illegible] [illegible] [illegible]
dei [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible]
et umbra futurorum [illegible]
[illegible] et [illegible] [illegible]
[illegible] ea vel [illegible] vel [illegible]
[illegible] [illegible] [illegible]
[illegible] ubi [illegible] [illegible]
[illegible] [illegible] quia q. [illegible]
[illegible] [illegible] [illegible] et
[illegible] in [illegible] [illegible]
[illegible] et [illegible] [illegible]
[illegible] [illegible]

[illegible] est [illegible] [illegible]
q. [illegible] [illegible] [illegible]
[illegible] est [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] dum [illegible] [illegible] quia
[illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible]
[illegible] q. [illegible] [illegible]
[illegible] [illegible] ut [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
ait [illegible] q. [illegible]
qui plus [illegible] q. lingua

applicat quod dictum est quod
bonum .i. utile [illegible] .i.
delectabile habet adeo [illegible]
quia sunt bona quae non delectant
quod in bonum et iocundum simul ha-
bitare in unum [illegible] dispo-
sitis singulis [illegible] offensis [illegible]
quod non impedit [illegible] si
fratres habitent in unum [illegible]
[illegible] erat illius cor
unum et anima una. habet et
quod habitare in unum ad hoc
[illegible] conveniunt qui in unum
debent habitare mente [illegible]
si [illegible] conveniunt monasteriis et
[illegible] in unum cohabitantibus
non mente [illegible] sed etiam
corpore ut illis [illegible] de-
[illegible] qui omnibus [illegible]
ad [illegible] apostoli [illegible] in unum ha-
bitabant discipuli domini [illegible] erat
illius cor unum et anima una
et erat illis omnia communia
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] corpore
unum habitant mente. Et

ostendendo [illegible] bonum et
iocundum [illegible]
[illegible] quia [illegible]
[illegible] habitare fratres in unum
[illegible] quod di-
[illegible] barbam aaron
[illegible] hoc [illegible]
[illegible] cohabitantium fratrum et
[illegible] aaron et
[illegible] hermon [illegible] est
[illegible]
[illegible]
[illegible]
sunt [illegible] est qui
[illegible] obtulit .i. christus qui [illegible]
[illegible] qui [illegible]
[illegible] qui [illegible]
[illegible] quod offerret
[illegible] obtulit qui [illegible]
est [illegible] christus in capite
eius est [illegible] quia [illegible]
[illegible] corporali-
[illegible]
[illegible]
[illegible] ad a-
[illegible] barbam
[illegible] barba
[illegible] est [illegible]
[illegible]
[illegible] barba
est [illegible]
barbam [illegible] apostolos [illegible]
illos [illegible]

sustinuerunt sed vinci non po-
tuerunt. Et ab illis descendit
cum in horam resurrectionis ve-
stis quod est cauda que est sine
macula et nigra hora re-
stis sunt contra magno restis
[illegible] hic sunt [illegible] qui in
[illegible] quod [illegible] [illegible]
impleant quod est alia aliis
omnia partita et est [illegible]
Ita est illud bonum et se-
cundum [illegible] vngendum et vn-
a [illegible] quod prius fuit in
capite [illegible] et dicitur hec a
similitudine regum [illegible]
tum quod in veteri testamento in figura
quod vngebantur quod vnguentum
postea descendit a capite
Christi in barbam / deinde
descendit deinde in barbam sub
[illegible] [illegible] Aaron id est
quod non [illegible] [illegible] descendit
in apostolos et in alios primi-
tivos [illegible] qui primo [illegible]
[illegible] sed vinci non po-
tuerunt [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
descendit vnguentum [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] vnguentum postea
descendit in horam resurrectionis
[illegible] id est [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

H[illegible]
[illegible]

per horam quod est [illegible] restis in
[illegible] [illegible] qui erant in
[illegible] temporibus [illegible] [illegible]
[illegible] et est [illegible] descendit
in horam restis [illegible] id est [illegible]
ad [illegible] [illegible] [illegible] [illegible]
sine macula quod est [illegible]
[illegible] [illegible] [illegible] her-
mon qui descendit in [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] qui [illegible] in vnum [illegible]
[illegible] [illegible] [illegible] [illegible]
hermon [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
id est [illegible] [illegible] [illegible] postea
[illegible] [illegible] [illegible] [illegible]
[illegible] descendit in [illegible] id est [illegible]
et est [illegible] Ita [illegible] illud
bonum [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] postea [illegible]
[illegible] [illegible] descendit [illegible]
[illegible] id est [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] / [illegible] ad [illegible]

H[illegible] [illegible] hic est [illegible] [illegible]
[illegible] in [illegible] morte qui
sanguinem [illegible] fuderant [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] in morte [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

p[er]uenta est et insinuabit
nomen dei scriptum in lamina
aurea summi pontificis quod erat
tetragrammaton .i. quatuor
litterarum quod est Joth he van
eth .i. principium passionis
vite iste de [illegible] dicit[ur] ille
enim iste legalis sacerdos
gerit p[er]sonam est nobis
[illegible] auctor reparator
vite p[er]ditam amisse Nu
[illegible] quod deus est cani
tus dei dicitur hic agit se
sup[er] [illegible] p[ro]p[ter] Non
quod aliquid sit quod delegu[n]t
deus talia [illegible] sig[na]
diu[er]sos actus [illegible] iterus
et diu[er]sa deleguit ea Mo
nitio [illegible] ad diligendum deum
d Ecce demonstratus est
[illegible] fuerat hic demonstratur
dicitur [illegible] deum
omnes admonet [illegible] [illegible]
[illegible] deleg[illegible] [illegible] vel
[illegible] [illegible] ad [illegible]
[illegible] demonstratum / qui stetit
[illegible] [illegible] dei
[illegible] scriptum [illegible] / eius
stetit [illegible] dei [illegible]
[illegible] [illegible] deus [illegible]
[illegible] [illegible] mortalium

[illegible] .i. adu[er]sus non solum [illegible]
[illegible] extollere [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] Amalech extollere
deo [illegible] ut [illegible] bonum
[illegible] bonum opem [illegible]
[illegible] non velit [illegible] deo
nil vel bona tribuendo [illegible]
totum deo Ecce [illegible]
[illegible] hic [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
et fidelem retributorem
qui [illegible] Et qui bonum operatur
[illegible] [illegible] et [illegible] dicit
alia .i. [illegible] deo [illegible]
[illegible] [illegible] [illegible]
di Et [illegible] quia deus [illegible]
[illegible] adventum [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] quod [illegible]
[illegible] [illegible] [illegible] ad [illegible]
~~[illegible]~~ [illegible] dignus [illegible]
nos [illegible] [illegible]

| | |
|---|---|
| [illegible] est ad [illegible] | [illegible] |
| [illegible] est [illegible] | [illegible] hic |
| [illegible] est [illegible] | [illegible] [illegible] nos |
| [illegible] [illegible] | [illegible] [illegible] |
| [illegible] [illegible] | [illegible] [illegible] |

[illegible] [illegible] [illegible]
[illegible] nos liberavit [illegible]
[illegible] in quo nos [illegible]

H[illegible]

Redemptio penae quam pro nobis Christus
solvit. Remissio culparum
quam nobis indulsit. Christus
predicat dignos q. d. gens
angelica deo patri quem s. deus et
pater fecit nos ~~dignos~~ s. f.
[illegible]
[illegible] dignos [illegible]
[illegible] dignos [illegible]
[illegible]
[illegible]
[illegible] Ista [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] in templo dei [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] s. [illegible] dignos nos
fecit [illegible] in lumine [illegible]
[illegible] in symbolo [illegible]
[illegible]
[illegible] dignos nos fecit [illegible]
[illegible] in lumine [illegible]
[illegible]
[illegible] in lumine dei [illegible]
[illegible]
[illegible] in lumine [illegible]
lumine divine [illegible]

[illegible]
[illegible]

[illegible]
[illegible] in lumine [illegible]
[illegible]
[illegible]
[illegible] non
[illegible] lumen [illegible]
[illegible] in lumine [illegible]
angelorum [illegible] Stelle
[illegible]
[illegible] in lumine [illegible]
[illegible] in lumine
[illegible] in lumine
[illegible] 23
[illegible]
[illegible]
[illegible] in lumine [illegible]
[illegible] in lumine
[illegible]
[illegible]
[illegible]
[illegible] Stephanus in lumine [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

peccatorum sicut s. illuminare hiis qui
in tenebris et in umbra
mortis sedent vel captiuitate te
nebrarum i. demonum quam te
nem medio captiuitatem [illegible]
habebis dummodo [illegible] [illegible]
[illegible] hoc est [illegible] et
[illegible] tenebrarum. Non quod
demones non dicebantur
desiderare sicut solum dicitur i. dum
anime [illegible] non ista
dicebantur cum miseris quod
non esset nisi [illegible] esset
quam tamen possent illud.
animas sed dicitur non sicut solum per
[illegible] suggestiones vel
[illegible] tenebrarum i. ad
hac [illegible] [illegible] i.
quo tenebantur adhuc obligati
tamen [illegible] ad [illegible] quod
[illegible] Job [illegible] in
[illegible] tenebrarum [illegible]
[illegible] S. augustinus [illegible]
quod dicit in persona pauli tene
bantur obligati [illegible]
paulus [illegible] in [illegible]
[illegible] [illegible] [illegible]
[illegible] in persona illorum qui
tunc [illegible] vel [illegible] quod
paulus et omnes ante mortem
christi tenebantur in [illegible] et
si non actu tamen [illegible] i.
obligatione [illegible] sicut augustinus

[illegible] [illegible] quod dicit quod [illegible]
[illegible] qui tenebantur in
[illegible] [illegible] [illegible]
[illegible] in [illegible] [illegible]
[illegible] [illegible] qui [illegible]
[illegible] qui tenebantur ibi
[illegible] [illegible] [illegible]
[illegible] [illegible] in [illegible]
[illegible] [illegible] [illegible]
[illegible] omnes qui [illegible]
[illegible] non [illegible] [illegible] quod
[illegible] [illegible] [illegible] non
[illegible] vel [illegible]
[illegible] [illegible] [illegible]
non [illegible] omnes [illegible]
[illegible] [illegible] et
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible]
[illegible] [illegible] et [illegible]
[illegible] in [illegible] filii dilectionis
sue. Attende quod dicit in [illegible]
filii dilectionis sue. dilectio et
caritas [illegible] sicut S. [illegible]
quod pater diligit filium et pater
diligit filium [illegible] [illegible]
[illegible] [illegible] [illegible]
quod [illegible] quod ut ille [illegible]
[illegible] caritas qui [illegible]
est [illegible] [illegible] [illegible]
illa [illegible] [illegible] [illegible]
est [illegible] [illegible]
filii non [illegible] [illegible] [illegible]

spiritus sancti filii i. verum. Non
enim dixit filii sui, quasi
diceret verissime diceret tamen
filii dilectionis sue caritatis sue
filii quod eciam est expressa.
Si non est in illa trinitate
caritas dei nisi spiritus sanctus
ergo eadem sit ab singularissimum
respectu ut non solum ille sit
caritas expressa sed et illa
duorum simul differentia quasi se
videtur. Ergo non dictum est
filii caritatis sue nichil aliud
intelligitur quam filii sui dilecti
quam filii substancie sue. Caritas
enim patris que natura eius
simplex est, et ubi filius cari
tatis eius nullus est alius
quam qui de substancia eius est geni
tus. tamen videtur quod non in quam
filii dilectionis sue i. filii sui
dilectissimi. Per regnum dico
caritatis intelligitur i. ut essencia
regnum filii sui dicitur quod
dicit filius Christus Regnum meum
non est de hoc mundo. et in
regnum caritatis intelligitur
dicitur quod dicit regnum quod nos optamus
advenire regnum tuum per
quod regnum regni non de isto
mundo transferri simus nisi
et tandem volumus in per
terram nobis apparet et constituto

Sed quia hii dilecti videntur transferri
hoc est ad alios, vel qui in regnum
dicitur accipitur dilectio vero
essencialiter et sic est nomen
quod verbi divini personis
apparet tamen spiritus sanctus dilectio
sunt per ... quod spiritus
sanctus persona enim modo est
dilectio non personaliter. Secundo
est dilectio spiritualis seu
personalis, quia quamvis aut
modo sumatur dilectio pater
sane illud verbum apostoli filii
dilectionis subiecto persone
i. filii sui dilecti quod sit per
dilectionem personaliter habet enim
spiritum sanctum quia pater et
filius diligunt se spiritu sancto nec
tamen sequitur quod sit filius expressa
sed filius personaliter quia est dilectio
essencialiter sumpta. et audeat
dicere pater spiritu sancto quia dilectio
quod ibi nisi accipitur personaliter
posset enim de dilectione essenciali
intelligi addit in quo
s. filio habemus redempcionem
s. apertam ipse enim persolvit
sua eciam solvit quod dat
apparentem quod non rapuit ut tunc
persolveret sed apparet dei
in quo persolvit apparet eo
redempcio apparet. Nam quia
non intelligitur et remissionem

[illegible]

petere / [illegible] [illegible] abeunt
[illegible] [illegible] nos sine [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] nos [illegible]
nos apertus [illegible] [illegible]
Et ad [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible] [illegible]
cum [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] hostes
[illegible] / Congregacio [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] hostes
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] petere [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] hostes [illegible]
[illegible] [illegible] [illegible] [illegible]
Per [illegible] [illegible] [illegible]
tenebrarum [illegible] [illegible]
[illegible] demonum [illegible] [illegible]
[illegible] tenebrarum [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
non est [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
opera [illegible] Et [illegible]

[illegible] [illegible] opera nostra [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] nos [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
nos tenebrarum [illegible] [illegible]
[illegible] [illegible] [illegible]
tenebrosis et aliqui [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
demones [illegible] [illegible]
tenebrarum [illegible] [illegible] [illegible]
aliqui [illegible] / [illegible] [illegible]
[illegible] [illegible] / [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] / [illegible] [illegible]
[illegible] [illegible] tenebrarum [illegible]
[illegible] [illegible] tenebrarum [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] tenebris [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
est [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
tenebris [illegible] [illegible]

pt illud ps / dicatur pha qr
do Posuisti tenebras i. po
ni pruisisti tenebras speci[aliter]
vitiae z malitiae ista est
nox s. frigida et obscura
i ipsis s. interioribus demonum
et ipsi Nocte perspicit be
stie plures i. demones qui ap
portant tale noctem Inde
eam qua sunt tenebrarum
inductores / Continue eum
illud possunt inducere in mentibus
hominum tenebras innumeras pec
catorum quorum ipsi sunt ple
ni q[uia] ut petrus dicitur om[nes]
tenebrarum addicti xvij Sol
in statue xc^o c cum luce nitid
didicerimus et scire [illegible]
ex[illegible] cum ignorantes [illegible]
in tenebris erant et illis
lux orta est [illegible]
filio [illegible] Ergo alienu[m]
opus tenebrarum i. opera mala
que ex tenebris [illegible]
veniunt vel que tenebras
amant [illegible] tenebris dicit ps
Ante adventum [illegible] totus mun
dus ambulabat [illegible]
i. ipse q [illegible] qui ambu
labat in tenebris Omnes
vsque quasi tenebrarum
amatores vt cum vide[illegible]
[illegible] amor illius tenebris

actionis s. [illegible] / [illegible]
cum [illegible] hominibus [illegible] et
continue totis viribus ut [illegible]
[illegible] illi detineant / [illegible]
tenebris ait 22 [illegible] illud
in tenebris [illegible] [illegible]
cum eum et [illegible] q[ui] sunt
[illegible] hominum vel demonum
dicitur [illegible] tenebre
[illegible] [illegible] [illegible]
[illegible] q[uia] est i inferno qr
[illegible] hominum et demonum
[illegible] tenebre appellantur
inferni [illegible] ubi erit ambi
[illegible] tenebre dicitur [illegible] Job x
Terra tenebrosa et operta
mortis caligine / [illegible]
tenebris / [illegible] terra mi
serie et tenebrarum [illegible]
Est autem [illegible] [illegible] demus
[illegible] [illegible] Erripiet
nos [illegible] demonum
[illegible] s.
[illegible] [illegible]
[illegible] / [illegible]
[illegible] [illegible] // Re
[illegible] [illegible] [illegible]
// [illegible] [illegible]
[illegible] [illegible] Dico quod
[illegible] quod ante adventum
filii dei multorum hominum corpora
demones obsidebant / plures
[illegible] et plures

glo[ssa] tenebras

hominibus [illegible] debat sed adventus
filii dei monachis representant / ab
hominibus expulit / et ab obsessionibus
potestatem eorum restrinxit unde
post eius adventum comparatione mi-
nus a demonibus obsessi et
pauci per demones illuduntur / Item
quod dicit david in psalmo in persona
christi [illegible] eripe me de ini-
micis meis fortissimis / Licet non
eripuit aptitudine reparare / Secundo
eciam quo ad hoc quod est propter adven-
tum demones temptabant homines
et inducebant in temptationem plu-
rimos non tamen sic fortiter temp-
tant ut sic facilius in temp-
tationem inducant sed ante fi-
delium multum eam debilita-
ta est eorum virtus temptationum
Stant ad adventum christi ut
dicit habilitatem duas manus
unam videlicet impotentem quod
recte manus [illegible] et
aliam attrahentem manus fra-
udulentie / prima est multo tota
est per eam Nullum eripit infi-
nite multitudinem / et alia per quam
temptabat est multo debilius
effecta / et hinc quod natura est
suffragium mea eam quod est
bene sic magis et plena in
natura [illegible] quod dicit

[illegible] multo est eorum quod dicit
tamen multo magis et angelorum
potentia / quod considerans dominus di-
cebat in persona christi psalmo
[illegible] id est [illegible]
[illegible] multo [illegible]
[illegible] id est dicit
/ aliud est enim temptari et
aliud in temptationem induci Illi
enim in temptationem inducuntur
id est [illegible] quod aliquam su-
perant [illegible] quod omnia
[illegible] et mi-
nus inducuntur in temptationem
[illegible] ultra [illegible] et
[illegible]
demones vero [illegible]
[illegible] de [illegible]
[illegible] de [illegible] magnis
[illegible] sive ma-
lum et [illegible] quod [illegible]
[illegible] et [illegible] quod nullus
[illegible]
[illegible]
primo [illegible] temptare
[illegible] Dicit
[illegible] quod ad [illegible] quod [illegible]
[illegible] sed eam [illegible]
dicere / [illegible] dicit
quod plus [illegible] sua
[illegible]
[illegible] plus [illegible]
[illegible] ut dicitur
[illegible] ut leo

Tercio enim est ille diues dictus
dicitur [illegible] eciam cauda
sunt i. ad fallaciam sunt [illegible]
[illegible] in terram [illegible] spel
[illegible] i. tenebrarum partem [illegible]
[illegible] videlicet essent eciam fide
les et debent esse stelle
Quarto enim vbique [illegible] sunt re
[illegible] sunt laqueos
quibus capit [illegible]
[illegible] Ille enim magnus
pater anthonius videt totum
mundum plenum laqueis dyaboli
et mirans [illegible] quis
eadem possit [illegible] sunt [illegible]
[illegible] caueat
et [illegible] sic enim
[illegible] non per is
tos laqueos euadere nisi
in angelo vbi [illegible]
et in carne passus vnde se
[illegible] consilio confidetis
[illegible] illud [illegible] quod enim
[illegible] capta est de
laqueo venancium laqueus li
beratus est et nos liberati
sumus Quinto [illegible] per
[illegible] nos [illegible]
[illegible] et [illegible]
[illegible] ad [illegible]
[illegible] [illegible]
omnium hominum contra istos
[illegible] i. ad [illegible]

dimicare [illegible] quod ut [illegible]
Judith [illegible] hec est vita [illegible]
[illegible] [illegible]
ablacione [illegible] [illegible]
[illegible] spoliauit
[illegible] paradisi [illegible]
[illegible] ab [illegible] [illegible]
[illegible] potest [illegible]
[illegible] illud [illegible]
demonium i. [illegible]
[illegible] oculos [illegible]
[illegible] in lumbis [illegible]
in [illegible] [illegible]
[illegible] [illegible]
[illegible] ab [illegible] ab oculis
[illegible] et [illegible]
[illegible] et [illegible]
Sed enim [illegible] sunt
[illegible] [illegible]
[illegible] [illegible]
non [illegible] [illegible]
Sed [illegible] dolor [illegible] ad
[illegible] [illegible]
[illegible] [illegible] suffi
ciens [illegible] multi sunt quibus
non est efficax quia [illegible]
[illegible] in dispo
sitis et [illegible] dicente angelo
raphael thobie minori
Thob. vi [illegible]
in illos [illegible] qui [illegible]
[illegible] confusione [illegible]
[illegible] et [illegible]

sine scriptura / et qui propter
libidinem sicut equus et mulus
quibus non est intellectus scilicet obliui
one dei auersione a bono et con
uersione ad creaturas in talibus
huiusmodi peccatoribus sunt tenebre quoniam
peccatis eorum comparantur tenebris
sed dicit christus mittite illos in
tenebras exteriores et videntes
aduersarium filii dei in mundo
peccatores assumptam suam dispersam
per congregando et hoc
vincleon [illegible] plebe regula
ac gratia ad dicit apostolus et
transtulit in regnum filii dilectionis
sue sine ubi scilicet quia contra
[illegible] veritati [illegible]
[illegible] collegii [illegible] et
congregationem nostram [illegible]
quia in [illegible] congregatione in
[illegible] sunt [illegible] dum
[illegible] sancte [illegible] in medio
sancte congregationis [illegible] est
sicut [illegible] dicit [illegible]
[illegible] in [illegible] dispersione
[illegible] adiungit [illegible]
[illegible] ut [illegible]
ut filios dei qui dispersi erant
congregaret in unum [illegible]
[illegible] nostrum [illegible]
qui transtulit nos in regnum
filii dilectionis sue [illegible]

regnum filii dilectionis sue [illegible]
[illegible] transtulit dicit [illegible]
baptismi [illegible] sanguine inebriati
[illegible] illud [illegible]
[illegible] primo [illegible]
[illegible] sanguine [illegible] inebria
[illegible] et transtulit [illegible] passio
[illegible] baptismi [illegible] scilicet
plenum [illegible] ad [illegible]
[illegible] cum angelis
[illegible] nobis [illegible]
transtulit nos [illegible] regnum
[illegible] apostolus [illegible]
[illegible] regnum [illegible]
signum [illegible] regni
fuit [illegible] natus [illegible]
[illegible] et [illegible]
[illegible] pastoribus [illegible]
angelorum [illegible] preuenit
pastores scilicet audite et videte
[illegible] illud [illegible]
[illegible] celi [illegible] dicit
[illegible] alius est in
[illegible] dicit
[illegible]
[illegible] venientem in regnum
[illegible] in fine dicit [illegible]
venite benedicti patris mei [illegible]
[illegible] regnum et [illegible] quia [illegible]
[illegible] regnum [illegible]
[illegible] pessimum
[illegible] regnum [illegible] est
[illegible] nobilissimum [illegible]

Sunt secundum hoc sunt eciam
Est duo regnum quod sunt no
bilius in quo plus quam in aliquo
alio regno mundi sunt nobi
les divicie fortitudines ar
mature et [illegible]
forte [illegible] rex sunt pluri
res et sunt [illegible]
sunt ibi sunt [illegible] qui di
lexerunt religionem [illegible]
[illegible] habuerunt christum ami
cum et omnem [illegible]
apostoli [illegible] apostoli [illegible]
ti [illegible] sunt plures
martires [illegible]
sunt sancti sancti confessores
et boni religiosi / [illegible]
sunt sunt [illegible]
[illegible]
sunt [illegible] et sunt [illegible]
hec est [illegible] potentissi[illegible]
quam fuerunt inter regna
mundi [illegible]
[illegible] et romanorum que
figurantur per quatuor bestias
quas vidit daniel [illegible]
in [illegible]
Super eciam inter mala
regna [illegible] sunt [illegible] regnum
[illegible] cuius cives sunt omnes
[illegible] Regnum mundi cuius
cives sunt [illegible] et
[illegible] Regnum dyaboli cuius

cives sunt omnes [illegible] Regnum
[illegible] cuius cives sunt
omnes maligni [illegible] inter
reges [illegible] inter
regna [illegible] abraham
[illegible]
[illegible] inter regna [illegible]
[illegible]
[illegible]
[illegible] Est ergo
regnum sunt nobilius quod
non est in hoc mundo [illegible]
[illegible] Joh
[illegible] Regnum meum non est
de hoc mundo Est [illegible]
[illegible] sunt [illegible] regnum
mundi [illegible]
[illegible] sunt [illegible]
[illegible]
[illegible]
[illegible]
[illegible] regnum
[illegible] Regnum [illegible]
[illegible] et [illegible]
[illegible]
[illegible]
[illegible] Regnum [illegible]
[illegible] Est [illegible] regnum
sunt [illegible]
est [illegible] in hoc mundo [illegible]
[illegible]
et [illegible]

istius regni in omnibus et per omnia
sunt servi quia cives huius
regni ipsi non sunt nisi boni ho
mines illi qui sunt in mundo
et multi cives / dicit enim deus
v. quod regnum dei tradetur populo facienti
Et ibidem eciam dicit quod sancti dei al
tissimi suscipient regnum illud
Qui scis autem nunquam sunt ad
nunquam iniqua nunquam litigia nunquam
scismata nunquam invidie nunquam
emulaciones quia sancti in isto
semper vivunt secure. Est autem hoc
regnum quod summe legale et
iustum quia in ipso enim est summa
iusticia in quo unicuique redditur
quod suum est dicit ~~[struck]~~ domi
nice isto Regnabit rex
et sapiens erit et faciet iudi
cium et iusticiam in terra hec Ieremias
et etiam summa concordia et sic
iusticia in illo regno dei pre
dicatur dicente Christo quod omne
regnum in se divisum deso
labitur luce xi / Sed illud quod
summe concors et summe uni
tum est ... et ceteris et iusti
cia reddet unicuique quod suum est
in ipso ... Sed ...
... [illegible] ...
... regno ... sunt
multe viles persone que

non pertinent ad possessionem et cumulatio
regni quod possessio continuatur per for
bacionem et cetera perimuntur et
suppeditantur. Sed in isto regno
Christi quod est regnum celorum sunt multe
persone viles sive peccatores et
peccatrices qui cum in ... ~~multi~~ multi
sunt / ideo ~~multo~~ multe / de possessione
huius regni et adipiscuntur cumulatio
... pertinent quia nullus homo
hereditabit in isto regno Christi et dei nunquam
ut patet dicit apostolus / Ephesios in capitulo
omnis fornicator aut immundus
aut avarus quod est ydolorum
servitus non habet hereditatem in regno
Christi et dei in ... illud quod dicit
apostolus / Ephesios in capitulo omnis
fornicator aut immundus aut
avarus quod est ydolorum servitus
non habet hereditatem in regno Christi et dei
Isti enim tandem de regno pro
bantur et extra regnum in
infernum precipitabuntur. Iuxta illud quod
dicitur Mathei viii filii regni id est qui
deberent esse filii regni eicientur
foras et alibi Mathei xiii dicitur
quod angeli tollent de regno dei
omnia scandala id est omnes rep
robos qui scandala sunt corpo
rum / et mittent eos in ca
minum ignis id est in infernum ut eius
subditi ... sunt ... sen
... adversus ... hi
... in mundo ... peccavimus

assumpcionem fuit expressio
sacerdotis quantum hostis immediate
hostis cum ipsum semper volenti
in sacro vel insulto petri
semper gaudet · immediata
est quasi continuandus spiritus appellatur
[illegible] XI [illegible] quantum illi imme-
diate in adventu suo hones sa-
cerdotes accipiunt corpus cum ab
libenter quod non apostolus audit
in remissionem peccatorum et redempcione
corporis ad subdit apostolus in
[illegible] hominum remissionem et re-
dempcionem peccatorum / dicit christus [illegible]
de ipso Et apertum [illegible] et
ma corporis ~~ad subdit~~
~~apostolus~~ redempcio [illegible]
redemit [illegible] [illegible] [illegible]
eius [illegible] eam [illegible] dicit
[illegible] hominum redempcionem re-
missionem peccatorum [illegible] · i · [illegible]
[illegible] [illegible] · i · [illegible]
[illegible] [illegible] · i · [illegible]
[illegible] pollutiones fiunt [illegible]
· i · [illegible] apparet [illegible] / christus
cum semper petrus [illegible] dei
per abstulit [illegible] dicit
petrus [illegible] et christus semel
petrus [illegible] mortuus est
[illegible] [illegible] ut [illegible]
[illegible] / et hoc [illegible] apostolus ad
[illegible] v · [illegible] dictum est

[illegible] · i · [illegible] [illegible] hominum
remissionem redempcionem peccatorum
[illegible] christus [illegible] [illegible]
nobis [illegible] passionem [illegible]
magnum plurimus [illegible]
[illegible] 22 · [illegible] [illegible]
[illegible] [illegible] et su-
[illegible] ad [illegible] et [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] petrus
[illegible] Et [illegible] / [illegible] ad
[illegible] [illegible] hominum [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] petrus / [illegible]
dictum est [illegible] · i · [illegible]
[illegible] hominum [illegible]
[illegible] christus [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] petra et [illegible]
[illegible] [illegible] dicit [illegible]
apostolus [illegible] [illegible]
[illegible] remissionem petra [illegible]
[illegible] / [illegible] dictum [illegible]
· i · [illegible] [illegible] hominum
remissionem et redempcionem peccatorum
[illegible] [illegible] [illegible]
[illegible] fit omni [illegible]
ad [illegible] [illegible] [illegible]
christus [illegible] hominibus [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]

hu[n]c cum ab[so]l[v]it petrus q[uod] petr[us]
dixit [illegible] dimiserit locum
ne a luminis [illegible] Et petrus
[illegible] et c. Et cantus apparuit
in illam petrus [illegible] in apparuit
cat ad penitenciam et non [illegible]
q[uod] penitet [illegible]
[illegible] cantus
[illegible] dicit apostolus ad
[illegible]
[illegible] petrus [illegible]
cum [illegible] illa [illegible] dixit
[illegible]
[illegible]
[illegible]
[illegible] homo [illegible]
q[uod] petrus [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] petrus [illegible]
[illegible]
[illegible] et non [illegible]
[illegible]
[illegible]
[illegible] non [illegible]
[illegible] petrus [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] et [illegible]

[illegible] petrus [illegible]
[illegible]
cas Ex quo [illegible] est unitas
[illegible]
[illegible] ut [illegible]
[illegible]
[illegible] dicit apostolus ad [illegible]
3. Salvatorem [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] dicit [illegible]
[illegible] Et [illegible]
omni [illegible]
[illegible]
et [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
dicit apostolus Salvatorem [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

esta x annis [illegible] vera
sedmane Item q(uod) cum dixisset a
ceteris patriarcha de antipo[illegible]
scriptus de tribu Dan / fecit
deus [illegible] celeber [illegible]
re statim subdit salutare
tuum expectabo domine Gen
penultimo Et Ambrosius dicit
Ego autem addo apparuisse
et expectabo dominum salvatorem
nostrum [illegible] Philippenses iii et sub
dit apostolus Qui corpus hu
militatis nostre [illegible] corpus nostre
tue corporis ac [illegible] agnitionem
[illegible] q(uod) enim [illegible]
tale morte [illegible] vocat nos
trum apostolus Roma viii / de
corpore humilitatis [illegible]
[illegible] humilitatis [illegible]
[illegible] [illegible] corpore
et [illegible] Philippenses iii hu
militatis tale [illegible] / [illegible]
enim [illegible] erit [illegible] nostre
humilitatis [illegible]
[illegible] [illegible]
[illegible] reddigentur [illegible]
[illegible] [illegible] scriptum
est / [illegible] et [illegible]
[illegible] [illegible] / et [illegible]
erit ultra humilitatis electorum
Renata q(uod) consubiret [illegible] corpus
suum [illegible] ad [illegible] corpus
et [illegible] ad suam [illegible]
et conditionem et [illegible]

ad similitudinem resolutionis supplebitur
[illegible] erit x [illegible] supplebitur
[illegible] / Hoc enim corpus sic
spiritualitatem [illegible] reformabit corpus
quod configurabit corpori claritatis
sue id est similabitur eius dotibus
gloriosis / configurabit enim ipsum
corpori suo claro et fulgido
per dotem claritatis / corpori suo
semper et subtilissimo per dotem
subtilitatis / corpori suo agili
[illegible] per dotem agilitatis
[illegible] [illegible] dotes [illegible]
[illegible] apostolus 1 Cor xv [illegible]
de corpore humano seminatur
in ignobilitate surget in gloria hoc
quoad claritatem seminatur in
infirmitate surget in virtute hoc
quoad agilitatem / seminatur corpus
animale surget spirituale hoc
quoad subtilitatem / Alia enim
claritas solis alia lune
et alia claritas stellarum
Stella enim differt a stella in
claritate sic et in resurrectione mortuorum
Non enim sicut corpora erunt
eque clara sed corpus [illegible]
id est vel sicut corpus solis
id est matris dei sicut corpus lune
[illegible] sicut stelle
[illegible] [illegible]
[illegible] quedam plus et
quedam minus sic erit et de
corporibus electorum quorum
claritas erit distincta

mone lectae . quia erat addi
nisere co elusum Obhor nos
debere conservare xpm redimit ad
inde Item maior f. sic oppo-
tunt
discipuli myst Item misterii
presim inde Item eueni
Obsessi patrum Item excepti
Operis dominum Item solucionis
Item illa maior xpm et nullum
aliud [illegible] sic [illegible]
[illegible] [illegible] ad
questionem Johis [illegible]
dico xpm sic discipuli myst
Item istimare quod dicam cum
i mich [illegible] tene
bris ab [illegible] Ne
sat hic [illegible] Ne [illegible]
adeo nol amare [illegible]
tre [illegible] ut [illegible] sic x
[illegible] ons hic [illegible]
[illegible] clarissime
illustrabunt [illegible]
[illegible] [illegible]
tenebre / [illegible] sed cum
q [illegible] clarissime
[illegible] / videns [illegible]
[illegible] [illegible]
[illegible] ad [illegible]
[illegible] .i. [illegible]
[illegible] sic [illegible]
[illegible]
[illegible] [illegible]
nos [illegible]
Item [illegible] ex

sic boni discipuli [illegible]
[illegible] myst [illegible]
[illegible] Item [illegible] sic [illegible]
[illegible] alia [illegible] qui
te [illegible] / v.e
ne [illegible] .i. [illegible] ad
[illegible] clare [illegible]
[illegible] [illegible]
[illegible] [illegible] quia
[illegible] ad [illegible]
[illegible] Item [illegible]
[illegible] [illegible]
[illegible] [illegible] / et
[illegible] ad
[illegible] [illegible]
[illegible] .i. [illegible]
[illegible] sic [illegible]
[illegible] [illegible]
[illegible] / [illegible]
[illegible] [illegible] i [illegible]
[illegible] [illegible] Semite
sunt [illegible] sunt
[illegible] [illegible]
q [illegible] et
semite [illegible] .i. [illegible]
[illegible] [illegible]
[illegible] .i. [illegible]
dige me [illegible]
[illegible] ut [illegible]
[illegible] et [illegible] me
[illegible] ut [illegible]
[illegible] [illegible] quia
[illegible] [illegible]
[illegible] [illegible]
[illegible] ad [illegible]
[illegible] [illegible]

in speculum est perfectio / qr tract
dus salvator meus q. d. Ideo
fui cito pete quia tunc dns
salvator meus in rei / quia
compulsus sed ate deposit in
longinquo regionem prime nec
dire in potui nisi actus et
vidi / et iste eciam dicit qr
te sustinui tota die id est toto
tempore salvans huius vite
mei tunc apparebit michi / Dein
tercio ponit yme dabilia di
cendo tota salvator meus
et te sustinui tota die / Dein
cum sunt vere q amen sicut
fi verbum salvatorem credentium
sperantem retribucionem eius coopertam
Universe vie domini
dentur vere misericordia veritatis
obiectum testamentum eius et testimonium
eius q. quando veniet dire
bit esse [illegible] q placuit
est et vetate [illegible]
est et vinde se vie domini sunt
mia et veritas q. si infinite
sunt in hys tu duobus mobi
lium queque vim exhibet ac
credendo secta / aliqui indicando
de mita apud eum diunt [illegible]
scita / veritatis indicant mita
/ Ideo vinde se vie domini sunt duo
adventus filii dei unus mise
ricordie alter iudicatus. i. i. illis
duobus adventibus maiz vite
manifeste nobis exhibet in
primo inchoat i sedens veritate
[illegible] in omni aperte

dni simul sit et si non nobis nondum
appareat. Venit enim ille noster
cuius opera et plures magis depo
nit suspiciam millis suis in eis
liberatum se vides et deinceps
venet scriptura videns scri
psi [illegible] eius q. dicit homini
iste vie domini sunt vere et vi
tis et si aliqui non videt apertum
te [illegible] et hys qui
requirunt testamentum eius i. passionem
et mortem ipse redemptorem suum
et vitam premissa nobis est reddi
ta / ipsi requirunt testimonia
eius i. q. attendunt que [illegible] hii
et evangeliste testantur qr
illi cum [illegible] mise
recordiam. primo adventu et
videre ipsum q in [illegible]
testatur eius i. morte qua suo
sanguine nos redemit in nova
vitam / ipsi opinant testamenta
eius i. [illegible] et evangelistis
ubi credunt i morte sua
vite preciosam i credulus vi
nicet morte eterna [illegible]
[illegible] ipsi scit infini
ptam misericordiam dicit continuam
q[uod] dni hec mei sed in vobis
[illegible] vita degeneri pleni
simus [illegible] infirmitatibus
hoc cum [illegible] de[illegible] ne
pluris multis miseriis [illegible]
[illegible] pleni dicit infirmitatibus

corporalibus et spiritualibus quia licet
sepe gravamur sunt et magis periculose
decipimur magis periculosis [illegible]
dicit venit ille peritus medicus
eius medicis celestibus et
auctor glorie, tunc eum eo
faciente corporis magis se solva
bit quam magis potuit informari
et anima se curabit quam magis po
tuit mori aliquo spiritualium
morbo. De ista apparitione
loquitur ipse in ipso in persona
angeli hominis suscipe me deus
secundum eloquium tuum quem direxisti [illegible]
ubi Ego veniam curabo eum
et non confundes me ab expe
ctatione mea. Ad unam [illegible]
eius venerunt singulari lepro
si et salvati sunt [illegible] ab omni
spirituali et corporali morbo. Tertia
apparitio eius sic expectatur
captivus [illegible] et
regem [illegible] exemplum
[illegible] modo captivus
[illegible] multis ho
stibus [illegible] de
mona [illegible] movet [illegible]
[illegible] hostibus magis [illegible]
potius [illegible]
[illegible] eum non
iustificabit et purificabit
corpus magis se quam magis [illegible]
act [illegible] motu [illegible]

[illegible] dyabolum [illegible]
[illegible] relinquere [illegible] possidere
eum. De ista apparitione loquitur
ille [illegible] apparitionem
[illegible] et intendit in [illegible]
xit me deliberare misere [illegible]
to [illegible] et glorie dicit [illegible]
[illegible] finis [illegible] medus
accipitur aliquid eum [illegible]
plenitudine temporis aliquid [illegible]
testatur aliquid passionis vel
resurrectionis [illegible] aut primo
testatur accipitur [illegible]
[illegible] unitatio [illegible]
[illegible] longe [illegible] apparitionem
[illegible] et [illegible]
[illegible] mulier
[illegible] liberavit [illegible] con
[illegible] litteram [illegible]
[illegible] apparitionem multa adhuc
[illegible] occulte et manifeste
[illegible] eum post [illegible] adventum
[illegible] regum [illegible]
[illegible] non sunt dyaboli nisi
[illegible] non [illegible]
[illegible] Est [illegible]
[illegible] eum
[illegible] sunt ut [illegible]
[illegible] ubi [illegible] est [illegible]
[illegible] eum [illegible]
eum [illegible] movet [illegible]
[illegible] facit ubi
[illegible] et magis

tumedus et ad fallit ut dicitur
quia cum sciunt ut leo ille cum
cogit hic docet negare xpm
suis hostibus expectare non de
bet quousque vix [illegible] sit
[illegible] ipsi predictis nec [illegible]
i. novum [illegible] consumus
[illegible] ad dominacionem [illegible]
[illegible] i. novum [illegible] dicunt
i. [illegible] qui solvit qui non facit
[illegible] ut [illegible] qui [illegible]
[illegible] expendentibus i. [illegible]
[illegible] [illegible] Et [illegible]
[illegible] [illegible] [illegible] dicit et
[illegible] eius et [illegible] [illegible]
[illegible] et multi [illegible] sunt
[illegible] [illegible] [illegible] [illegible]
[illegible] plus [illegible]
[illegible] semper [illegible] [illegible]
[illegible] [illegible] est [illegible]
[illegible] [illegible] expectat [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] expecta
[illegible] i. [illegible] et ad [illegible]
[illegible] expectarum [illegible]
[illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] ab [illegible] [illegible] ex
pectat [illegible] [illegible]
dat [illegible] [illegible] [illegible]
qui [illegible] [illegible] et [illegible]
[illegible] non aliud [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

i. [illegible] [illegible] mea
[illegible] et adiungit me
[illegible] [illegible] i. [illegible] [illegible]
[illegible] [illegible] [illegible] i.
[illegible] [illegible] qui [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] ut [illegible] [illegible] [illegible]
Et ipsi [illegible] dicit [illegible] [illegible]
miserere [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible] ab [illegible] ho
stibus in tempore tribulacionis hora
mortis diei [illegible] [illegible] ad clamo
[illegible] [illegible] erit tempore
tribulacionis [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] solutoris laborancium [illegible]
[illegible] [illegible] [illegible]
[illegible] qui [illegible] nos ex
denario diurno [illegible] [illegible]
fiet nobis perfecta solucio [illegible]
[illegible] [illegible] i. [illegible]
hora sero [illegible] qui erit [illegible]
[illegible] [illegible] venit tunc
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] mercedem [illegible]
20. [illegible] [illegible] non erit aliud [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible]
[illegible] [illegible] Et [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] Et [illegible] [illegible] [illegible]

magnus nimis / quia ut dicitur ipsa
hora Oculus non vidit deus
absque te que preparasti expectanti-
bus te Sed sciendum quod est quadru-
plex expectatio firme
liberalis [illegible] dei [illegible]
[illegible] ut dicitur [illegible] [illegible]
Quartum dico quod non omnis qui
[illegible] vel [illegible] [illegible] se ex-
spectare ipsum Unde legitur
non expectant ipsum quia non
habent talia merita quibus
possent ipsam expectationem premi-
ari Non enim expectat ipsum
nisi solum /
humiliter supplicantes | dico quod
fideliter custodientes | ipsum ex-
[illegible] | spectat
[illegible] | humiliter
[illegible] | supplicantes
Non enim superbi possunt ipsum ex-
spectare nisi solum humiliter
quia enim audiunt ipsum expec-
tare [illegible] resistit
Unde Hester [illegible] dicebat illa
sancta Judith [illegible] [illegible] cau-
[illegible] [illegible] [illegible]
[illegible] dicebat Judith
[illegible] expectavimus [illegible]
[illegible] / [illegible] dei / quibus dicitur
expectat [illegible] dei quia
non solum [illegible] [illegible] [illegible]
[illegible] superbi / [illegible] [illegible]

quod homo [illegible] estimet se [illegible]
[illegible] [illegible] [illegible] [illegible] / [illegible]
quod estimet se ~~[illegible] [illegible] [illegible]~~
plus [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] estimet se [illegible]
solum [illegible] quod omnes alios [illegible] se
estimet [illegible] / [illegible] [illegible]
[illegible] estimare omnia [illegible]
[illegible] [illegible] Sed non est estimandum
omnia [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
estimare quod homo [illegible] [illegible]
[illegible] omnes alios quod se [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] / [illegible] [illegible]
/ [illegible] se / [illegible] se [illegible] /
Et [illegible] [illegible] expectant
[illegible] quia dicit [illegible] [illegible]
[illegible] / Dico tamen quod ipsum
expectant fideliter custodien-
tes [illegible] mandata eius [illegible]
[illegible] custodiunt fideliter [illegible]
[illegible] [illegible] et [illegible] [illegible]
[illegible] [illegible] / [illegible] [illegible]
expectandum [illegible] [illegible] [illegible]
[illegible] [illegible] et custodi-
[illegible] [illegible] [illegible] [illegible]
[illegible] tot [illegible] [illegible] tot [illegible]
tot [illegible] et tot [illegible]
[illegible] sunt [illegible] [illegible]

et tunc illa vni custoditur quod
totaliter pertinuit Nec declinat
ad dexteram nec ad sinistram
i. eam omnia dei precepta complet
opere Nec sit aliis declinans
vel dexteram inclinando vel sinistram ad
vestigia quod eam tota custodit sibi
fidelis fuerit / et qui proximum
sic custodit deum videt contemplatur
spectat Dico insuper quod per
vias congnitiones contempla
tur videmus deum contempla
dum in die agere [?] s. contra suos
adversarios / conferet autem tum
in domino s. ipso virtute eius
Ephe. vi Et sic sustine deum
s. eam per eam expectemus Jac.
v. Ecce agricola expectat
preciosum fructum terre patienter
ferens donec accipiat temporaneum
et serotinum Patientes ergo
estote vos confirmate
corda vestra quoniam adventus
domini appropinquabit Non enim
deum contemplatur qui non resistet
hostibus sed coram eis velut
talis succumbit / Dico vltra
quod per quod contemplatur moraliter
[illegible] degreditur [?] per
ista verba [?] Sint lumbi
vestri precincti et lucerne ar
dentes in manibus vestris et

vos similes Nonum moraliter
procedit qui despectus i.
ad contemplandum carnalia
opera et continentis lucernas
i. in ostendendo sanctorum
exempla [illegible] complet
apostolus Tit. 2 c. Abne
gantes impietatem et secularia
desideria sobrie iuste et
pie vivamus in hoc seculo
expectantes beatam spem
i. beatitudinem eternam et ad
ventum glorie i. adventum glorie
magni dei et salvatoris nostri
Jhesu Christi Vbi ostendit quod ex
pectans deum debet respuere
terrena et carna
lia abnegando impie
tatem / et qualiter debet
vivere quia actionem respectu
sui sobrie / respectu proximi iuste /
et respectu dei pie [illegible]
responsa [?] [illegible]
Post diem intuere [?] dicat illu
sanctus Job Expectabam
bona et venerunt michi
mala / expectabam lucem et
ecce eruperunt tenebre Ex
spectabant vt [illegible] [illegible]
[illegible] [illegible] [illegible]
piti media [illegible] dyaboli

et solucionem promissi fallaciis/ Sed e
male expectabilem quia no(n)
penitens venit in omnia mala
et omnia opposita prestolabatur
licet s. celestis patrie et con
cupivit tenebras s. infernalis
gehenne Nos ergo non sic sed
penitentes expectemus deum ut
tandem veniamus videlicet
deo glorie ut possideamus
celum et En ista est dies
expectabilis in veniemus
videlicet Secundo dicit Aug(ustinu)s
dicit in ser(mone) xl de adventu de
adventu Si ad iudicandum
metam prout non fuimus quis
quid faciemus in illo metu
de die iudicii cum tremendo
iudice deus procedentibus angelorum
agminibus in illa maiestate
sue trono candidus celesti
militia sedente ibique dextris
gemitus et [illegible] p(er)cuciens sup(er)
[illegible] gaudens gemitus astantes
ante tribunal iudicis singulorum
positus in conspectu peccatorum
penis [illegible] vere vitam
vite tempus postulare et plus
[illegible] qui in nos sic te
[illegible] conspecte [illegible]
ob tempus [illegible] et dicet
Ego te homo de limo terre

manibus meis feci/ Ego te
[illegible] arboribus [illegible] Ego
te ad ymaginem et similitudinem
meam feci dignatus sum Ego
te in paradisi gaudia collo
cavi [illegible] mandata con
tempnens deceptorem sequi
quam dominum voluisti Vnde [illegible]
[illegible] mea cum ex
pulsus de paradiso in re peti
mortis vinculis teneres/ Ego
nolens [illegible] sine dispendio
[illegible] parendo [illegible]
in presepe positus et pannis
involutus [illegible] infancie
contumelias [illegible]
[illegible] ubi [illegible]
[illegible] palmas [illegible]
[illegible] acetum cum felle
bibi flagellis cesus spinis
coronatus affixus cruci [illegible]
[illegible] in tormentis di
misi et [illegible]
quibus affixus pependi et
[illegible] latus ostendi
[illegible] doloribus tuis ut
tibi meam gloriam darem [illegible]
[illegible] ut te [illegible]
[illegible] coniunctus in [illegible]
ut [illegible] Cum
[illegible] perdidisti Cum
[illegible] redemptionis

tue muneri tribuisti Non
tibi ego de morte mea quo
redde in vita tua quam ramis
fallacis perdidisti pro quibus
petiis tuo mea cordi Cur
habitaculum quod in te sacramentum
luxurie sordibus polluisti
Cur corpus meum lacerabili
turpitudine maculasti Cur
me hominem carissimum tuorum dei
quem illa nunquam quidam perpen
dere afflixisti Gravior
enim apud te peccatorum tuorum
onus est quam mortis ponderis
quod illa nunquam tibi misterio mor
tem tuam occisum ascendi
Ego quidem incommutabilis pro
te homo factus sum Ego quidem
~~[illegible]~~ impassibilis pro te passi
bilis factus sum Sed tu despe
xisti in homine deum in infirmo
salutem in via redditum in
iudice veniam in morte vitam
in suppliciis medicinam Et
quia post omnia mala
tua ad medicinam tuam penitentie
confugere noluisti ab audi
tu malo non potes liberari
Audite miseri et cum pravis
spiritibus descendite in ignem ma
ledicti   Sed cum ex
cusationes sit tunc habebit
conclamare ut dicitur in hu
necessitatis   Ecce dicit

tuti sunt miseri pro sua defen
sione poterunt tunc dicere Ne
scivimus te domine Ecce Non vi
dimus nec audivimus Christum non
misisti / legem non dedisti prin
cipes non vidimus scripturam
non legimus / Christus tuus in terra
non fuit Nunquam nec petrus
tacuit / aut paulus predica
vit ecce ubi martires non
fuerunt quorum exempla sequeren
tur [illegible] nemo predi
[illegible] nemo man
daret / resistere libidini [illegible]
[illegible] respondere [illegible]
nemo persuasit [illegible] per
[illegible] nemo [illegible] in
hiis que dixissemus [illegible] Sed
hoc non valebit quia [illegible]
erat quod non erat   Surget
primus Noe [illegible] et [illegible]
[illegible] ego domine [illegible]
[illegible] non [illegible] [illegible]
[illegible] ut [illegible]
[illegible] salvus [illegible]
[illegible] / Post hunc
veniet abraham et dicet
ego pater generationis [illegible] exempla
[illegible] sunt   Ego filium
meum [illegible] non dubitavi
tibi domine offerre [illegible] ut
[illegible] nihil sibi [illegible]
[illegible] domino [illegible]   Ego
[illegible] filii mei [illegible]
ego te domine [illegible]

mea conuersacionem mea describi
ut eius essem exemplum sine
peccato desiderium. Hinc Moyses
subsequenter dicit Ego dixi ne
adulterabis ut lectum forni
cationis tollerem Ego dixi dili
ges proximum tuum ut caritas ha
bundaret Ego dixi sabbatum san
ctifices ne ydolis ymolaret
Ego dixi in primis falsum
testimonium ne dicatis ut ad
usus hominum os suum men
daciis clauderent et omnia
salutis precepta benedicte per ipsum
posui Post hinc venit
David et dicit Ego te domine
pacientem [illegible] Ego cum rex
essem predictus preesse aliis
superioribus et tamen subiectus
ordinavi ut ceteris mansuetudinis
ac humilitatis exemplum darem Ego
dixi bonis viris Ego dixi ex
[illegible] in [illegible] Ego dixi
desiderium peccatorum [illegible] ut
agnoscant [illegible] desi
nit Ego inimicos meos qui
me persequebantur pepercit ut iusti
ciam imitarentur Post hinc
ymnus dicit Ego domine vos
meum cor commovi Ego
peccatoribus [illegible] venire [illegible]
sum ut ceteris amabilis sim

si non [illegible] vel suppli
cio [illegible] repelleret Post
hinc [illegible] dicit Ego [illegible]
[illegible] Ego cum
ut mulier [illegible] penitenciam agens
in cruce latronem qui me sub
[illegible] memento in [illegible]
[illegible] in paradiso [illegible]
[illegible] ut [illegible] fidem [illegible]
[illegible] sibi peccata [illegible]
[illegible] Nam [illegible]
ego passus sum ne dubitaret
homo posse pati quod deus homo
pertulit Ego me post resurrec
tionem ne [illegible] confirmaret
[illegible] Ego in petro [illegible]
[illegible] Ego in paulo
[illegible]
[illegible] labiis [illegible]
[illegible] demergens
[illegible]
[illegible] dicit [illegible]
[illegible] Ego
[illegible] exempla
et studeant emendare [illegible]
[illegible]
racionem. Et demum [illegible]
[illegible] 2 [illegible] c. 23
deus manifeste venit [illegible]
[illegible] et in con
spectu eius tempestas valida

Advocavit celum et terram
desursum propheta sive Congrega
te illi sanctos eius qui dispo
nunt testamentum eius super sacrifi
cia / hoc dicitur [illegible]
intelligitur quod sequitur declara
[illegible] adventus et
[illegible] manifestus
[illegible] veniet [illegible]
[illegible]
qui prius venit occulte in
[illegible] ipse
manifeste veniet et non
silebit i. e. voce [illegible]
[illegible] apparebit qui prius
venisset occultus ante in
[illegible] silens sicut
ad immolandum ductus est / et
sicut agnus coram tondente
fuit sine voce [illegible]
maiestate veniens [illegible]
sed advocavit celum
desursum i. e. sanctos qui ce
lum appellantur Nam
[illegible] superiorem [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] subauditur [illegible]
[illegible]
[illegible] intelligitur
[illegible]

celum sunt / et terram
qui iudicandi sunt / sed in
telligitur advocabit celo sursum
i. e. angelos qui in superiori et
celestis loco [illegible] disce
dit ad faciendum iudicium [illegible]
vocabit terram i. e. homines
in terra [illegible]
[illegible] subauditur [illegible]
intelligitur celum dictum [illegible]
[illegible]
[illegible]
[illegible]
[illegible] omnes ab
[illegible] / Deinde fit conver
sio ad angelos Congre
gate illi sanctos eius [illegible]
[illegible]
[illegible] est qui
disponunt testamentum eius
super sacrificia [illegible]
[illegible]
[illegible]
Nota [illegible]
[illegible]
super sacrificia i. e. super [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

Xpc. Venite benedicti patris mei
Illi assidebunt deo iudicanti qui
sedebunt licet in illo iudicio consolati
non trepidabunt. Nunc iudicium dei
tibi formidandum est et non
amandum formidandum nimis est
penitencia amanda in bonis est
timere. Et in tempore illo videbunt
celi admirandum. In illo magno
die et metuendo districti
iudicio mundi iusticie constituti
contriti humiliati compunctione
cum timore et metu intimo fa
cie laudabunt meritis cum
rubore vos aperte assiste
mus ubi angeli adherunt
et throni ponentur et libri de
actibus nostris aperientur iudicium
nisi audire metuendum aut
videre, omnium hominum subito
coram oculis dictis et
actibus et cogitacionibus per
diem et noctem quod ipse
petunt. Magnus timor
maior tremor erit in illa
hora magne angustie quando
luna erit sol obscurabitur
celi plorabunt terra movebitur
virtutes celorum movebuntur Sera
phin mugiet cherubin re
sonabit superiora et inferiora
[illegible] contremiscent se
pulcra aperientur corpora

congregabuntur per [illegible]
Ubi infidelis [illegible] incon
solabiliter lugebunt et miserabiliter
homines. Ergo spiritus [illegible]
quod in ipsa celesti [illegible]
mundi [illegible] solum [illegible]
[illegible] in [illegible] videbunt
Tunc blasphemandum [illegible]
[illegible] sine intermissione. Ne
erit qui refugium prestet. Tunc
[illegible] [illegible] athanato
ris angelus [illegible]
Tunc superbi [illegible]
obturabuntur. Tunc cupi
di [illegible] predictis tremi
bunt et [illegible] in potestate
Tunc [illegible] sigillatum [illegible]
[illegible] ubi tunc preces et
[illegible] anima et viciorum ubi
[illegible] exaltacio et
principatus potestates ubi longa
[illegible] superbi, ubi tunc [illegible]
[illegible] ubi fragrancia
vestimenta et splendida
[illegible] ubi [illegible]
[illegible] ornamenta ubi [illegible]
[illegible] et [illegible]
[illegible] ubi [illegible] et
[illegible] adinstar [illegible]
ubi [illegible] [illegible]
splendide ubi tunc qui
condunt thezauros qui
[illegible] [illegible] et ubi
[illegible] non timentes iudicium

mendicitates quod tu eram
scriptis exhibentes ac dicentes
dicebam et non attendebatis
monebam et contempnebatis
confitebar et non credebatis
scripturas audientes non sunt
vos sedentibus digni sunt
videre dei vel digne de
manu cuius recipimus heu
propter Zpalcam et nephandi
litatem [illegible] dum propter
me dicam propter pretium [illegible]
consumum propter medicam glorie
et abhominabilem dicam
glorie accedimus prandium esca
paradisi sedentibus similis sumus
propter divinas pecunias divi
tias alienas amisimus cum
solo stulto quod possidemus /
heu propter penas nichil habemus
Illi autem qui tunc non possidebant
nunc exaltantur qui crucem in
sotiantur qui casti degerunt
in celesti thalamo letantur
qui seminaverunt in lacrimis cum
gaudio metunt qui planxerunt
pretium consolantur qui contempserunt
terrena celestia percipiunt. Soli
nos miseri tormentis traditi
sumus et nunc clamamus et
non est qui adiuvet sive
salvet. Et ideo fratres ne nos
cum illis talia dicamus in futuro
solo dicamus peccamus cum

dicam [illegible] anticipemus finem
audi nunc Cunctorum dum
tempus habemus lugeamus clamemus
faciamus maius ad illud qui
nos salvare potest recurramus ex-
pendamus dicentes Domine salva
nos ne pereamus dicentes festinemus
unde bene [illegible] quod sol occidit
prius quam luna claudetur prius
quam [illegible] solvatur. Gregorius
xx° c. [illegible] ipsius dei prius
propter videbit ut dicitur [illegible]
chion .xx. Et de ipso
confessionem fecimus quod diabolo
victurus est Non pertinet
ad vestram [illegible] quod hic generatur
quia [illegible] in nobis [illegible] gestis
eius [illegible] in fine secundum generat
dies Ad hoc pertinet quod melius
scientibus ad [illegible] Cum perappa-
ruerit vita mea / Quibus
modis accipitur quod vivos
et mortuos iudicabit sive
vivos intelligamus quos hic nos
dicit mortuos sed ad hoc in
hac carne vivos inventus
est eius adventus / mortuos
qui de corpore prius quam veniat
operuit vel exierunt sunt
sive vivos iustos / mortuos
iniustos quos iniuste quod indica
bunt. Aliquid tamen videndum
dei prout in malis ut c

illud est in an[illegible] mali egerit
in resurrectionem iudicii [illegible]
intrare. Hinc dictum est: Deus
in nomine tuo salvum me fac et
in virtute tua iudica me. [illegible]
iudicium quippe dei facit [illegible]
bonorum et malorum discretionem
ut liberandi a malo non
perdendi cum malis, boni ad
dexteram segregentur. [illegible] illi
clamat iudica me deus et
[illegible] [illegible] apponit
[illegible] [illegible] [illegible] meam.
[illegible] [illegible] soli filio [illegible]
[illegible] iudicare / [illegible] [illegible]
potestatem / apparet [illegible]
[illegible] iudicium [illegible] [illegible]
[illegible] [illegible] est iudicium [illegible]
[illegible] [illegible] [illegible]
[illegible] iudicium [illegible]
[illegible] [illegible] [illegible]
[illegible] filium [illegible] [illegible] iudi-
[illegible] [illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] condicio-
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
iudicabit. [illegible] [illegible]
[illegible] [illegible] iudicare [illegible]
in [illegible] [illegible] [illegible]

[illegible] et [illegible] [illegible]
[illegible] et [illegible] [illegible] [illegible]
[illegible] iudicio [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] iudicium
[illegible] [illegible] [illegible] iudicat
[illegible] [illegible] iudicium [illegible]
[illegible] [illegible] iudicare [illegible]
[illegible] [illegible] filius [illegible] iudi-
[illegible] [illegible] filio [illegible] ad
[illegible] [illegible] [illegible] [illegible] iudi-
[illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible] filius
[illegible] iudicare / [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
iudicium [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] iudicat [illegible] [illegible]
iudicium [illegible] filio non
[illegible] [illegible] [illegible] iudi-
[illegible] [illegible] filius [illegible]
[illegible] [illegible] [illegible]
iudicio [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible]
[illegible] opinionem [illegible]
[illegible] aliis [illegible] [illegible]
et [illegible] [illegible] iudicium
[illegible] [illegible] filio [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] filius [illegible]

est / et c[on]tra ... i.
... sentencie ...
(Repetacionis ... aple
... , facte multe
... que
que ... sunt ...
... ...
... ... mundi
Descensus spiritus ...
... pro descen-
dit sicut pluma in vellus
... ... ...
... ... quod
... ... ... ...
... q. d.
... incipit hec ...
... incipit ...
... in ...
/ et hec ... descendit sicut plu-
ma in vellus ... ...
... ... in libro ...
... ... ...
... ... ...
... ... / ... vellus
... ... ... com-
plet[ur] area ... ...
... / ... est ...
... ut area ...
... ... vellus ... fuit
... ...
... ... ... ...
... ... ... area
... ... complet[ur]

... ... vellus ...
... ... ...
... ... ...
... ut omnis ... / vel
... ... ... de-
... quod ... ...
... ... ut vellus de-
... pluma ... ...
... ... descendit in vellus
sicut pluma i. ... ... de-
scendit ... ...
... ... ...
... ... ... ... ...
sicut pluma ... descendit.
vellus ... ...
descendit sicut ... ...
... ... i. ...
... ... vellus ...
sed ... fuit completa
area ... ... vellus
... ... incipit et
... ... ...
... ... ... ... ...
... ... ...
... ... i. ... ...
... ... ...
... ... ... ...
... ... ... ...
... ... i. ... ...
... ... ...
... ... ... ...
... ... ... in
... ... ... in futuro

[illegible]

[illegible]

dicere secundum dicta quod hoc dicitur
contra hoc quod filius habet aptitudinem quod
indicat respectum patris non habet ab
alio / et sic dicitur illud ad
denotandum quod proprietas filii
habet aptitudinem quod indicat quandam re-
spectum non [illegible] Secundo
ad illud quod opponitur contra
patrem in principio vel divinum
quod patrem in principio dicitur quod hoc
potest [illegible] quod non est
[illegible] patris non filii sed quod
[illegible] aptitudinem [illegible]
est simul [illegible] Similiter potest
responderi dicitur potentiam in filio
[illegible] [illegible] habet a
filio quam dicit proprie patris
aut [illegible] dicitur potest
[illegible] quam [illegible] [illegible]
hoc a [illegible] quam dicitur [illegible]
[illegible] [illegible] dicitur potest
[illegible] [illegible] quod dicitur [illegible]
[illegible] in [illegible] [illegible] [illegible]
[illegible] [illegible] quod non
[illegible] totum [illegible]
[illegible] indicare [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] filii [illegible]
[illegible] hoc [illegible]
[illegible] filii [illegible]
[illegible] vel [illegible] vel
vel [illegible] [illegible]

o 2o

Quod Christus [illegible] indicant
filius nichil aliud est
nichil indicat [illegible] / [illegible]
et filius [illegible] [illegible]
indicare et filius [illegible]
[illegible] [illegible] [illegible]
[illegible] dicitur [illegible]
[illegible] indicat [illegible] filii
[illegible] indicare [illegible]
filius [illegible] [illegible]
divine Similiter [illegible]
quod indicare [illegible] filii
in utroque [illegible] indicat
[illegible] [illegible] quod [illegible]
[illegible] dicitur filius [illegible] aptitudinem
ubi [illegible] [illegible] [illegible]
quod [illegible] [illegible]
[illegible] / et [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] indicat [illegible] / [illegible]
[illegible] [illegible] / [illegible] quod est
[illegible] [illegible] quod [illegible]
et illud [illegible] [illegible]
[illegible] / [illegible] quod [illegible]
[illegible] [illegible] [illegible]
[illegible] indicat [illegible]
filius habet aptitudinem quod indicat
[illegible] Christus quod [illegible]
[illegible] [illegible] indicat
[illegible] est [illegible] [illegible]
[illegible] [illegible] indicat

2o

quia si i effectualiter aliquis phi
est filius spiritualis et mater vir
scilicet spiritualiter mea dicendum
attribuitur ipsi filio esse matrem
non dicitur mater sed habet
prelatum asperum sed dicit
ecclesia Item hic quod dicitur
convertitur quale vir scilicet hic
sensus quod dedit ei matrem
sicut christus quod filius eius
commendat Iohannis dicendo ei
mi et [illegible] Ecce mater
tua [illegible] et similiter [illegible]
vel non aliquis [illegible] dicitur
[illegible] dedit ei ma-
trem suam [illegible] filius [illegible]
et hec clausula [illegible]
[illegible] vult quod [illegible]
[illegible] dicens
[illegible] dicit [illegible]
dedit ille matrem suam [illegible]
ne miremur [illegible]
[illegible] id est non est id est [illegible]
si ille qui [illegible]
[illegible] apud [illegible]
[illegible] Aliud [illegible]
[illegible] filius [illegible] dedit ei
[illegible] [illegible]

020 [illegible] de apparitione [illegible]
[illegible] forma venit [illegible]
[illegible] vel si [illegible] eis [illegible]
[illegible] formam dicitur si
[illegible] et [illegible]

[illegible] [illegible] non describi-
bili Et [illegible] forum dicitur [illegible]
[illegible] cum [illegible] aliquid
[illegible] dicitur aut [illegible]
sine [illegible] vel [illegible]
[illegible] augmentum [illegible]
[illegible] in [illegible]
[illegible] hec [illegible] qui
facit voluntatem dei sui et
non facit [illegible] multum
augmentum [illegible] matrem
[illegible] augmentum [illegible]
[illegible] ad augmentum pe-
ne sicut appellat [illegible]
[illegible] forum dicitur
[illegible] decem [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] matrem
[illegible] matrem
[illegible] dicit
in [illegible] [illegible]
[illegible] [illegible] de-
mum ad [illegible] Et in
hac [illegible] concordat [illegible] et
[illegible] et [illegible] non [illegible]
[illegible] ille [illegible]
[illegible]
[illegible] non
[illegible] et [illegible]
[illegible] [illegible]
[illegible] [illegible] 020
[illegible] et [illegible] qui
ad [illegible] [illegible]

sic deus est [illegible] Item
sic post resurrectionem apparuit di-
scipulis dubitantibus in specie pere-
grini Luce xxiiii Ita potuit [illegible]
malis apparere in forma non glori-
ficata Item dicit [illegible] quod [illegible]
[illegible] refrigerari [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] corporis contra
corpus [illegible] sequitur [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] quod est [illegible]
omni [illegible] et [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] in glorificato [illegible]
[illegible] xvi [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] et [illegible]
[illegible] eis [illegible] sic [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] potuit [illegible]
[illegible] glorificata [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] eis [illegible]

Augustinus [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
cum omnibus [illegible] et qui-
cumque [illegible] Item
[illegible] apparebit uni-
formis [illegible] et clarus
[illegible] [illegible] apparebit [illegible]
[illegible] [illegible] blandus bonis
[illegible] xxv [illegible]
[illegible] [illegible] [illegible]
[illegible] iudicem [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] apparebit
[illegible] [illegible] et
[illegible] apparebit [illegible]
unde erit [illegible] deformitas
[illegible] [illegible] iudicis [illegible]
sit unum [illegible] [illegible]
Sed dicitur quod hec differentia
erit solum [illegible] et de [illegible]
[illegible] et [illegible]
[illegible] non debiat [illegible] esse
[illegible] [illegible] [illegible]
[illegible] in iudicio Item [illegible]
[illegible] apparebit [illegible]
[illegible] contra bonos [illegible]
[illegible] [illegible] et eis apparebit
blandus [illegible]
[illegible] [illegible] [illegible]
bonis [illegible] [illegible]
[illegible] venit et [illegible]

tunc perfecte videbo nihil ni-
hil non potero nisi sicut forum
quod est illius boni sicut ad clare
magis videbitur in caritate quam
videtur est. Non enim in via
nam per medium est. Clare
illa dei forma magis equalis
est patri perfecte videbunt magis
non videbunt quod non sunt videre
unde unum eum modo unde
quia ipsi deum videbunt. Aliquis
sic filius dei videns in fine in me
[illegible] in patre quod non videntur
est eam magis approbatur
est quod [illegible] sunt delectari
sive pollicetur deus. Ergo dei
[illegible] eum et videlicet [illegible]
Est autem aliud visio [illegible]
facie ad faciem [illegible] ob
scura quia [illegible] est cognitio
[illegible] sed [illegible]
[illegible] quod deum
[illegible] per
[illegible] cognicionem obscu-
ram de divinitate
[illegible] et eam [illegible]
sunt [illegible] habent
[illegible] cognicionem obscuram
[illegible] et [illegible] cognicio [illegible]
[illegible] ad plenam
[illegible] cum cognicionem [illegible]
[illegible] facie ad faciem [illegible]
[illegible] quando [illegible]

ad [illegible] [illegible]
[illegible] illa cognicio ad [illegible]
[illegible] et ita ad plenam [illegible]
[illegible] habent admirandum [illegible]
[illegible] obscu-
[illegible] sicut visio dari [illegible]
tunc non [illegible] gaudium
[illegible] illi sunt [illegible]
visio [illegible] abyssus [illegible]
divinitas sine gaudio [illegible]
[illegible] videat [illegible]
non [illegible] [illegible]
[illegible] sicut [illegible]
et [illegible] visio illa [illegible] ad [illegible]
[illegible] et ideo illa non [illegible]
[illegible] sine gaudio [illegible]
[illegible] cum [illegible] affectione
[illegible] et non
[illegible] habent [illegible]
[illegible] ad
[illegible] [illegible]
[illegible] sine [illegible]
[illegible] quod [illegible] sicut [illegible]
[illegible] dictus [illegible]
[illegible] visio [illegible]
[illegible] non [illegible] sine gaudio
[illegible] visio [illegible]
[illegible] non [illegible]
in [illegible] [illegible]
[illegible] ad [illegible] [illegible]
visio non [illegible] [illegible]

lucida sit visio quam lucida sit intel-
lectualis / licet autem intellecti-
va cognitio ad visionem intellectualem oculi
in meliori tamen non sit cognitio adde-
lectationem habendam in illa visione
oportet eam esse gratuitam in
meliori glorificatam ad in meliori
glorificatione de lectatione intellec-
tualis est [illegible] [illegible]
Secundo quia visio ista cadit be-
atis ad gaudium delectationem
quia ipsi habent oculum dis-
positum ad videndum delectantur
habentes eum oculum incorruptibi-
lem et glorificatum. Aliis autem
cadit ad penam et hac ratione
intellectum indispositum oculi quia
non habent oculum disposi-
tum ut eius visionem susti-
nere sine pena possint ut
oculus infirmus visionem solis
sustinet sine pena [illegible]
indispositionem. Et secundum obicitur
quod in visione huiusmodi refert
sensus [illegible] dicendum quod [illegible]
est [illegible] dispositio [illegible]
dum indispositio [illegible] sunt
oculi [illegible] Dubitatur

Q°

quarto utrum possit eadem visio
damnatis ad penam oculo in-
dispositio sicut visio [illegible]
ad [illegible] penam. Respondeo dicendum
quod non solum modo habent

oculum infirmum non dispositum
ad videndum [illegible] damnati
sunt eam indispositionem ha-
bent ad videndum ipsam lucem
cum incorruptibiles velut [illegible]
tates [illegible] indispositio
ad videndum damnati [illegible]
[illegible] dicitur. Nam sicut
oculus [illegible] [illegible] [illegible]
[illegible] damnati [illegible] ad [illegible]
[illegible] habent dispositionem ad
eam visionem [illegible] non
potest [illegible] ad [illegible]
[illegible] [illegible]
[illegible] possent videre non
[illegible] possit eas esse [illegible]
[illegible] non possit eas
sine magno gaudio [illegible]
[illegible] [illegible] [illegible]
de [illegible] Michael [illegible]
[illegible] esse [illegible] [illegible]
[illegible] ad summam delectationem [illegible]
[illegible] [illegible] [illegible]
[illegible] ista non [illegible]
[illegible] ad summam delectationem
et nullo modo ad penam. Dubitatur
quinto utrum [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] cadit eis ad magnam
penam / [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] eum [illegible] [illegible]
[illegible] dei filii [illegible] [illegible]

baptismi eius et hoc adet
eis ad magnum dolorem et tristi
ciam Et hoc est quod dicit Joh(annes)
Cris(ostomus) super Mt omelia lxxvi
(justicia maxima hanc scilicet cru-
cis adveniet in iudicio
ut non solum solum sed cum
morte opprobriosissima omnibus
eius ad Gal(athas) vi apparet in
cum suspenderunt mala apparet
iudicium [illegible]
[illegible]
2 et ad ipsi hic ex illis [illegible]
xxiiii [illegible] apparebit filii ho
minis scilicet hoc est signum crucis
et hoc est illa mors opprobriosissima
[illegible] dicit [illegible] et ajax
[illegible] tempore [illegible] eius
Ad illud quod queritur utrum uni
formis vel difformis apparebit
[illegible] bonis et malis
Dicendum quod difformis quia electis
apparebit blandus et reprobis
terribilis [illegible] sit una
forma [illegible] tamen diversimode recipietur
et hoc est quod dicitur super [illegible]
[illegible] vel alibi [illegible]
dicit [illegible] [illegible]
[illegible] si non [illegible] medi
[illegible] quia iste eum be
nignum [illegible] [illegible]
[illegible] terribilem [illegible]
[illegible] diversimode [illegible]
[illegible] ad [illegible]

boni et mali ) Ad dictum [illegible]
apparebit sub duabus disposicionibus
in ipso Et hoc dicitur [illegible]
[illegible] [illegible] [illegible]
[illegible] post [illegible]
[illegible] apparuit [illegible]
[illegible] [illegible]
[illegible] ipsi ut [illegible]
habeat [illegible] medium ) Ad
[illegible] ipsis ut [illegible] apparet quod
[illegible] recipiendo ipsum
ipsis apparuit [illegible]
[illegible] disposicio recipiendo dum
[illegible] bonis et malis apparebit
Et hoc dicitur super [illegible] xv
[illegible] [illegible] [illegible]
[illegible] [illegible] in iudicio
[illegible] [illegible] medi
[illegible] [illegible]
Ad illud quod obicitur
[illegible] apparebit bonis et malis quod eam
[illegible] [illegible]
ubi [illegible] quod [illegible]
ut dicitur [illegible] [illegible]
terribilis [illegible] modo
ad iudicium [illegible]
[illegible] [illegible] modo
[illegible] terribilis ipsis [illegible]
in iudicio [illegible]
ad iudicium in [illegible]
[illegible] eius [illegible]

eterni primus aut modo si
in accessu adventus erit
terribilis ipsis bonis / sed blan
dus bonis erit sed videtur
sine remuneracione / quia
supra condignum remunerabit
ipsos dicitur autem terribilis ipsis
bonis / erit et ita hic non dicitur ipse
terribilis ipsis sed dicitur cum
in accessu adventus ipse
tunc erit blandus et beni
gnus in remuneracione quia supra
condignum remunerabit / dicitur
terribilis ipsis bonis in ac
cessu eius adventus sicut hic
quod moveret eos timorem
quando remanere non debent
ut malis unde Job penultimo
dicitur quod timebunt angeli viri
ti purgabuntur Ricardus glossa
Et angeli non credunt quod dicto
nos sine magno [illegible] mortui
nunt sublimatum propria [illegible]
et ille pater erit ipsis
comparacione sicut sit possi
bile in ipsis unde dicitur in
mense tercio quinque annos sup
ne patrie mortui conterebit
et quia in eis hoc primo
comparatur signa potuit in
eis esse levius in [illegible]
[illegible] apte sublimet [illegible]

septe spec. carn.

purgabuntur non tunc erit tam
in ipsis deceptio vel desperatio etiam
) Item xc est plenus viri te
misericordia que in eterna
presencia ipsius in gaudio eterni
tatem impleverit et adhuc
finaliter implebit cum in celesti
ierusalem cum Sanctis suis consolabit
Deo [illegible] Johannis magna
semper propositio. Postquam
calice [illegible] ubi presunt
discipuli congregatis et discipuli
primus carnis Sigillum ex
eius apparuit nichil aliud est
quam sensus eterne manifestatio
est qui ubi post primo dispen
satione eterne que fuit post
apostolos qui susceperunt post
aliud cum sessor est est
qui primum sigillum aperuit
carnis primitus .i. resurrexit
mortuorum quod habebit in celestia
consistit forma patrem et unde
hic non fuit ut predicavi
resurrectio ut credita resurrexisse
in patria timent passio et
prima primitus [illegible]
vincit et vincendo unde sit
erit de eo sedente de
dum [illegible] ipsi conferenti
fuerunt in resurrectione et
unde primus debent predicari habet

Et nunc capitulo v° [illegible] ostensum
est beato Iohanni secundum velamen mis-
terie et ibi ponuntur vii pro-
cessus sive dispositiones divine
declarationis figurarum scripture. Primo
ponitur desiderium aliquorum de
impletione illius dispositionis. Secundo
ostenditur assertio aliquorum de i-
mpletione. Tertio ponitur consolatio flen-
cium. Quarto ponitur admplacio
predicte dispensacionis. Quinto ostenditur
quis sit idoneus ad aperiendum li-
brum id est ad implendam dispositi-
onem. Sextus ponitur congratulatio
aliquorum de adaptacione et liberacione
hominum. Septimo ponitur consensus scrip-
ture et [illegible] angelorum. Et
de primo dicit: Et vidi in dextera
5,1 sedentis super thronum id est Christi qui con-
sedet patri iudicare vivorum
et mortuorum librum id est prophe-
ticam scripturam intus et foris
intus quo ad [illegible] sacramentum
[illegible] [illegible] sub figuris
[illegible] foris quo ad [illegible]
[illegible] ubi manifesta
[illegible] Item scriptum intus
[illegible] et foris
sensu hystoriam. Item scriptum
intus ad [illegible] quo ad actum et
foris ad minorem doctrinam. Item
scriptum intus ut secreta sapientie
indignus clauditur et foris ut
dignus aperitur [illegible] in
studio [illegible] scriptum intus
ut [illegible] manifesta conceptione
et foris ut [illegible] dimittitur. Item scriptum intus
quo ad ministeria divinitatis
et foris quo ad ministeria humanitatis.
Et debet liber iste esse [illegible]
non [illegible] sit [illegible] et
non [illegible] ad [illegible]
[illegible] ubi agni [illegible] ad
[illegible] ca. xxx. Signatum
sigillis septem. id est multis ob-
scuritatibus clausum quibus Tene-
brosa aqua in nubibus aeris
id est obscura intelligentia in
scripturis. Ysaie xxix erit
vobis visio omnium sicut verba
libri signati quem cum dederint
scienti litteras ei dicent lege
istum et respondebit non possum
signatus est enim. Item liber
iste est [illegible] in quo sunt om-
nes thezauri sapientie et scientie ab-
sconditi ut dicitur ad Coll. ii.
Cuius signacula sunt vii principa-
les conditiones in lege
figurata et apertius predicta.
Prima est conceptio sine macula
quod fuit figuratum in capitulo
primo Gen. xxx. Et Ysaie
septimo: Ecce virgo concipiet et pariet filium.
Secunda

H

est meritis que fuit figurata
in nativitate ysaac gen xxi
Et propheta ysa ix paruulus na-
tus est nobis et dictum est
ysa. dicitur nobis ysa vii Ecce
virgo concipiet et pariet filium
Virtus cuius figurata fuit
Num xvii in virga Aaron
que vna nocte floruit et
frondiuit et fructum fecit. Terti-
um est passio que fuit figurata
in morte abel gen iiii
et cremacione vitule
rufe Num xix et agni
Exo xii / et propheta ysa liii
Tamquam ovis ad occisionem
ducetur. Jer xi Ego quasi ag-
nus mansuetus qui ad victimam
ducitur. Quintum est descensus
ad inferos qui fuit figuratus
in sampsone qui tulit
portas gaze judic xvi
Et propheta zach ix Tu autem
in sanguine testamenti tui
emisisti vinctos de lacu
in quo non erat aqua. Sextum est
resurrectio que fuit figurata
filii mulieris sunamitis
suscitatione iii Reg xvii Et
propheta Osee vi Vivifica-
bit nos post duos dies
in die tercia suscitabit nos
Septimum est ascensio que fuit
figurata in translatione Enoch
gen v. et in raptu helye
iiii Reg ii Et propheta ysa lxiii Quis
est iste qui venit de edom
Et ps Ascendit deus in iubilo
Octavum est adventus ad iudicium
qui fuit figuratus in aqua diluvii
per diluuium perdidit omnia
gen vii et propheta ysa iii Dominus
ad iudicium veniet cum senioribus
populi sui septem sigillis clausus
et signatus fuit liber donec
agnus aperuit eum / liber
iste scriptus fuit intus et
foris. Intus superna mercata
foris superna ... que sciunt
omnia scibilia. Intus scriptus
intus in anima licet sanata et
foris in corpore vulneribus lesus
unde Ps Foderunt
manus meas et pedes meos. Et
Item scriptus intus in anima
in donis spiritus sancti ysa xi
Requiescet super eum spiritus domini
spiritus sapientie et intellectus spiritus
consilii et fortitudinis spiritus scientie
et pietatis et replebit eum spiritus
timoris domini / Et foris in
corpore septem infirmitatibus
ysa iiii in die illa apprehen-
dent viro vno septem mulieres
i. vnde se infirmitates humane
post ... ostendam
Job in vi tribulationibus

liberabit te deus et in septimo
non tanget te malum. Item
scriptum intus pro diei sexta
vindice operum / scriptum autem foris
VII verba que protulit in cruce quibus
nos docuit VII dona / liber
iste est divina dispositio de re-
paratione generis humani ut dicat
Glossa scriptus intus et foris
testamento ob sensum subli-
mem clausus et parvis admodum
involutus et foris id est novo te-
stamento ubi manifestata est
et adimpleta dispositio eius
unde Judicum dictum est [illegible]
Ad reperit [illegible] agnum
in ultima etate reparatorem
generis humani sanctus futurum
pro passione. Septem sigil-
la libri sunt figure in facta
patriarcharum et enigmati-
bus dicta prophetarum in quibus
divina dispositio de reparatione
humani clausa latebat / Ab
eterno scriptus fuit hic liber
quia ab eterno disposuit deus
reparare genus humanum. Sed
non habetur fuit ad sensum vel
sigillum liber hic quia apud
apostolos [illegible] tamen aper-
liber ostendi [illegible] Si-
gillum vero libro appositum est
librum claudit ne videatur tamen
significat quod id quod scriptum est con-
latet non quod videtur [illegible]

xxiiii clamat sanguis meus
mihi sanguis meus mihi. Quid
fuit Ade datum igne plasmat-
io quod eius dormicio. Quid in
lucis decepta mulieris foras
Quid Abel occisio. Quid di-
luvii inundatio. Quid Abrahe
circumcisio. Quid rubi visio
Quid legis floritio. Quid agni
ymolatio. Quid serpentis ene-
us et multa hujusmodi. Sed
oculi fuerunt quia omnia
apostoli fuerunt. Unde Christo
Deus [illegible] scriptum est
tangebat illius misterium
Apocalypsis xxiiii hic autem liber
vite. Iste liber pro dicto capitulo
est in sensu altiore scriptus
intus consolationibus et in
intellectibus plenius et foris spe-
ciebus visibilibus certis et
signatus sigillis VII id est mirabi-
libus que sunt ibi. Primum est
quod ipse deus non mutatus ma-
net usque preterea sic eius magis in-
mediate vere fit tam mirum.
Secundum est quod tanta
magnitudo sub tam parva spe-
tota latet sic in ipsa totum
totus manens. Tertium est
quod tantum corpus Christi totum in
tota non diminutum cum potest
quod clauso utero intravit et
exivit de virgine et de se-
pulcro ut tamen possit dici
Sic potuit clauso ostio [illegible]
sepulcro ut dictum est quod [illegible]

vel conscriptum vel divisum sunt
vivere herbe ab arido videlicet
condit ut non minuatur vel
dividatur ut eorum posset dici
sic editur hec thesaurus
thymiamatis Quintum est
quod ab ammodo tangatur et
sumatur ut non polluatur sic
scriptura solus lectio tangit
sine contaminatione sua Sextum est quod applicabilis sunt
applicabilis eorum conferatur nec
tamen augetur vel minuatur sic
ignis candele non minuatur
et si multe candele inde
accendantur Septimum quod sibi
convenit sine quo et ducit
credo sine dubio et multa
hujusmodi quod non est reperire alicui
creature nisi soli deo. Sic
ergo patet nobis visio omnium
sicut vita liber signatus quia
omnia debent scienti liber dicit
et ei legere ipsum et reperire
debet non possumus signatus
est eum quod nullus est mortalis
qui hec posset ad liquidum
explanare Item liber
scriptus dicitur litera scriptus
intus divinis consolationibus
et foris tribulationibus
tribulationibus. Et sigilla
sunt septem status sub quibus
latet septem beatitudines Septem
sigilla et propter sub quibus
latet septem adepcio Sed

mansuetudo, sub quo latet terre
possessio Secundum est luctus
sub quo latet consolatio / quintum
sitis et esuries sub quo latet
saturitas Quartum et nona sub
quo latet misericordia Sextum
est mundicia sub quo latet
visio divina Septimum et pacificatio
sub quo latet divina filiacio
Hec sigilla clausa fuerunt
quousque deus per apertionem ad
sua dignitatem per incarnationem passionem
et ascensionem. Et subditur
ibi Et vidi angelum id est
Christum fortem predicantem magna
voce quis est dignus aperire
complecti divina promissa
super reparatione generis humani
quod in libro signato continetur
deo solo sed per cuius mediacionem
aliquid ad dispensacionem reparacionem
omnium hominum quod fieret per
apertionem Respondeo fuit
Johannes Et
vidi id est misericordia Christi angelum
fortem id est predicatorem qui dicitur
angelus propter naturam
et divinam singularem
angelus propter annunciare et
sibi veritate fortis propter
tribulationem
tollerandam
predicantem id est manifestantem
per voce id est dei
plenaria scientia

sicut Ihesus qui desiderium in
nobis gloria preparavit [illegible] quod
vel quale ipse sit [illegible] et eis
[illegible] voce magna i. desi-
derio studio magno Luce x
Beati oculi qui vident que vos vide-
tis dico enim vobis quod multi
prophete et reges voluerunt videre
que vos videtis et non viderunt
et audire que auditis et non
audierunt. Hoc autem desi-
derabat antiquitus ut multa
primo ut dicit Iob in voce clamantis
Iob ix Non est qui utrumque
valeat arguere et ponere ma-
num suam in ambobus. Ibi glossa
[illegible] in ambobus manum suam
posuit quia hominis [illegible]
[illegible] habuit ideo iste apud
quem plurimi [illegible] quod
nullus alius unquam facere po-
tuit. Secundo ut dei familiari-
tatem quam amiserant assequerentur
Cantica viii Quis michi det te
fratrem meum sugentem ubera
matris mee ut inveniam te
foris et deosculer et iam
me nemo despiciat. Glossa
Vel iam permissionibus [illegible]
non [illegible] figuris et enig-
matibus nolo [illegible] angeli
eos [illegible] omnes quoque
super speciem [illegible]
ipse meus. Tercio ut

legis austeritas et onus miti-
garetur Actuum xv. Hoc est
onus quod neque nos neque patres
nostri portare potuimus ysaie
x Computrescet iugum
a facie olei. Quarto ut septem
clausa primus aperirentur Iob
xxxviii Nunquid post ortum
tuum precepisti diluculo et
ostendisti aurore locum suum
Apocalypsis v [illegible] [illegible] aperiat
quod fuit apertum. Quinto ut
captivi de limbo libera-
rentur ubi multi erant Iob
xxviii [illegible] fundissime infu-
[illegible] [illegible] mea [illegible]
liberarunt Zacharie ix Tu
quoque in sanguine testamenti tui
emisisti vinctos tuos de la-
cu. Sexto ut ab
eis oblivio dyaboli tolleretur
[illegible] Aufer a me oblivionem
[illegible] ad [illegible] [illegible]
[illegible] [illegible] ad meam
[illegible] et in et [illegible]
in deum. Septimo ut nu-
[illegible] [illegible] ysaie
Tenuisti manum dexte-
ram meam et [illegible] deduxisti
me et cum gloria suscepisti me
Canticum i. Osculetur me
osculo oris sui. Ab hoc
desiderio antiqui [illegible] ve-
[illegible] [illegible] [illegible]

Ho desiderium patrum

[illegible]

lvij

antiph(ona)s q(ue) cantant(ur) ante Nativitate(m)
d(omi)ni in adventu d(omi)ni et
b(ea)tor(um) desiderium patru(m) suspi
rantium in carne p(ro)missa (Christ)i
frequent(er) cogitans compungor et
confundor in me ip(s)o et vix
contineo lacrimas cu(m) nung(ua)m
tam magnu(m) gaudium ingerit
hum(an)e me(n)ti exhibicio q(ua)ntu(m)
antiquis intulit sola p(ro)mis
sio. Quis est dignus ap(er)i
re libru(m) .i. divinam disposi
cionem implere et myste
ria clausa sub figuris
et enigmatibus mani
festare et solv(er)e signacula
eius .i. obscuritates legis
explanare. Respondet unde
Apocalypsis quia ipse est sol
vere signacula libri et ap(er)i
re libru(m). Deinde predi
cacione(m) suam et ... ut prius
disposicionem impleret ipse
q(ui) est ap(er)ire librum. Deinde
predicacione(m) suam explicat com
pletam disposicionem ma
nifestavit q(uo)d est solv(er)e
signacula libri unde ait
Cepit Ih(esu)s facere et docere
et nemo poterat .i. nullus
neq(ue) in celo ut angelus
neq(ue) in terra ut ho(mo) purus
neq(ue) subtus terra(m) .i. spe
ciem corporis exutus ape(ri)
re libru(m) .i. dei disposicionem
implere. Hoc convenienter
quoniam Antiq(u)us enim libro
quis creatura celestis debet
vel alius nisi unigenitus
dei filius meruit genus humanu(m)
non redimit et non reserv
auit. Neq(ue) ap(er)ire Ma
iestatis revelare librum vel libri
apocalypsis .i. modum mee redempcionis
si antiqui ... aliquem co
gnoverit futurum ...
... et plurima me valde ...
tamen ad plenum modum sci
re potuerunt. Unde causa ...
ego demodo dubitans dixit
Angelo ... Quis fuit iste.
Et Joh(anne)s cum b(aptis)ta dicit solum
.i. ipse est q(ui) post me venit
q(ui) ante me factus est cui(us) non
sum dignus ut solvam corrigiam
eius calciamenti q.d. Non
sufficio sensu corpore vel ... 
explanare incarnacionem in
... Generacionem eius
quis enarrabit q(uo)d ... 
incarnacionis (Christ)i non solum divina
intelligere ... [illegible] Et
ego flebam multum. Sed quare
flebat Joh(anne)s quia aut intel
ligebat aut non. Si non ergo
non debuit flere quia nescie
bat q(ui)d erat in libro. Si in
telligebat ergo non debuit flere
sed gaudere quia sciebat

iam esset impletus Solus est
in gloria Quod hoc dicat Joh[ann]es
in persona animarum in sua i[n]
flebilem desiderio per delicaciam
[illegible] dicitur 5° 4 pp[?] Speci
e defuncti affligit animam vnde hoc
est tanta pena in quo videre affecto
animarum et delectari nequeunt
que possidebant / dicat ergo Joh[ann]es
in persona animarum / et ego flebam multum .i. de libro
54
quia non dignus inventus est aperire librum
.i. redimere eos humanitate [?] in
omnibus inspiciens erat in dolore
Job xxx flebam aliquando super eum
qui afflictus erat et compaciebatur anima mea
pauperi Ep[isto]la ad Ro[manos] Omnibus
inferius flebunt ne [illegible]
.i. [illegible] in derelinquam consolatio
adhuc quamvis opere non dicat
quod angeli forte [illegible] non
immo flebat ad quem [illegible]
animarum Respondet ad hoc in
eodem [illegible] vnus de senioribus
[illegible] consolandi [illegible]
in [illegible] est [illegible] Et
vnus de senioribus Et hoc
[illegible] flerem consolatus
[illegible] dicit Et vnus
de senioribus dixit mihi .i. ecclesia
[illegible] qui dicitur [illegible]
[illegible]

vnitatem [illegible] Et vnus
[illegible] Job xxx
vnus [illegible] gaudere potius in
contrarie [illegible] plurimis .i.
[illegible] conuenire [illegible]
conuenire ut [illegible]
[illegible] Et non
quod non dicit ne fleas [illegible]
[illegible] delectatio [illegible]
[illegible] dolere et [illegible]
dolere [illegible] dolere
[illegible] flere [illegible]
[illegible] est
ne fleuis [illegible]
[illegible] consolatio [illegible]
.i. [illegible] .i. [illegible]
et [illegible]
[illegible] possit [illegible] quod
[illegible]
[illegible]
[illegible]
[illegible] est et [illegible]
[illegible] leo
qui fuit leo [illegible] / leo
[illegible] sua [illegible]
sua ne [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] ab
[illegible] leo [illegible]
leo fuit [illegible]
[illegible]

lx

augmentabit merorem ait 23
Ve vobis scribe et pharisei ypocrite
Ibi Augustinus leo rugiet quia
per rugiet et formidabunt
filii maris Item leo san-
guit in passione quia tunc
ipse diabolum vicit et preda
demonum eius tulit Ita
xxiii Ecce pulchre quia leena
confringet et qui leo cinget
et non accubabit donec de-
voret predam Gen xlix
Catulus leonis iuda ad
predam ascendisti fili mi
requiescens accubuisti ut
leo Deut xxxiii Dan
catulus leonis fluens largiter
de basan Dan misit et inde
tunc Basan in fusio et in
passione fluent diuturne largi-
ter peccatoribus condonantis sue
confessioni Item leo fuit in
resurrectione quia mortuus
tercia die voce patris qui
vocis eius suscitatus fuit
Jhn xxxiii dormiens
dormivit ut leo et sic
leena quis suscitare nullus
audebit Ysa xxxi Quo-
modo si rugiat leo et
catulus leonis super preda
sua cum occurrerit ei multitudo
pastorum a voce eorum non
formidabit Hec fuit
post resurrectionem et sic spe-

missionem quia ita fortes fe-
cit pastores ut multitudinem
phariseorum contempnerent aliquomodo
non timerent Item leo erit
in iudicio qui cunctis rugiet
terribiliter Amos iii leo ru-
giet quis non timebit Item
leo dormit apertis oculis et
ipse vindex dormiens apparuit
Et non est dext ecce qui est
ad diem demonandi quia
visibilis erit ille qui vin-
cit Ysa xxv dicetur in illa
die ecce deus iste expe-
ctavimus eum et salvabit nos
Luc i Ecce virgo concipiet et
pariet filium Ysa i visibiliter
pariet de tribu Juda patris
videlicet Mich v et tu be-
thleem effrata parvulus es
in milibus Juda ex te exiet qui
sit dominator in Israel ait in
de Et tu bethleem terra
Juda nequaquam minima es in
principibus Juda ex te enim exiet
dux qui regat populum meum Israel
Et pulchre confunduntur eretici illi
qui dicunt xpc non assumpsit
carnem de virgine sed detulit
secum celi corpus et transivit
sicut in utero virginis Sed dicunt
quod xpc natus est de virgine non
factus de virgine quia
Apostolus dicit Gal iiii Sol

ictu plenitudo gracie misit
deus filium suum ferens de sum
lucere sermo sublime etc. Ka
d ix dicendum est quod patres ada
ni vel fructus i. id dicendum quod
vetustas patres adiunct sunt
adhuc mite nostri posi Christi videre
igitur descendere posse sicut adiune
tum dicendum quod addiuncte quod
est medius apud eum de i.
Omnia per ipsum facta sunt Rex po
chorus ipsius et per omnia
[illegible] libera ipsius vero sigil
la cuius q. d. in hoc quod nemo
liber aperire i. divina dispo
sicionem implere hoc est [illegible]
humanum valuit et vero sigil
la solvit occulta sunt misteria
declarans

Et vidi quatuor precio[illegible]
quod audiret in loco dispo[illegible]
cium et vidi post in medio dispe
medio [illegible] dispenit [illegible] et
ore in medio throni a
medio plures [illegible] [illegible]
climata [illegible] etc. medio
seniorum i. in medio doctorum
[illegible] [illegible] cum [illegible] [illegible]
multo [illegible] [illegible] Job xix
agnum i. Christum [illegible] et mun
[illegible] stante [illegible] admira
bem [illegible] act. vii Stephanus
in lapidibus videt celum stan
tem [illegible] omnibus damnem
[illegible] [illegible] Ego sum i. medio

vestrum tamquam qui ministrat Job
xix [illegible] [illegible] etc. Item
in medio eorum stat [illegible]
omnibus mortuus est in cruce
v. x [illegible] omnibus mortuus est
[illegible] agnus [illegible] [illegible] [illegible]
[illegible] agnus dei [illegible]
[illegible] et [illegible] [illegible] i. [illegible]
[illegible] admonendum filie syon i.
[illegible] vel [illegible] ad
[illegible] [illegible]
[illegible] videt Johannes [illegible]
[illegible] [illegible] vult stare
et [illegible] [illegible] Stand
[illegible] apertum videt eum ambulando
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] vel
[illegible] in re [illegible]
[illegible] [illegible] [illegible]
videt Johannes deum ambulan
tem [illegible] quod deus [illegible]
[illegible] et [illegible] [illegible] [illegible]
[illegible] Item quod videt stantem
[illegible] quod deus [illegible] [illegible]
ambulat [illegible] [illegible] [illegible]
[illegible] ambulantem in medio [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] sedet [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] Stat [illegible] [illegible]
[illegible] [illegible]
ibi [illegible] stat [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] Johannes [illegible] [illegible]
[illegible] [illegible] et ipse Johannes

in apoc. h[illegible] vidit cum agnum
Solo in hoc notatur duplex
natura Christi In leone significatur for
titudo divinitatis per quam vicit In
agno significatur mansuetudo
humanitatis in qua fuit occisus
Ier. xi Ego quasi agnus man
suetus qui portatur ad vic(timam)
Item leo contra dominus malos pu
niendo Agnus bonos redi
mendo Item leo fuit per pas
sionem ut infirmus robo
ravit Agnus in exhib-
itione ut [illegible] patiendo fer
[illegible] Item leo fuit
resurgendo Agnus moriendo
et [illegible] leo ut filios re
suscitaret conservaret et exigat
[illegible] passionis Tamen
occisus hic resurgens et
insultat [illegible] qui di
cunt xxvii [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
I. [illegible] unigeniti apud
[illegible] stans erat [illegible]
sus Et stans in divinitate
occisus in humanitate [illegible]
tamen occisus quia [illegible]
[illegible] in [illegible]
[illegible]
[illegible] in [illegible]
[illegible]

stetit [illegible] stetit in
divinitate [illegible] in humanitate
hoc significatur per duos [illegible]
quorum unus [illegible]
alter [illegible]
[illegible] Item tamen
occisus dicit quia [illegible]
fuit occasus [illegible] in
[illegible]
in [illegible] occidit
[illegible] Et [illegible]
[illegible] Et petro
dixit dominus [illegible] iterum
[illegible] Et act. ix
dixit paulo Saule saule
quid me persequeris Item tamen
occisus dicit quia adhuc
habet dominus [illegible]
in testimonium [illegible]
[illegible]
[illegible] adlit [illegible]
Zach. xiii [illegible] sunt plage
iste in medio [illegible]
et dixit in his plagatus
sum in domo eorum qui
me diligebant Item tamen
occisus [illegible]
ut [illegible] de
[illegible]
[illegible] domini [illegible]
[illegible] et [illegible]
[illegible] Et si [illegible]
[illegible]
[illegible] docet hic
[illegible] ut sic leo [illegible]

Pro. 4 xxviij fugit impius
nemine persequente Justus quasi leo
confidens absque terrore erit
Item eccl. xxx leo fortissimus
bestiarum ad nullius pavebit
occursum. Talis fuit helias
Eccl. dicitur eccli. xlviij in diebus suis
non pertimuit principem et in
potentia nemo vicit illum nec
superavit illud verbum. Quod idem
dicitur Eccl. vij Noli querere fieri
iudex nisi valeas virtute
irrumpere iniquitates ne forte extime
scas faciem potentis et ponas
scandalum in agilitate tua. Iste
debet esse agnus per mansuetu
dinem et humilitatem. Apoc. xxi ostende
te [illegible] ij Apoc. v. [illegible]
[illegible] qui [illegible] [illegible]
[illegible] agni [illegible] [illegible] fuit
[illegible] moyses [illegible] principem et
[illegible] [illegible] quia erat mansuetus
[illegible] Num. xij erat
moyses mitissimus super omnes
homines qui morabantur in terra
[illegible] super [illegible] mansuetudo
[illegible] superiore [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible]
mansuetus prelatus quam [illegible]
debet se [illegible] [illegible] [illegible]
prelato [illegible] leonis
et agni [illegible] ut sit iustus
et innocens sed plus innocens

Dicit cum legitur de deo iustus
et multum innocens. Augustinus
ad [illegible] sit [illegible] plus tu
[illegible] amari appetat quam
timeri [illegible] [illegible] [illegible] sicut
[illegible] fuit ille qui in [illegible]
[illegible] superbiat [illegible] [illegible]
medicina Eccl. vij Noli esse
iustus multum neque plus sapere
plus quam necesse est [illegible] in
[illegible] [illegible] [illegible] [illegible]
et leo [illegible] [illegible] [illegible]
[illegible] [illegible] sit qui [illegible]
to sit [illegible] [illegible]
et [illegible] [illegible] ut ne [illegible]
[illegible] [illegible] ne [illegible]
[illegible] nimis [illegible]
[illegible] plato [illegible] [illegible]
[illegible] libera [illegible] habe
[illegible] [illegible] [illegible] ad [illegible]
leo vicis et agnus [illegible]
quam multi prelati [illegible]
[illegible] offerunt subditos et
[illegible] [illegible] [illegible] Eccl.
iiij Noli esse sicut leo
in domo tua subvertens
domesticos tuos [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] ho
[illegible] Eccl. iiij Noli esse sicut
leo in domo tua subvertens
domesticos tuos [illegible]
dicit Johannes [illegible] vincit leo
vincit [illegible] et agnus [illegible]
[illegible] [illegible] prelatus in
[illegible] [illegible] capacitas

et crudelitas et mansuetudo
pietas fere ad omnibus
est occisa Zach. xiii Agnus
qui occisus est ab origine
mundi Bed. dicit ab origine
mundi quia statim ut omnia
plasmata in mundo occiditur in
eo mansuetudo et pietas
et sequitur illud Habens cornua
vii id est regie potestatis plenitudinem
tatem quia cornua eius de-
signant regnum potestatis Ba-
ruch. Exaltare cornu in sa-
lutis meae Psalmo vii ubi cor-
nua intelligitur plenitudo
[illegible] quia omnis [illegible] sep-
tenario agitur dierum Dan.
vii potestas eius potestas eterna
que non auferetur et regnum
eius quod non corrumpetur Luc. i
Et regni eius non erit
finis Et oculos vii id est
[illegible] per-
[illegible] designat
et Psalmo xxxiii [illegible] Ecc.
xxiii [illegible] antequam crea-
rentur omnia sunt agnita
Sic ipsi [illegible] respiciunt
omnia Item quando cornua
signatur pleni cornuti qui
ecce debent esse cornuti
[illegible]
[illegible] separatio simul
[illegible] et capiti [illegible]
ad [illegible] pungendum mundi

tanquam [illegible]
qui sunt [illegible] cornibus Deut.
xxxiii Qui dixit
patri suo et matri sue
nescio vos et fratribus suis
ignoro illos et nescierunt
filios suos hii custodierunt eloquia
tua et pactum tuum servaverunt
[illegible]
[illegible] Angelus
[illegible]
[illegible] sub
nomine dicit [illegible] Audi
filia et vide et inclina aurem
tuam et obliviscere populum tuum et
[illegible] dicitur Abrahe qui typum
tenuit [illegible] Gen. xii
Egredere de terra tua et de
cognatione tua et de domo
patris tui veni in terram
quam monstravero tibi [illegible]
[illegible] magno id est plateis
[illegible]
[illegible] Moysen [illegible] vo-
luit [illegible] vocari Angelus
quia [illegible] filios
[illegible]
[illegible] sacerdos
[illegible] Melchisedech [illegible]
[illegible] sacerdos
dei summi [illegible]
[illegible]
[illegible] sine patre
sine matre sine genea-
logia et ita manifeste

est secundum ordinem melchise-
dech ex more alium sacerdotes
Non secundum legem mandati carnalis
factus est sed secundum virtutem vite
insolubilis [illegible] quid sit [illegible]
[illegible] mandati [illegible]
et in [illegible] audi quid dicit
[illegible] [illegible] mandamus
[illegible] [illegible] pueri [illegible]
et infantes [illegible] [illegible]
[illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] et nepotum
[illegible] [illegible] [illegible]
uno episcopatu totum [illegible]
[illegible] [illegible] alius
est qui nullos habet paren-
tes [illegible] fit episcopus [illegible]
multos habet nepotes et
consanguineos [illegible]
[illegible] subito [illegible]
[illegible] [illegible] [illegible]
[illegible] ille vult [illegible]
[illegible] genus simul [illegible]
[illegible] et [illegible] filios
suos [illegible]
[illegible] [illegible] in [illegible]
[illegible] genuit in [illegible]
ego [illegible] et non parvas [illegible]
[illegible] et captiva et [illegible]
[illegible] [illegible] ego [illegible]
et sola et isti ubi erant
[illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] de
[illegible] [illegible] [illegible]
[illegible] et [illegible] et
in [illegible] et cum [illegible] et
[illegible] [illegible] [illegible] meo
et [illegible] [illegible] ex eis
sacerdotes [illegible] i. decellus
[illegible] [illegible] archidiaconum
et [illegible] [illegible] carnalibus
qui nepotes et con-
sanguineos [illegible] sanguinis
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] in
[illegible] alienos [illegible]
[illegible] et in [illegible]
[illegible] [illegible] in [illegible] meo
et [illegible] [illegible] meam
[illegible] in [illegible] [illegible]
[illegible] in [illegible]
[illegible] [illegible] in [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] plena
[illegible] in [illegible] [illegible]
[illegible] et [illegible] [illegible]
[illegible] [illegible] audivit [illegible]
et [illegible] [illegible] disciplinam
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] in medio [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]

eius nisi vnum infideles
sacerdotes eius polluerunt sa
men in terra erit qui lege
de Sancto dicit Iere. xi Cum
adhuc dico vnus fratres est ad
eos per Sanctum et vana ad
hibere in et verba dicit per
elationis Achis cor inbene
dicit precum. Omnia cornu persequi
confregit ceteri eorum in ii Sole
Prima oculos Sancte Spiritus
peccati qui debet semper es
se in capite et vere toti
corpori celum dicit dicit ecclesie
in Sapientie oculi in capite
eius Per oculi mei adfe
les terre ut sedeant mecum de
scribit Ezechielis Oculi in
urbe vera et pulchra
tute procedat, gressus tuus
Ani sunt perfecta predicti. i. Pfe
Spiritus esse qui faciunt ange
los suos Per. i. Spiritus
nisi mortem tota adspici
ciendum verbo dei habet in Ob
sunt administratorij premissi
in ministerium propter eos qui
hereditatem capiunt salutis Ore
Prima carnalia possessio neri
sicut vij dona libros Spiritum
Prima oculos in dona pro
se que enim habet pro sua
suis eorum ad dicit qui sunt
vij spiritus dei per terram vniuersam

missi in omnem terram. i. col
latis donis premissi donis
in effundens per meum super
omnem carnem Sap. i Spiritus
domini repleuit orbem terrarum Et
Petrus Actuum ii. i. vidit et
accepit missus homo dei
ab scribit in throno. i. apo
ca. idem et dicit filio librum
i. legem ad scribendum et alias
ad apponendum Et hoc opus
hominem virtutem intelligendi Spiritus
bonus et alias apponendi et
capiendi multa verba dicit hic
accepit iste a se iam vnus
et quia filio apparuit Pat.
et quia filius dicit in hoc
apud eos in Vere vocari
inquit omnium in via vera
dicit Et omnia apparent
per libros sibi dicit vj paucis
ingenio credit quia sancta videtur
ea Primum egiptiacus erit hunc
scientia tacere et venit sine
terra veri in maior credit
quem est hodie dicitur est et se
humiliauit forma sua accipi
ens Et sic sancta est hodie lu
men Christo tempore et retur
ibi credit eadem est cor
pus mortificatum cuius eam
pro se mortuus est et qui
Christo suis mortificatum et
retur ad dei habens sui

sub cythara [illegible] laude
amoris xpi cum [illegible]
amore mortuus [illegible] et
sancti filii [illegible] amicum [illegible]
se morti [illegible] et [illegible]
[illegible] et [illegible]
[illegible] xpi [illegible]
in [illegible] et sancti [illegible] quod [illegible]
ibi plenus [illegible]
[illegible] et [illegible]
[illegible] vnd [illegible]
[illegible] illi qui
[illegible] illud [illegible]
[illegible] illi qui [illegible]
[illegible]
[illegible] et
libro [illegible] et eo [illegible]
[illegible] i. ad [illegible]
[illegible]
[illegible]
[illegible]
[illegible] et [illegible]
[illegible] omnis [illegible]
[illegible] ductus
[illegible]
[illegible]
[illegible] magistratus
[illegible]
[illegible]
[illegible]
[illegible]
est i[n] [illegible] illud
[illegible]
[illegible]

vade et [illegible]
[illegible] ut eo [illegible]
[illegible] amica [illegible]
[illegible] et [illegible]
[illegible]
[illegible] quod [illegible]
[illegible]
et [illegible] qui [illegible]
[illegible] qui [illegible]
in agone [illegible]
et [illegible] et [illegible]
[illegible]
[illegible] cythara [illegible]
[illegible] ubi [illegible]
sunt [illegible]
et omnis [illegible]
omnis [illegible]
[illegible]
[illegible]
[illegible] et [illegible]
[illegible]
[illegible]
[illegible]
cythara [illegible]
oblivioni [illegible]
[illegible] ut [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
post me venire abneget
[illegible] et tollat crucem
suam et sequatur me et [illegible]
[illegible] i. [illegible]
[illegible] quod [illegible]

lauda p castitat clamat p
spūm celestē Et / dr̄ y
arcz y ob iniq̄ ... ad
nos dehor mihi cum ming
delicanō est delicancō z
nos / Et y ys / liliand uide
gtote [illegible] vita ab
o m̄ [illegible] ... aut
[illegible] mediacione [illegible]
liber [illegible] ...
de iuo qui ppetuo eunde
appellabitur prenobis p
vi plenas adventus q
sunt ... sunt .i. plenas
... [illegible] ...
[illegible] ... sunt
... [illegible] ... adi
... eius ... 
[illegible]
[illegible]
... [illegible] ...
... est ... differer ...
... [illegible] ...
et [illegible] ...
[illegible]
... obscuras ...
... obscuras ... po
[illegible] ... p
[illegible]
... qui [illegible]
[illegible] ... ad ...
... xxxv. ...
[illegible]

p... consolabitur ...
in ... est ... [illegible]
... .i. ... sic ... singula
... [illegible] ...
... [illegible] ...
et [illegible] et ...
[illegible] ...
[illegible] ...
... Nam ... anno
... [illegible] ...
... [illegible] ...
in ... Et
nam ... fuit ...
sine pre (... ) fuit sine
pre z matre ut adam ...
... sine matre ut eva
... z matre ut ...
et ... alios ... fuit ...
... sine pre
... xxx / Nam fuerunt ...
... [illegible] ...
ibi ... [illegible]
... [illegible] ...
... [illegible] ...
[illegible]
[illegible] ...
... [illegible] ...
... [illegible] ...
[illegible]
libri .i. ... dina ...
... [illegible] ...
.i. ... ... sub figuris
... manifestare
... in ... [illegible]
demum nos q̄ subiectū dei

nebat gelasi adeo ipsi conclusit deus omnia sub peccato ut omnium misereatur. Dei i. ut ostenderet quia sine eius [illegible] peccato [illegible] l. [illegible] in [illegible] [illegible] vere dati est [illegible] [illegible] fit. Non corruptibilibus auro vel argento redempti estis de vana vestra conversatione paternae traditionis sed pretioso sanguine quasi agni incontaminati et immaculati Christi. Incontaminati quia sine originali, immaculati quia sine actuali peccato fuit, [illegible] peccatum non fecit nec inventus est dolus in ore eius. [illegible] non dicit [illegible] sed [illegible] toto [illegible] [illegible] [illegible] [illegible] et innumerabilis [illegible] sine [illegible] tribu et lingua et populo et natione i. [illegible] et [illegible] [illegible] tribus vel [illegible] linguarum et [illegible] populo et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Abraham et [illegible] et [illegible] nos i. omnes [illegible]

deo nostro regnum et sacerdotes i. [illegible] [illegible] et [illegible] [illegible] offerentes et [illegible] [illegible] et regnabimus super terram i. super [illegible] [illegible] subiectos [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] i. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Rex qui sedet in solio iudicii [illegible] [illegible] dissipat omne malum et [illegible] dissipat [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] i. [illegible] [illegible]. Et vidi et audivi vocem [illegible] [illegible] ubi [illegible] [illegible] [illegible] angeli [illegible] [illegible] [illegible] [illegible] [illegible] laudantes deum et vidi et audivi i. [illegible] [illegible] [illegible] [illegible] i. [illegible] angelorum multorum [illegible] [illegible] [illegible] i. [illegible] et [illegible] i. [illegible] [illegible] i. doctores [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] angeli et maiores et minores et medios [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] ad [illegible] [illegible] [illegible] [illegible]

V.11

est quod boni concedunt ceterum
ad illi formaliter [illegible] angelus
sunt videntur dicere ut [illegible]
[illegible] in modo [illegible]
[illegible]
[illegible] constitui [illegible]
dicit [illegible]
[illegible] angeli [illegible]
[illegible]
[illegible] ineunt et cum
[illegible]
dicit ut audiret [illegible]
[illegible]
[illegible]
[illegible] angeli [illegible]
[illegible] angeli [illegible]
[illegible]
[illegible]
[illegible] angeli [illegible] finitus est
et infinitus [illegible]
finitus est [illegible]
[illegible] est infinitus [illegible]
[illegible]
[illegible]
[illegible] infinitus
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] est in aliis angelus [illegible]
[illegible]
[illegible]
[illegible]
[illegible]

[illegible]
[illegible]
[illegible]
[illegible]
[illegible] quia
[illegible]
[illegible]
passiones [illegible]
[illegible]
[illegible] fuit aperte
[illegible]
[illegible] post passionem [illegible]
[illegible] est [illegible] ad
[illegible]
[illegible] passiones [illegible]
[illegible] est [illegible]
[illegible]
[illegible]
passiones [illegible]
[illegible]
[illegible] et dicit illi
[illegible]
[illegible]
[illegible]
[illegible] et [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
passus et [illegible]
[illegible]

[illegible] et divinitatem quoniam meretur
[illegible] sapientiam quoniam meretur
[illegible] fortitudinem
quoniam meretur in [illegible] et hono-
rem quoniam meretur [illegible] et gloriam
quoniam meretur [illegible] et benedic-
tionem quoniam meretur [illegible]
dignus est agnus accipere ista [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] ad [illegible] [illegible]
et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
illos [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] et
[illegible] [illegible] [illegible] [illegible]
[illegible] ut angeli [illegible] super
terram ut homines [illegible] sub terra
[illegible] ut [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] in [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] super [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] et audivi [illegible] [illegible]
[illegible] [illegible] angelos [illegible]
[illegible] super [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] angeli [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
<u>animalia</u> [illegible] <u>Et iiii^or</u> 5,14
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible]
et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

alia expo[illegible]

Vn̄ petrus dicitur ē luc xxij
Et tu aliquando conuersus confirma
fratres tuos et apocalipsis 3 con-
firma cetera que moritura erant
Sed qui possunt predicatores
confirmare dicta angelorum
qui sunt maiores et mi-
nores eis Vlterius dicendum
ē confirmacio vna ē preuisi-
onis et hec est auctoritatis et
pertinet ad maiores sicut
metropolitanus confirmat
electionem episcoporum Alia ē per
explicationem et assercionem
et hec pertinet ad minores
[illegible] hec dicitur amen
[illegible] ē minorum et
firmus omnino [illegible]
[illegible] [illegible] spiritus [illegible]
[illegible] [illegible] dicit
[illegible] [illegible]
[illegible] dominus noster [illegible]
hec confirmacionis ad [illegible]
[illegible] angelorum predicatoris [illegible]
[illegible] quod per minores [illegible]
vnde [illegible] minor ē
in regno celorum maior ē
illo .i. Johanne baptista et ex
in sermone .i. [illegible] dicto
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] et adi-
[illegible]
[illegible] .i. [illegible]
[illegible]
[illegible] nobis [illegible]

[illegible] xc est plenus
vite [illegible] q in [illegible]
[illegible]
[illegible] statu [illegible] et ad
hoc finaliter [illegible]
[illegible] confirmatum
[illegible] misteriis
Johannes in apocalipsi scripsit [illegible]
[illegible] in capitulis vi et
vij ubi ponit de vij sigillis
et describit [illegible]
Sigillorum [illegible] nichil
aliud [illegible]
manifestacio [illegible]
[illegible]
[illegible] apostoli [illegible]
[illegible]
[illegible] xc [illegible]
[illegible] apparuit [illegible]
.i. resurrectionem mortuorum q
latebat in scriptura q [illegible]
per [illegible] et [illegible]
[illegible] ut predicaret [illegible]
ut [illegible]
[illegible] passio et [illegible]
[illegible]
et [illegible] vnde [illegible]
[illegible]
[illegible] fuerunt
in resurrectione et ideo p[illegible]-
mo debent predicari

ne(cessari)is et v(ir)tutem co(n)fert
fidelibus cor(um) dicit Gr(egorius) [illegible]
[illegible] Et inde ca
le(gitur) i(n) turre q(uod) apparuisset [illegible]
qui soluit h(ec) p(er)solutum est
p(ro)p(ter) [illegible] di(cit) v(ir)g(inum) et di
sap(ient)ia [illegible] p(ro)pter
in ipso sap(ient)ia dare est et
[illegible] eandem [illegible] in
cord(e) actiue doctri(n)e est
disciplina [illegible] ap(osto)l(orum)
eius v(er)um de(um) [illegible]
i. q(ui) co(m)pleret [illegible]
ad [illegible]
[illegible] fuerunt i. obs(er)uan(tia)
p(er)fecta et auditu audi
[illegible] v(er)u(m) de q(ua)c(um)q(ue)
audit(ur) sc(ilicet) [illegible]
[illegible]
[illegible] ag(un)t [illegible]
[illegible]
[illegible]
audiui [illegible]
[illegible] aliis
[illegible] amorem [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] et [illegible]
[illegible] mirabilia [illegible]
[illegible] apl'i

nil [illegible] di
[illegible]
[illegible] ad [illegible]
[illegible] Nam [illegible]
[illegible] sunt [illegible]
n(ost)ris audiuimus [illegible]
[illegible] sicut
o(mn)es audiu(n)t [illegible]
[illegible] i. [illegible]
[illegible] / [illegible]
[illegible] audit [illegible]
attendendo [illegible] intelligendo
vel [illegible]
[illegible] et [illegible]
complete intelligendo [illegible]
[illegible]
[illegible]
[illegible] i.
[illegible] alia
[illegible] audiuimus [illegible]
[illegible] audire [illegible]
[illegible] i. [illegible]
[illegible]
[illegible] audiu(n)t [illegible]
[illegible]
fortitudinem [illegible]
[illegible] audiunt
[illegible] audient [illegible]
[illegible] xxxix
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] audient [illegible]
[illegible] patiend(o)

nō cadit gladio qui ipsi velo
citate credit per h' ci m
sunt isti qui ut nubes volāt
dlunt | velociores sunt eis
eis .i. spiritualiter habitās qui
ipse pendent buspacientes
cum ut nil amouent ps
pi 4 xxv / dextera tua
lucratur reserat vid aplm
dicit dñs luc xxi possi
cie vra possidebitis aias
vras / et nō p'ueniat q' ij
malis suffiendo sp'ua ex
pectando ps expecta dnm
vilr age confortetur cor t
sustine dnm flagellatio
sp'ua dicitur sunt aut
dni dicit pene sp'ua ipso
dni' adpraij q' sunt q' malo
nō respondet ast v. sic aut
dic vob nō resistere malo g'ij
malū pro malo nō reddite ad
ro xij Nulli malū pro malo
reddētes et q' non male
vrā pi 4 xxvj Non vi
debis stulto iuxta stultitia
suā ne fias ei esfrauis
quij q' iui in cod diligē
q'ij q' malefacite hec fa
re debemus dicit' dicit ast
v. diligite inimicos vros
benfacite hijs qui oderūt vos
et orate pro persequentibus vos
et calumpniantibus vos vt sitis
filij patris qui est mater in

manet sp'ua ubi opteut
re Septimj et lib' fla
gella cuius adapt sustine
sertiam q' deflagellis gaude
debemus dicitur q' ad xxxij
lib' flabit in verbo dei
mis ut thesaurum comdet
o sicut | amorem gaudio
spiritualem habet cum calicij
nihil mane Nam q' mla
liberet dicta repentini der
xxxij frumentaria imp
quiet ha sunt / dnm
q' dilectionis mali gaudere
noster in domo hab' locutus sz
fortitudinē agent tal
dnij q' fr' ad ala sustine
dei fun pro ea xxj
ecclia pro sua ut dei
pro poesit te adesse
ppllacionis ei alteri
dice dicti q' inflagellis
debemus nō sentire pi 7
xxxij ubi inmē mē mō
doli nupcie me q' nō
sensi Sollers haij quorum
q' istorum sunt hec possi
d. ex ps sustine q' male
lucā secūs ne hijs ij
hic quod non hominē
capere debet unde responderet
ipsis q' i perpetuum suos
ubi de sella istius q' / fruit

rela

q' dict quod xj

[illegible] est [illegible] per [illegible]
[illegible] in [illegible]
[illegible] in [illegible]
[illegible] ad [illegible]
[illegible]
debet [illegible] esse [illegible]
[illegible]
[illegible]
[illegible] in [illegible]
[illegible]
[illegible]
[illegible]
VI2
[illegible]
[illegible] Alleluja
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] in [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

et dimicare pro [illegible]
[illegible]
[illegible]
[illegible]
defendere et inimicos eius
[illegible] et [illegible]
[illegible]
[illegible] in [illegible]
[illegible]
[illegible] et eadem [illegible]
Et licet eadem sit [illegible]
[illegible]
[illegible]
eadem [illegible]
eadem [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

hec sunt plage eorum vt xiii
Dissipabo super vos [illegible] q
[illegible] non [illegible] ut [illegible]
velut [illegible] sagittis [illegible]
[illegible] et [illegible] [illegible]
[illegible] [illegible] / Deut. xxxii
Congregabo super eos mala
sagittas meas complebo in eis
[illegible] Inebriabo sagittas
meas sanguine et gladius meus
devorabit carnes / i Re. xx
Sagittam [illegible] [illegible]
i Re. xx dixit Ionathas ad
puerum suum [illegible] [illegible]
[illegible] [illegible] in sagittas [illegible]
ego [illegible] Non [illegible] [illegible]
aristoteles vel plato vel
[illegible] [illegible] philosophus colliget [illegible]
[illegible] [illegible] sagittas et
attulit ad dominum suum [illegible]
[illegible] [illegible] / non
ad [illegible] [illegible] vel [illegible]
[illegible] [illegible] qui sunt iste
sagitte [illegible] [illegible] / Sagitta
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] / Et dicta
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] q [illegible] [illegible]
[illegible] [illegible] ut [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] dominus
[illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] in [illegible]
divine filie Syon [illegible]
[illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible]
in [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] est
et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] v. Et tu
bethleem [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
ex [illegible] [illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible]
Vincenti [illegible] [illegible] vin
centi [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] Syon non tacebo
et propter ierusalem non quiescam donec
egrediatur ut splendor
iustus eius et salvator eius
ut lampas accendatur
Syon [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible]

d'l
[illegible]

Maria patri

toram cetu, et sic speculum regi
ne hos condempnans scia
pit totis sine fermone vel
lesione sue magestatis Ite
beata virgo filium dei in vtero
suo rex hominum multo mi
norem se recepit sine lesione
sue virginitatis et magestatis vnde
chrysostomus dicit domus enim dei
est ut splendor vestrum enim
Splendor ipse egreditur
sine sui lesione vel di
minucione Sic per ignem vid
edat certe sic sidus radium
gignit virgo filium pater forma Nec
sidus radio minuitur nec mater filio
fit corrupta Ite virgo vin
cit spiritus exercens nequam
et superat et vincit
dyabolum cum ne [illegible] dya
bolus [illegible] / [illegible]
virgo / [illegible] / [illegible]
tu fer filium [illegible] ipse mo
[illegible] [illegible] dicit [illegible]
dicitur ei coronam et
spiritus de [illegible] vincit
et [illegible] et vincit
[illegible] [illegible] / [illegible]
de [illegible] xxvij [illegible]
sine de spiritu [illegible]
super caput eius [illegible]

dicit [illegible] xxx Et benedicens
sibi [illegible] spiritus in eum qui
deo obedire [illegible] Ite data
est ei corona et ministratis
fidelius qui ei adheserunt
ut corona capiti [illegible]
[illegible] de [illegible] capitis [illegible]
[illegible] [illegible] quod [illegible]
debet [illegible] [illegible]
[illegible] sic capiti et qui [illegible]
filii [illegible] [illegible]
Et spiritus de angustia [illegible]
vincit [illegible] [illegible]
[illegible] [illegible] vincit [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] ad filium [illegible]
[illegible] [illegible] [illegible]
[illegible] dei [illegible] [illegible]
et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] data est ei corona
in capite stella / et spiritus
[illegible] [illegible] [illegible]
vincit [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible]
Osee xiij Ero mors tua
o mors / morsus tuus ero
inferne Spiritus vincit et
vincit spiritus [illegible] [illegible]
[illegible] [illegible] ut vincit
[illegible] [illegible] [illegible]
ut sic vinci [illegible] in [illegible]

abeo sz qui cepit debet opus
totaliter ut nichil de mundo
secum ferret ne deserere aliqui
in mundo relinquit Secundum
secum de mundo cepe sicut de
mercatores de eo etc. i. assimi-
lantur mundo qui habet cepe
sine melancolia tunc eorum et
cogitacionum sunt in mundo sic
solet dici cepe in choro car-
nifero Et tales sunt
propositum [illegible] [illegible] [illegible]
[illegible] de mundo [illegible] apparet
[illegible] [illegible] [illegible]
[illegible] xix [illegible]
[illegible] habet et ne [illegible]
De [illegible] [illegible] [illegible]
et in mundo figuram habet
[illegible] sicut [illegible] [illegible] [illegible] xix
[illegible] [illegible] [illegible] [illegible]
[illegible] in [illegible] sunt i.
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] Sicut petrus et [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] xx [illegible] a
[illegible] [illegible] [illegible]
[illegible] [illegible] xx [illegible]
[illegible] [illegible] [illegible]
[illegible] cepe [illegible]
[illegible] [illegible] [illegible]
alii secundum de mundo sicut [illegible]

[illegible] quod non toto mundo
[illegible] [illegible] [illegible] [illegible]
de mundo [illegible] ad [illegible] ad
[illegible] [illegible] [illegible] [illegible]
[illegible] mundi / et [illegible]
[illegible] [illegible] mundi [illegible]
[illegible] in mundo [illegible] [illegible]
[illegible] de mundo / et tales sunt
[illegible] [illegible] [illegible]
[illegible] ad [illegible] [illegible]
in [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] in
[illegible] [illegible] i. [illegible]
in [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
ad [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] Alii [illegible] de
mundo [illegible] [illegible] multa
de mundo / [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] in [illegible]
[illegible] Alii [illegible] Alii
[illegible] Alii [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] / [illegible] [illegible] / [illegible]
[illegible] Et alios [illegible]
[illegible] / et tales sunt
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] ut dicitur [illegible] xxx

Cum sint y de la libr[illegible] [illegible]
minis mundi et diuicie et de
hoc q multi [illegible] sub
[illegible] i. [illegible]
[illegible] q dicit
ubi [illegible] in
[illegible]
[illegible] de [illegible]
[illegible] Cum [illegible]
ad [illegible] i. ad
[illegible] ad au
[illegible]
[illegible] Et [illegible] q ambulat
[illegible] i. [illegible]
[illegible]
[illegible] i. [illegible]
[illegible] et [illegible]
[illegible]
[illegible] et [illegible]
[illegible]
[illegible] i. de
[illegible] ubi [illegible]
[illegible] et [illegible]
[illegible]
[illegible] Cum [illegible]
[illegible] dimi [illegible]
[illegible]
[illegible] i. [illegible]
[illegible] q [illegible]
[illegible] i. [illegible]
[illegible] de [illegible]
[illegible]

Sobrie [illegible]
[illegible] Et [illegible]
[illegible]
[illegible] i. [illegible]
i. [illegible] et [illegible]
[illegible] i. [illegible]
et [illegible]
[illegible] Et ad [illegible]
[illegible]
[illegible] q [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] q [illegible]
[illegible] Et [illegible]
[illegible] i. [illegible]
[illegible]
[illegible]
[illegible]
[illegible] de
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] ut [illegible]
[illegible]
[illegible]
[illegible] ubi [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] Ecce [illegible]
[illegible]
[illegible]
[illegible]
[illegible]

[illegible]

est potestas incendii et accendendi
seu ut Et cum aperuisset [illegible]
[illegible] apparuerunt s.
agnus (sigillum secundum .i. secundum statum
passionum et [illegible] crudelitatis
ordinem quod in lege [illegible]
cunt Audivi secundum animal .i. ordinem
predicatorum qui ipse martyrum
passionum [illegible] vel
[illegible] plurimi qui [illegible]
[illegible] depressione [illegible]
[illegible] vel [illegible]
vel non [illegible]
[illegible]
et exivit alius equus [illegible]
[illegible] vel exivit
[illegible]
[illegible] aperuit [illegible]
[illegible]
[illegible] Alius equus
[illegible] [illegible] ( super [illegible]
erat [illegible]
[illegible]
[illegible] .i. [illegible]
et [illegible]
[illegible] Zach.
[illegible]
[illegible] et qui
[illegible]
[illegible] et [illegible]
[illegible] De
[illegible] .i. [illegible] ut
sumeret pacem de terra .i. [illegible]
[illegible] [illegible]
[illegible] [illegible] [illegible]

in [illegible] ( [illegible] [illegible]
[illegible] multitudine [illegible]
[illegible] [illegible]
[illegible] Ioh. xvi [illegible]
[illegible] habebitis in me
autem pacem habebitis vel [illegible]
ut sumeret pacem de terra .i. [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] totaliter
[illegible] [illegible] alius
[illegible] ut [illegible]
[illegible] pacem non
[illegible] in [illegible]
[illegible] per [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible]
[illegible] filium [illegible] filii [illegible]
[illegible] et [illegible]
[illegible] Ioh. xvi venit hora
ut omnis qui interficit vos arbi-
tretur se obsequium prestare
Deo et ut invicem se interficiant
gladio [illegible] persuasionis [illegible]
[illegible] se [illegible] multi [illegible]
[illegible] apertura [illegible]
[illegible] [illegible] [illegible]
[illegible] se [illegible]
[illegible] se [illegible] [illegible]
et datus est illi gladius
magnus .i. [illegible] magna [illegible]
[illegible] et [illegible]
gladius magnus [illegible]

ordinat quia multos ordinat
tyranni [illegible] quod non so
lum minores sunt maiores
sicut apostolus ordinat unde Ch[ristus]
in die [illegible] [illegible]
[illegible] fratres per [illegible]
[illegible] mei et [illegible] mei [illegible]
[illegible] [illegible] [illegible] fratres
et Ihesus [illegible] [illegible] [illegible]
nos [illegible] quod [illegible] [illegible]
[illegible] [illegible] quod [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
in [illegible] [illegible] [illegible] [illegible] quod
tribulacio [illegible] [illegible]
ys xxiiij [illegible] [illegible]
[illegible] [illegible] [illegible] primus
[illegible] fuit [illegible] [illegible] [illegible]
Abel Ysaac Jacob David
Secundus [illegible] [illegible]
Michael [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] Petrus
[illegible] [illegible] primus Abel
[illegible] Secundus Noe [illegible]
[illegible] [illegible] Abraham [illegible]
[illegible] [illegible] Ysaac [illegible]
[illegible] [illegible] Jacob [illegible]
[illegible] Moyses et [illegible]
[illegible] Septimus David
[illegible] Octavus filius dei et
[illegible] Nonus Petrus [illegible]
[illegible] [illegible] [illegible] et [illegible]
Et [illegible] ego [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]

et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

Et ad appropinquauit [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] Michael
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible]
[illegible] qui [illegible] [illegible]
[illegible] scriptura [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] ordo predicatorum
qui [illegible] [illegible] [illegible]
et [illegible] [illegible] ad [illegible]
[illegible] qui [illegible] [illegible]
[illegible] [illegible] et [illegible]
[illegible] Et [illegible] in [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] Secundo
[illegible] [illegible] quod [illegible] [illegible]
[illegible] scripture [illegible]
[illegible] [illegible] [illegible]
[illegible] ibi et audiui [illegible]
Et ad appropinquauit agnus qui
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

3y
[illegible]

fac iste ~~ostenso~~ ostendisset vel
ostendere presumpsisset audivi tan
al. a. boni ordinis predicatorum
predicabat dicendo quod s. tempore
hereticorum predicabant [illegible]
homines de [illegible] [illegible]
eliminatis erroribus contrariis
et asserens verum fore dicens
veni [illegible] cum [illegible]
et vide .i. tibi pende [illegible]
sit i. [illegible] subiungit et
ecce [illegible] .i. certe hereticorum
sordidissimum peccatum dominatur
[illegible] peccatum [illegible]
ne possit [illegible] cum
[illegible] palliatur. Unde [illegible]
[illegible] cuius [illegible] quod [illegible]
[illegible] [illegible] [illegible]
et [illegible] [illegible]
[illegible] color [illegible] [illegible]
et [illegible] [illegible] [illegible]
[illegible] [illegible] aliis quod
est [illegible] color [illegible]
[illegible] hominum interiorem [illegible]
[illegible] iustus [illegible] sua vivit
[illegible] [illegible] [illegible]
[illegible] Nam iste magister ille
albus est. Ille asserit fide
iste destruit fidem. Sed ille
[illegible] est [illegible] [illegible]
[illegible] / [illegible] illum [illegible]
vel [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] mea [illegible] / [illegible]

nunc istum inobedientem et blas
phemum. Sed ille illum [illegible]
Sed ille illum [illegible] ille
firmus est fide [illegible] ille
[illegible] sine [illegible] ille albus
[illegible] iste [illegible]
[illegible] Et qui [illegible]
[illegible] [illegible] [illegible]
illos et [illegible] [illegible]
habebat stateram [illegible]
sua .i. [illegible] scripture
expositionum quod [illegible]
[illegible] stateram sine pondere
sic [illegible] [illegible] atque
illuc. Sic scriptura si non
habeat pondus catholice expo
sitionis fluctuat huc atque
illuc / et sic stateram [illegible]
[illegible] falsi [illegible]
[illegible] [illegible] [illegible] sic
scripturam [illegible] falsi ex
positionis [illegible] [illegible]
[illegible] doctor [illegible] sacre
expositionum [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] memorans
[illegible] catholicam doctorum
qui semper [illegible] [illegible]
[illegible] [illegible] [illegible] .i. [illegible]
[illegible] expositores [illegible]
illud [illegible] Non [illegible]
[illegible] [illegible] [illegible]
[illegible] Iob. [illegible] Con
[illegible] [illegible] [illegible]

[illegible] et [illegible]

ne peteret. Et sicut dicit
Hebat stateram qui habet
scripturam habet et non habet ab
ea [illegible] simplex ei dicuntur
sive sensum eius comprehenditur; sed
tunc katholici doctores; non
habet si [illegible] acceptum quia
[illegible] subiciunt se illi capti
vitati [illegible] sive in obsequio
christi sicut dicitur II Cor. X. O[illegible] Qui
dicit in manu sua quia se
ipsos macerando et mortificando super
[illegible] conando affligunt.
Sed [illegible] ut
videatur boni esse [illegible] de
operatione; [illegible] sibi [illegible]
liber dicitur Osee XII Chanaan
in manu eius statera dolo
sa. [illegible] statera dicitur [illegible]
Statera dolosa [illegible]
est [illegible] pendens ex
[illegible] eius O[illegible] stateram
quia [illegible] habet in manu sua
est tribulatio quia [illegible]
bonos et malos affligendo
ponderat; [illegible] qui [illegible]
[illegible] qui sunt [illegible] vel
[illegible] pondus qui [illegible]
tribulatione [illegible]
do vel petendo [illegible]
[illegible] sunt [illegible] ponderis et
[illegible] dicit [illegible]
[illegible] ponderis [illegible]
et [illegible] dicit [illegible]
[illegible] dicit [illegible]
[illegible] tribulationis [illegible]. Et

audivi [illegible] vocem [illegible] angeli
[illegible] in medio [illegible] audivi
id est vero [illegible] qui in medio est
ut doctor [illegible] dicitur [illegible]
quod angelus quia angelus
[illegible] in [illegible] et [illegible]
[illegible] sicut dicit [illegible]
quia in [illegible] mali
[illegible] et [illegible]
angeli dicitur [illegible]
[illegible]
[illegible] doctrina [illegible]
quod [illegible] dicit [illegible]
[illegible] Bibliis [illegible] de
[illegible] Bibliis adhuc
est [illegible] duos [illegible]
[illegible] duos libros et
[illegible] scripturam [illegible]
[illegible] [illegible]
[illegible] sive [illegible]
[illegible] vel [illegible] libri
est sensus [illegible]
vero [illegible] est [illegible]
[illegible] testamentum
Bibliis [illegible] est [illegible]
[illegible] nomine [illegible]
sensus continens [illegible] libros
sive [illegible]
[illegible] et [illegible]
[illegible] habet in
cortice sive medulla interius
[illegible] scriptura
[illegible] est [illegible] [illegible]
et [illegible] in [illegible]
[illegible] sive [illegible] continet
[illegible]

et quia vetus testamentum duos
sensus habet scilicet litteralem et s[?]-
piritualem dicitur filius [?] bi-
libris ordei. Secundum quod continen-
tur [?] ea veteris testamenti. Triplex
est apud hebreos scilicet in lege
prophetis agiographis. Ideo sunt
tres bilibres ordei i. tres
partes veteris testamenti quarum quelibet
est bilibris i. habens duas li-
bras i. duos sensus litteralem
scilicet et spiritualem [?] pro-
nunciando [?] scilicet veritas fidei
denarius eam habet unius
chirographum [?] superscripcionem ymagi-
nis [?] ad significandum superscripcio
vero testimonii addit [?] designans
que est fides unde denarius
est veritas catholice fidei quoniam
vero dicitur vendi vel emi de-
nario et bilibris tritici et
tres bilibres ordei quia heretici [?]
qui perverse exponunt
scripturam decipiuntur agitur
hec sublime [?] magis eorum quod sic
dicit Augustinus [?] audita in-
migrat [?] Noluit timere [?]
vos fabulas scilicet hereticam male
exponunt scripturam quia
bilibris tritici i. intelligen-
cia tocius novi testamenti
tam secundum sensum litteralem
quam secundum spiritualem denario
emitur vel venditur i. veri-

tate [?] catholice fidei quia non
solum spiritualibus veritatem catholice
fidei dat intelligenciam novi
testamenti sicut [?] Jacobi [?] I. Si quis vestrum
indiget sapiencia [?] petat a do-
mino qui dat omnibus habundanter et
non improperat. Infidelis nichil
habemus [?] tam hanc quam [?] [illegible]
minime fidei dat intelligenciam
scripture. Unde Ysaias [?] dicitur
bilibris tritici denario et
tres bilibres ordei i. plena
intelligencia veteris testamenti
secundum utrumque sensum emitur et
venditur denario i. veritate
catholice fidei scilicet moraliter [?] et
mistice. Nam [?] precium est utrobique
quia eadem intelligencia est in
utroque testamento, quia rota
est in medio rote Ezechielis primo. Un-
de secundum Gregorium [?] habere quo-
niam precium adventum inte-
grum scripturarum nisi preveniente
catholice fidei quia in malivolam ani-
mam non introibit sapiencia ut dicitur Sap.
I. Bilibris tritici dicitur novum
testamentum quod [?] continet precepta
et consilia unde Jeronimus [?] quia
dixit deus [?] [?] [?] a in-
[?] Et vidit deus
cuncta [?] que fecerat [?] et
erant [?] valde bona omnia
[?] 19. Et tres
bilibres sunt veteris testamenti

Et tercio prohibetur [illegible] agro
[illegible] [illegible] [illegible] dum li
bris. [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] ho
die [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] ad [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] adhereat [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] sub xxx
[illegible] [illegible] et arbo
[illegible] et vinum et oleum
ne leseris [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] ne [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] sub
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] et
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] et

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[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
ad [illegible] [illegible] [illegible] libris
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
et [illegible] aliud [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] xxx Commendans [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible]

+ debitum

eius post in Ecclesiastico capitulo
operibus eorum qui desiderant. Hinc
videlicet apostoli assimilabitur co
rruptum qui sicut praeparatur
decipit vel audiunt primarie
spiritualiter contra dicitur primo ad Corinthios x. Vo
li vos participes et doctrina et
malignantium. Sequitur et vinum et
oleum ne laeseris. Vinum est leta
austeritas oleum dulcedo suavitas
vinum illud inebriat istud
pinguescit istud pungit istud
ungit illud mordet curat
istud demulcet gubernat. Hic
enim accedit sicut ait in
fine huius ut quod sine
malignitate vinum et oleum
laedit qui vero et morum lepidum
male agunt contra dicitur Hebraeos
qui sub fundit loquitur in spiritu sancto.
Vinum et oleum ne laeseris.
Item bibebant vinum in
scriptis magis quam deliciis libera
nimis Christi qui est
vita dixit dicitur dixit dicitur ad
lactum ignem nec vinum
tamen sicut diximus vinum valla
tur labiis amari quod potest per
lingua vinum solum quod bibitur
in ventre et tunc dicit
vinum tamen sicut diximus vinum si
hic est qui fallit quam infirmitas
quae omnia et in illo erat
omnia virtute vel sub
nisi quam frumenti cadens
in terram mortuum fuerit ipsum
solum manet si autem mor
tuum fuerit multum fructum affert

Tres bibebant audi sunt fideles
in pectore qui habent palatum re
rum id est spiritualem amorem vi
dens sicut Iohannis in prandiis
capitibus bonos vel etiam
meretrices utique deinde qui
sunt id est pessimi vel ... pro
pter eum accepit in labiis anno
vel augeret ... in
templo eum ... magna
et similiter in pectore scandalizant
propter vinum non ... Idem dicitur
primo ad Corinthios x. Quod est bonum
carnem non manducare et vinum non bibere in quo frater tuus
offenditur aut scandalizatur aut infirmatur.
Sequitur
vinum id est poenitentes et oleum
id est misericordes ne laeseris
[illegible]
[illegible]
[illegible]
[illegible]
a morte sedatur tribulatur
tribulatione praeterita dicitur maximi
... in historia ...
... sunt et non tangent
illos tormenta malitiae id est
poenae inferni ... poena ... 
nudi ... tangent eos et
... ut hic ...
... poenam patiuntur hic
... et ...
... Sequitur et vidi
apparuit ... 
... 
... 
... 
... 
... possint ... 

et familiarius

et similitudinis demonstrans i
pugnam videns cum diabolo propter
aptum prevalentes tribulaciones
in pastores et fraudulentus
hereses perfecte potuit hinc per
causam robustiorem convincere
si videt spiritus murmurationes
vulpes subdolos que latent in
via domini demoliri intentur
unde Cant. ii dicitur Capite nobis
vulpeculas parvulas que demoliuntur
vineas / dicitur glossa Et cum aperuisset
agnus sigillum quintum i. secreta
sua que manifestasset au-
divi vocem quasi aquile volantis
vocem et vidi [illegible] al fuit
aquila alas celis volans et
clamans voce / et significat doctores
qui ubique aperte predicant
omnibus et inde ait [illegible]
tempore omnibus clamans de
revelata Christi [illegible]
ordinem predicatorum et minorum
ubi dicitur [illegible] publice
predicando Per aquilam pallidam
designatur ypocrita qui in
[illegible] laudem hominum
et iugalibus et aliis capitulis
[illegible] coram hominibus se affli-
git vel rigore subiecto et
[illegible] ~~[illegible]~~ in [illegible]
qui nec mortificati [illegible]
vel aliter v. dicitur [illegible] in-
[illegible] eius fratres suos in [illegible]

hominibus semini dicitur deus vos
recipit in carne sua [illegible]
et equus pallidus portatur eius
false religionis pallidus dicitur
Job xvi [illegible] portatur
stilus et qui sedebat super eum
ei ductor et nomen eius Mors
illi mors i. diabolus qui fuit auc-
tor mortis [illegible] diabolus
intravit mors in orbem terrarum
et infernus i. [illegible] et [illegible]
suo [illegible] sequebatur eum i. in
[illegible] eum i. [illegible] et ipse
[illegible] super [illegible] Et cum [illegible]
Salomon [illegible] dyabolus [illegible]
mors [illegible] terrarum [illegible]
ad [illegible] similiter et illi
qui sunt [illegible] illius in
inferno [illegible] i. [illegible] i xx
diabolus missi sunt [illegible]
[illegible] vel infernus dicitur scripsi
diabolus quem [illegible]
[illegible] v. dilatavit
infernus animam suam et aperuit
os suum absque ullo termino
Et data est illi potestas super in-
[illegible]
partibus i. super quatuor
[illegible] super homines qui
[illegible] mundi partibus [illegible]
[illegible]
quatuor [illegible] sunt
[illegible] dicitur [illegible]
[illegible] vel superquatuor
partes terre vel mundi i. super
illos omnes qui [illegible]

cordis affectus scilicet timorem
amorem gaudium dolorem
[illegible] ponit desperabiur
dicit Bernardus Timet quod non oportet
amat quod non decet gaudet
vane dolet [illegible] vnde
Job [illegible] terra dedit [illegible]
[illegible] i. [illegible] ci [illegible]
[illegible] deus [illegible] xpi
Cuius [illegible] aucta
[illegible] [illegible] illius non
est [illegible] fame i. defectu
verbi divini deus dicit Amos viii
mittam famem in terram non
famem panis nec sitim
aque sed audiendi verbum dei et
morte i. doctrina mortifera
deus per venenum appositum
sibilibus cordis / et bestiis
terre i. crudelibus mundi principibus
qui omnes devorant
[illegible] per Nec tradas bestiis
animas confitentes tibi. Item vel
fame gladio scilicet persecutionis
[illegible] per gladium [illegible] in
[illegible] mundana prosperitas et
fame [illegible] [illegible] dicit
[illegible] xpi [illegible] [illegible]
[illegible] erit fames et mor
talitas tempore quo [illegible]
[illegible] dicit [illegible] [illegible]
est in morte quam mundi ponit
et bestiis terre i. bestialibus
[illegible] [illegible] [illegible]

vbi sunt principes [illegible] regni
[illegible] [illegible] qui sunt
[illegible] Et cum aperuisset
[illegible] ponit [illegible] [illegible] et
magnas tribulationes [illegible]
[illegible] [illegible] qui [illegible] illis
tribulationibus affligendi
[illegible] consolatur [illegible]
[illegible] hos [illegible] [illegible] [illegible]
animas interfectorum [illegible]
subtus altare i. [illegible]
qui eius [illegible] [illegible]
qui singulis [illegible] [illegible]
singulas stolas [illegible]
[illegible] [illegible] [illegible] de [illegible]
[illegible] [illegible] audiunt
Hec pro quinto sigillo [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] et
[illegible] [illegible] [illegible] et [illegible]
[illegible] aperuit sigillum [illegible]
Et cum aperuisset agnus qui alia
aperuit sigillum quintum i. [illegible]
[illegible] [illegible] vidi subtus altare
i. subtus [illegible] et sub [illegible]
[illegible] animas interfectorum propter [illegible]
dei i. propter [illegible] [illegible]
[illegible] vel propter verbum dei i. propter
filium dei [illegible] [illegible]
[illegible] vel propter filium dei
i. propter [illegible] [illegible] et
propter testimonium i. [illegible]
[illegible] [illegible] [illegible]

uoce ope [illegible] p hec est liber
fidei qd predicamus qd significa
vit in ore tuo dicit apostolus ro x et
in corde tuo credens sic
dicit [illegible] illa a mortuis
scilicet eius vel [illegible] testificacionis
multis passionis resurreccionis
ascensionis et qd habebant et
alios reuelabant ipsi dicere
debent [illegible] in virtute magna
reddebant apostoli testimonium ihesu
et resurreccionis domini nostri Altare
[illegible] super qd oblaciones
[illegible] fit [illegible] assensi
[illegible] vnde fere omnes crucis
[illegible] pro xpo [illegible] vnde
[illegible] alius angelus venit
et stetit ad altare habens
turibulum aureum vnde [illegible]
[illegible] ante martires
sub altare qui [illegible] sub
capite [illegible] sub [illegible]
[illegible] ad [illegible] dei vel
sub i. abscondite [illegible]
[illegible] videt [illegible]
ibi et clamabant voce magna
i. [illegible] desiderio magno
[illegible] clamor qui [illegible] cla
[illegible] audivit
[illegible]
[illegible]
[illegible] clamor [illegible]
[illegible] zizania dan
[illegible] diachos i. desiderii
hos quia desiderium est dictu

[illegible] qui [illegible] audit
[illegible] desiderium [illegible] respondent
dicit [illegible] ordo [illegible]
[illegible] tua [illegible] i. [illegible]
[illegible]
qui [illegible] [illegible]
[illegible] [illegible]
quo non vindicas sanguinem
nostrum i. effusionem sanguinis
nostri penas debitas interfectoribus
[illegible] et hoc dicunt [illegible]
pena malis optando vel [illegible]
[illegible] [illegible] concordando
gratulando et voluntati
dei se conformando diuine
[illegible] gaudent [illegible]
sunt [illegible] [illegible] dei [illegible] de
omni [illegible] dei gaudent
[illegible] [illegible] pena [illegible]
sunt [illegible] [illegible]
[illegible] [illegible] ad [illegible]
dictum [illegible] ante
[illegible] desiderij [illegible] [illegible]
[illegible] [illegible] et non
vindicas [illegible]
[illegible] non vindicas nos de his
qui habitant in terra Non
solum corpus [illegible]
[illegible]
[illegible] [illegible]
[illegible] i. mundi [illegible]
[illegible] mundi [illegible]
[illegible] [illegible]
[illegible] [illegible]
optima [illegible]
[illegible] mala [illegible]

dimittas quia cito perit peior
Tertio delicias quia cito transeunt
pessima Quarto honores quia
nimis affligunt Quinto dicitur
inferni vox ve ve ve habitan
tibus in terra Deinde sequitur
secunda quia tertio amore tuorum
afflixerunt recordentur eos vel
quia amore tuorum cap
ti non festinent ad aliud ut
sic implicatur nimis clarorum est
secundo consummatur in gloria utriusque
stole recepta Non enim
consummabitur sine nobis vel
ad hebreos xi deo pro nobis
aliquid melius providente ut
non consummarentur sine nobis
Vel [illegible] que in undecimo de
hiis qui habitant in terra sequitur
de s. bonis angelis et utriusque
venite ad locum suum scilicet boni
malum ubi est paradisus scilicet bonus
[illegible] dicitur [illegible] pater vobis
et mali in infernum ubi est
paradisus eis locus [illegible] [illegible]
dicitur i. [illegible] [illegible] est
[illegible] ut abiret in locum
s. [illegible] [illegible] fuerat
alia i. [illegible] quo domine clama
bo et non exaudies vociferabor
[illegible] [illegible] paracis et non
salvabis [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] clamorem [illegible]

dicitur consolacio desperacionis con
solacio collacionis et spei
confirmacio de malorum punicione
et bonorum salvacione / [illegible]
admirabilis [illegible] [illegible]
dicitur qui peccatis [illegible] s.
liberum [illegible] [illegible] malorum
[illegible] [illegible] [illegible] s.
consolacio desperacionis [illegible]
de spei confirmacione de ma
lorum punicione de bonorum sal
vacione Et in hiis omnibus est
[illegible] confirmacio [illegible]
Et [illegible] [illegible] s. [illegible] [illegible]
[illegible] singule stole albe
i. [illegible] [illegible] [illegible] et
[illegible] illas i. [illegible] [illegible]
[illegible] [illegible] ad [illegible]
[illegible] i. [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] quia [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
eis ad implere [illegible] desiderii
[illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] i.
[illegible] [illegible] debeant [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
qui [illegible] [illegible] [illegible] et
[illegible] [illegible] qui [illegible] [illegible]
[illegible] [illegible] [illegible] qui [illegible]

audi sunt sic ulli. v. audi au
q illi [illegible] uber di [illegible]
p et a firmat hec [illegible]
eius depulsio fuit aut
[illegible] ad [illegible] me
[illegible] dicit dns [illegible]
xxxij veniet [illegible] et mi
[illegible] mei [illegible] / et de
vindicta malorum [illegible] per
subiungit [illegible] dns de
loco suo sua ut visitet ini
quitatem habitantis terre [illegible]
eius [illegible] terra sanguinem
suum et non operiet ultra interfec
tos suos. Et audi [illegible] appe
ruisset [illegible] [illegible] [illegible]
[illegible] [illegible] tempore
belli q [illegible] aliud est
quam [illegible] peccatorum futu
re [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] possit mo
[illegible] [illegible] [illegible] [illegible]
xxxij Et [illegible] [illegible]
[illegible] Alia [illegible] [illegible]
[illegible] impedimentum [illegible]
ubi [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] ut meditanti [illegible]
contemplacione futurorum [illegible]
animetur ad tollendum

[illegible] tribulacionum [illegible]
iste tribulaciones [illegible] modo
[illegible] [illegible] nichil sunt [illegible]
futurorum [illegible] et [illegible] venient
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] Et audi [illegible] VII 12
[illegible] [illegible] [illegible] belli
[illegible] [illegible] [illegible] futurorum
[illegible] [illegible] [illegible] / et [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] Ad [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] xxxij et [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] mare et [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible]
[illegible] xxxij [illegible]
[illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible]
[illegible] [illegible] vel [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
et [illegible] [illegible] et
[illegible] [illegible] [illegible] [illegible] VII 13
[illegible] Ad [illegible] [illegible]

obscurabitur sol et luna et tin-
ctura celi vnde luce 23 Ec-
tenuit terra a sexta usque nona
sunt celi Sol et luna obte-
nebrati sunt et stelle retra-
xerunt splendorem suum spiritualiter
per hoc futurum Ihesus ostendit
vel inspice sol post [illegible]
ortus sol [illegible] sit
[illegible] et malachie ult-
[illegible] timentibus nomen meum
oritur sol iustitie et similiter
sub pedibus eius fuit est
integer [illegible] [illegible]
i. non habebit mirabilis
Primo est augustinus quod multa
miracula fecit et alios
multos movebunt est [illegible]
in [illegible] [illegible] [illegible]
[illegible] Ihesus et debent
sub [illegible] [illegible] ita
ut in errorem ducantur si fieri
potest et electi [illegible]
[illegible] [illegible] Iohannes quia
[illegible] [illegible] [illegible]
[illegible] videntur solo [illegible]
[illegible] [illegible] [illegible]
absolutum i. [illegible]
cum hominibus petentibus [illegible]
aut [illegible] fuit non [illegible]
similiter petenti [illegible]
[illegible] [illegible] cum [illegible]
videtur [illegible] [illegible]
[illegible] [illegible] [illegible]

per [illegible] sacerdos meus
et [illegible] litteram in
resurrectione Sed quia non erat
[illegible] videntur sacerdos [illegible]
[illegible] ut dicitur [illegible] in
[illegible] et Zacharie 3 dicitur de Ihesu
sacerdote magno [illegible] videt
erat vestibus [illegible] et
stabat ante faciem angeli qui
[illegible] et [illegible]
stabant coram se [illegible] auferte
[illegible] [illegible] ab eo et
dixit [illegible] [illegible]
[illegible] [illegible] i. [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] et in [illegible]
[illegible] et [illegible] i. [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
dicit [illegible] ut [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] honorem
[illegible] in [illegible] [illegible]
[illegible] i. [illegible] ad
[illegible] vel [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] i. [illegible]
[illegible] [illegible] [illegible]
et [illegible] [illegible] i.
[illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible]

~~[illegible]~~ nigér erit si ad dominum [illegible]
non amittet · [illegible] l. [illegible]
[illegible] vero [illegible] sacerme alia
[illegible] qui nilus et asper est
[illegible] vel [illegible] dictus
ubi [illegible] fuit [illegible]
que utrumque pertinebat et p
hic notatur quod [illegible] appe
et inlitare [illegible] et [illegible]
tota · i · terra [illegible] [illegible]
fuit [illegible] ut [illegible] · i · [illegible]
[illegible] [illegible] [illegible]
[illegible] et stelle [illegible]
[illegible] alius [illegible]
[illegible] [illegible] [illegible]
[illegible] apud [illegible]
· i · [illegible] [illegible] · i · [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] apud [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] non [illegible] [illegible]
[illegible] [illegible] ad
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
· i · [illegible] qui [illegible]
[illegible] ad [illegible] [illegible]
[illegible] ad [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] quod [illegible]
[illegible] [illegible] et quod
[illegible] [illegible] [illegible]
apud [illegible] [illegible]

[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] non [illegible]
[illegible] [illegible] [illegible]
[illegible] non [illegible] [illegible]
[illegible] [illegible] · i · [illegible]
[illegible] [illegible] [illegible]
[illegible] · [illegible] · [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
et [illegible] [illegible] · i · [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] vel [illegible] · i
[illegible] [illegible] [illegible] · i ·
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] ut [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] non
[illegible] [illegible] [illegible] erit
[illegible] [illegible] [illegible] non
[illegible] erit [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] non [illegible] [illegible]
[illegible] [illegible] xxx erit
[illegible] [illegible] [illegible] liber
[illegible] ubi [illegible] non [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] et ab
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
et [illegible] [illegible] xxiii
[illegible] [illegible] [illegible]
in [illegible] tua et [illegible]
[illegible] [illegible] ab [illegible]

madeum dont pturscat i
dyrcu mea s. i morte aug
Et dis mons i. mulier nos
Decem uota et scom cum
intetis z insule i. scd yn
dus tribulacionum fluctibus
bus tunsi de locis suis
mote sunt i. monebu[n]t z
ad luctum quia scribend se
amilis corporalis comprehend
vel intet dicit supplicis
et claros/insulas voca
dintetis nidi nigro eis agi
tetos qui tpe psecucionis
illi monebu[n]t z de locis suis
i. a fide / cuius hoc dicit me
do mig pssimus qd istud
uos p dixi pe ptatis his
tis ascendere supra locum
tuum ne dimiseris/ et reges
tre i. scd scripcos regnatores
intetis carlis qi lauda
tis tribulacionis et discipis
inspicum fuerunt qi bene
regunt et proceres i. illi
qui sunt scriptis et indurans
et moribus proprie z et
tribuni i. illi qui tras ri
xas aut inferius actibus or
dinare nouerit et diuites
diuiciis istud eternorum
operum potentes qd hospitium
templorum et omis serius
i. quiquam et liber i. so
lutus vel omnis serius di
et liber absconde pote

absconder i. absconderunt se
in speluncis et petris
montium i. secorum angelorum su
fragia postulabunt ut eorum
precibus muniuntur z cuius petris
et montes constipunt z et dicunt
ordo montibus et petris i. an
gelis celestis sco credit
superstites i. petris vivis pte
gite nos et abscondite
nos subvelando orationem nostram
a facie i. ab amicis sedentis // ad
super thronum i. x sedem dominus
tabula agni i. x i. sedentis
Dan aut ipse sic regulabit
scos subiungit d. qui venit
dies magnus ire eorum i. dies
iudicium qui xpc ordinis iudicabit
malos dicit in adt ps domi
ne in furore tuo arguas
me et quis poterit stare
i. s. adiutorio fabro veris illo
qd tue valent pecca scorum
si m velis ut tue possit
honestare scriri har di z
aliquis z. ecce venit dies
domini reparatum ne poterit cogi
tare dies adventus eius et quis
poterit adiuvabit eum ne ppp
ecce ut deus viro dolo que
audis furore cum z ius
adportandum pt ramus nunc
ptate ut tue a pti tuo
ne tua dimmente esse
ab illo loco vel i. plurorum

vsys
sz

celus qui debet splendore
suo alios illuminare ad agnicionem
dei et ardere suo inflammare
in amorem dei et proximi de quo ubi
xxx lux solis septuplicata
erit sic lux in doctoribus lucere
omnium superabit / lux prelatorum
ut sic possunt dignitate scilicet
superiori statu vel lucebit
prelati per [illegible] opera [illegible] q contendit
in hoc usu visito potu a
bo soler [illegible] collige [illegible]
Item predicacionum in sacr
metorum q contendit in hoc
usu [illegible] sicut pingo
albo [illegible] [illegible] [illegible] / sicut
est niger [illegible] prelatorum
sollicitudini [illegible] in di
[illegible] super [illegible] carbo
nes fuerunt [illegible] et non
sunt [illegible] in pluviis / fa
cies [illegible] digniori [illegible] sublimior
[illegible] hominis [illegible] sic prelatos
[illegible] [illegible] q [illegible] pilo
sus et [illegible] [illegible] [illegible]
[illegible] prelatorum ubi xxiij
[illegible] [illegible] domus eorum
[illegible] i. [illegible]
[illegible] [illegible] [illegible] [illegible]
a. [illegible] [illegible] saltabunt
ibi i. [illegible] [illegible] offici
ales et [illegible] [illegible]
in edibus suis i. [illegible]
[illegible] [illegible] [illegible]
in edibus voluptatum i.

adulterii ubi xxxiiij
in edibus eius syrene i. di
[illegible] et virtus [illegible]
[illegible] carnis [illegible]
[illegible] et [illegible] [illegible]
[illegible] eius i. [illegible]
prelatorum [illegible] [illegible]
[illegible] et [illegible] [illegible]
et [illegible] demonia [illegible]
[illegible] et pilosus cla
mabit alter ad alterum [illegible]
[illegible] ad [illegible] [illegible]
tota [illegible] est ut sanguis
i. [illegible] tota [illegible] est [illegible]
[illegible] sanguine [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] sanguinis [illegible]
[illegible] [illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible]
[illegible] [illegible] in [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
dixit moysi [illegible] sua sponsus
sanguinum tu michi es
[illegible] in [illegible] [illegible] in
[illegible] sanguinem [illegible]
i. nepos nepoti succedit
[illegible] [illegible] ministrum [illegible]
[illegible] [illegible] in sol convertetur
in tenebras et luna in sanguinem
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
i. [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] et stelle [illegible]
i. claustrales viri [illegible]
[illegible] [illegible] [illegible] [illegible]

sperans celi de celo cecide
runt super terram .i. ecclesiasti
ci [illegible] adherendo vel [illegible]
[illegible] adherendo per [illegible]
[illegible] sunt in generibus [illegible]
opus autem [illegible] proprium sol
obscurabitur et luna non
dabit lumen suum stelle ca
dent de celo .i. monachi qui
de claustro discedentes per mundum
Item dimicans [illegible] theo
v. superius de [illegible] formi
[illegible] ad colligen
dum paleas / sicut ficus
emittit grossos suos ita
emittit claustrum .i. illos
monachos ad [illegible] negocia
tiones vel ad [illegible] con
tendendi cum [illegible] magno
[illegible] cum aliqua tribulacio
num velut / corporum sedi
cum stabilitate [illegible] [illegible]
[illegible] que [illegible] sunt illos
constituere adhuc [illegible] [illegible]
[illegible] [illegible] [illegible] in [illegible]
sua [illegible] sunt [illegible] [illegible]
cum [illegible] collationibus
[illegible] est [illegible] Sed
[illegible] [illegible] in celo .i. de
monachis [illegible] in
claustro [illegible] [illegible] c. v. Stel
le [illegible] in orbe suo
et [illegible] pervenient ad [illegible]
zizania et aliud .i. clericorum
[illegible] [illegible] ad missione

sua .i. ordinum susceptione
quod dicit dominus per hec dicit [illegible]
et c. in [illegible] [illegible] q. [illegible] hic
in [illegible] [illegible] non sunt
[illegible] clericorum [illegible] portare non
quia [illegible] [illegible] [illegible]
[illegible] [illegible] liber in voluntate
ubi nulla cerdotes vel [illegible]
[illegible] [illegible] ut [illegible] [illegible] ut [illegible]
cerdotum audivi [illegible] [illegible] in
[illegible] [illegible] civitas [illegible]
[illegible] [illegible] [illegible] nullus
intercedere nullus [illegible] in
[illegible] nullus [illegible] modo
in [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] liber
.i. clericorum [illegible] sunt liber
[illegible] [illegible] [illegible] prohibent
[illegible] liber celi et omnes [illegible]
.i. prelatus [illegible] et [illegible]
.i. [illegible] [illegible] [illegible] de
[illegible] [illegible] .i. [illegible] [illegible]
[illegible] sunt [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] in [illegible] ([illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] apostate [illegible] [illegible]
[illegible] [illegible] in [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] .i. archiepiscopi et
principes .i. [illegible] tribuni .i. 16,15
archidiaconi [illegible] .i.
[illegible] [illegible] .i. decani

et omnes [illegible] i. omnes lucet et
liber i. [illegible] absconderunt
se [illegible] i. fugerat ad
claustra [illegible] claustra
[illegible] i. [illegible]
[illegible] per [illegible]
ei Job xxxix [illegible]
[illegible] super
[illegible] ad [illegible] cadite super nos
et abscondite nos a facie
sedentis super thronum et ab
ira agni quia venit dies ma-
gnus ire eorum i. [illegible]
i. [illegible] dei [illegible]
[illegible] q. d. liberam [illegible]
[illegible] i. [illegible]
[illegible] et [illegible]
[illegible]
[illegible] dei illum [illegible]
[illegible] ( ) [illegible]
d. [illegible] q. d.
Nullus [illegible] Job xxx [illegible]
non splendet [illegible] sunt
munda in [illegible]
[illegible] primo [illegible]
[illegible] in [illegible]
[illegible] stella [illegible]
[illegible]
[illegible]
[illegible] hec tota
[illegible]
[illegible] si esset bonum
totum [illegible] bonum esset [illegible]
[illegible]
[illegible] si [illegible]

[illegible] stelle celi [illegible]
[illegible] non [illegible]
sunt obtenebratum est sol
[illegible] suo et luna non
splendebit in lumine suo Et
in [illegible] capitulo [illegible]
[illegible] adhuc [illegible]
[illegible] i. [illegible]
[illegible]
[illegible] angelus
[illegible] et [illegible]
[illegible]
[illegible] dies [illegible]
[illegible] et [illegible]
[illegible]
[illegible] dei in
[illegible]
i. [illegible]
[illegible]
angelos i. [illegible] demones
[illegible]
[illegible]
[illegible]
[illegible] et
[illegible] non [illegible]
[illegible]
[illegible]
[illegible] superbia
[illegible] demonum
superbia [illegible]
[illegible]
[illegible] mundi
[illegible] ubi [illegible]
[illegible] super [illegible] angelos
[illegible] i. [illegible]
[illegible] ut omnes
[illegible] [illegible]
[illegible] ut [illegible]

Apok. VII

7, 1

in angulo i. extremitatibus pre
dicatorum Unum in angulo pre
sidens vel in angulo dupli
citatis tenentes iiii ven
tos hec i. retinentes et
impedientes omnes predicato
res [illegible] qui dicuntur iiii
quia debet hec iiii orbis
[illegible] [illegible] [illegible]
[illegible] vel [illegible]
in iiii [illegible] [illegible]
[illegible] per iiii [illegible] [illegible]
[illegible] debet predicare
per iiii partes mundi et di
cuntur venti quia [illegible]
i. peccatores [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] i. [illegible]
[illegible] [illegible] et [illegible]
[illegible] Et [illegible]
[illegible] xxvii [illegible]
ventis [illegible] et [illegible]
[illegible] in [illegible] ne fla
ret super terram i. super illos
qui sunt [illegible] [illegible]
predicationis et [illegible]
[illegible] neque super mare
i. super [illegible] [illegible]
neque super ullam arborem i.
super illos qui ad fructificandum
[illegible] [illegible] [illegible] demo
nes [illegible] sunt [illegible]
[illegible] impedire predicato
res ne predicent neque bonis
neque malis neque ad ex

hortacionem bonorum neque ad
revocationem malorum [illegible] cum
demones [illegible] [illegible] [illegible]
ut predicatores [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
est [illegible] in predicatione et [illegible]
[illegible] [illegible] [illegible] [illegible] in
[illegible] [illegible] [illegible] [illegible]
ad predicationes [illegible] predica
[illegible] xxxvii [illegible] [illegible]
[illegible] [illegible] [illegible] super [illegible]
[illegible] et [illegible] [illegible]
[illegible] in [illegible] [illegible]
et [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible]
illum Et [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] et
[illegible] [illegible] [illegible]
[illegible] ad [illegible] [illegible]
Et vidi alterum angelum [illegible] 7,2
[illegible] [illegible] [illegible]
[illegible] [illegible] predicatores [illegible]
[illegible] et hic angelus
[illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] in [illegible] [illegible]
demones et [illegible] et vidi
[illegible] alterum angelum [illegible]
[illegible] [illegible] i. [illegible] ascen

dentem ab ortu solis .i. apud
quem est fons et virgo toto
tempore meo quod ~~zach~~ scilicet
i orient. dicunt optimum est
domum et ideo x dicitur
oriens zach. Non oriens
in cuius hoc i. vestibu-
lum oriens [illegible] sed quo-
modo quo ascendit xc apud
eum quod sit altissimus quo-
rum descendit vel hora
[illegible] descendere celos et
descendere [illegible] voluerunt
celos descendit Solo dicitur
xc ascendit apud quem a
principio [illegible] super eum
quod assumpsit in dominus fuit
quod vel xx ascendit domus
super [illegible] lenem ille
ascendit in [illegible] de ascensi-
one sed ascensionem [illegible]
sit descensus [illegible] [illegible]
in Celi ascendit quod est
qui et descendit primum.
inferiores partes terre Sed
[illegible] vel ascendit [illegible]
quod prius descendit hic [illegible]
Celi [illegible] [illegible]
[illegible] xxix [illegible]
[illegible] [illegible] [illegible]
vel ascendit prius quam descen-
dunt [illegible] [illegible]
[illegible] qui [illegible]
ascendit [illegible] descen-
dunt [illegible] vel [illegible]

Celo ascendisti [illegible] pri-
mum [illegible] qui [illegible]
si in [illegible] ascendam
in celum [illegible] altissimo
[illegible] [illegible] [illegible]
[illegible] in profundum [illegible] ha-
bere [illegible] dei in
i. [illegible] [illegible] [illegible]
vel potestatem [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] dei est [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] potestatem [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
Item [illegible] dei [illegible]
[illegible] xxx [illegible]
in [illegible] [illegible]
[illegible] xc [illegible] postea
[illegible] [illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible] et [illegible]
[illegible] [illegible]
[illegible] post [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] dei [illegible]
[illegible] [illegible]
[illegible] [illegible] dei [illegible]
in [illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] est [illegible]
[illegible] [illegible]

ita deliberat per Zachariam
[illegible] quoniam [illegible] hec [illegible]
[illegible] Item alia que fruc-
tum faciunt i. absconditum
solis mortis [illegible] sepe [illegible]
[illegible] apud sepulcrum
vel [illegible] facientes [illegible]
dicit [illegible] unde centurio dixit
vere filius dei erat iste. Et
clamavit voce magna quatuor
angelis i. cum magno affectu
[illegible] quibus datum est i.
permissum nocere terre i. avaris
vel [illegible] terrenis
et mari i. superbis et
luxuriosis vel [illegible] ma-
lis [illegible] cum [illegible]
[illegible] petra
sic ipse [illegible] tenet per quod
[illegible] super [illegible] per quod
[illegible] fuit per quod [illegible]
[illegible] absorbet per quod [illegible]
[illegible] per quod [illegible]
[illegible] per quod [illegible]
dicens Nolite nocere terre
et mari neque arboribus
i. omnibus [illegible] Sed
[illegible] hic angelus
cum [illegible] sic eis nocere [illegible]
[illegible] quia [illegible]
[illegible] et semper plus
velle [illegible] pro
[illegible] [illegible]
[illegible] possunt [illegible] vel-
lent [illegible] Nolite

Mare petra

nocere. Item per plures et
plures et pluribus modis
afferebat nocere quod consistit
est eis quod sed plus quod addit
neque arboribus [illegible] cum [illegible]
volens nocere bonis qui sunt
arbores fructifere facientes
fructum bonum operum hilaritas
folium virens in medicina
et fructus operis in sanctitatem
radicati in Christo per humilitatem
extendentes ramos per caritatem
opera contra [illegible]
[illegible] umbram aliis per bona
exempla [illegible]
Tales sunt arbores [illegible]
que semper fructificant in bonis
operibus semper frondent in bonis
sermonibus semper florent
in bonis opinionibus [illegible]
[illegible] et [illegible]
[illegible] Bonus odor
sumus Deo in hiis qui
salvi fiunt et in hiis qui
pereunt. Hee arbores sunt
vitis ficus et oliva quos volebant
regnare super ligna plura i.
super homines [illegible] Judicum
IX. Primo dixit ficus numquid
possum deserere dulcedinem
meam fructusque suavissimos
et ire ut inter ligna promovear
Vitis etiam respondit numquid possum
deserere vinum meum quod letificat

cat deum [illegible] ligari
[illegible] Alii sunt acti
ui in cordibus / Secundi sunt con
templativi [illegible]
sunt scilicet predicatores [illegible]
res [illegible] signaculum
[illegible] dei vivi in frontibus eorum
[illegible] in mentibus [illegible]
[illegible] signatur [illegible] dei in
baptismo [illegible] in
[illegible] vel [illegible] in
[illegible] in baptismo
[illegible]
[illegible] Signatur eciam
in mentibus [illegible] per
sonis [illegible]
[illegible]
[illegible] fiat [illegible]
[illegible]
[illegible] in frontibus
non signatur [illegible] et in
[illegible]
[illegible]
[illegible] in [illegible]
[illegible] in fronte [illegible]
[illegible]
[illegible] erubescere
[illegible] erubescere
[illegible] modo
[illegible] coram regibus
[illegible]
[illegible] illud [illegible]
paulo [illegible]
[illegible] Non eru
besco [illegible]

ait [illegible] Qui me erubuerit
et sermones meos coram homi[nibus]
erubescam [illegible] coram patre
meo et angelis eius Et
signatis non [illegible] de
[illegible] Exodi xii vbi angelus per
transiens [illegible]
illos qui non habuerunt signum
sanguinis agni in postibus
domus sue Illos autem qui
habuerunt signum sanguinis in
utroque poste et in superlimi
nari non [illegible] Duo
postes sunt [illegible]
superliminare [illegible]
[illegible] debet esse
signum sanguinis per imitacionem
passionis [illegible]
[illegible] Ad Gal. vi Sty
mata [illegible] in corpore meo porto
in [illegible] passionem [illegible]
[illegible] Apoc. xxii Erit
[illegible] semper
ante oculos tuos [illegible]
[illegible] apostolus [illegible]
[illegible]
[illegible]
Pone me ut signaculum super
cor tuum ut signaculum super
brachium tuum / Glossa
[illegible] Signum [illegible]
in fronte [illegible]
[illegible] Nam [illegible] pectoris
[illegible] cordis Et
nota quod dicit angelus
signavimus [illegible]

i

necat corpus liberi ar-
bitrii secundum illud dicto admo-
neo simul illud per ... predicat
... ne ... ipsa
illis necat demones si nec
post nec ante scilicet ... |
Non enim solum sathanas cum dei
permissione filios suos generatione
concipit quod nec ante nec
post cognoscit cum ... 
demones ... insidiantur
bonis et magis persequuntur
quam peccatores ... sunt
in scandalum / et ... qui
... suis ... cum ...
bus apparent demonibus
quasi milites armatos ut
pugnandi ... incitant
sicut patet in vita Hilarionis
pauli et multis aliis. Et
tunc ... Iohannes ... cle-
... et ... perfecte ...
... in ... et
postea ... 
... et ... pana
... fiunt clerici ... 
... ubi ... 
... s. c. ... 
... ponuntur ... 
... per ... in ... 
... multiplicius
... clericorum quare ... 
et ... ponuntur
postea ... 

... et dixi ibi. Et audi-
vi .i. ... multiplici ... 
... .i. ... centesimus ... 
... sicut ... c
... 
... per ... 
omnes clerici sine ... 
... 
... sequentur illi
quibus debetur fructus centesimus
.i. virginibus / xl ... 
... sequuntur illi quibus
debetur fructus xl .i. ... 
... qui semper sunt in
pena qui tribulantur a
carne sicut dicitur ... 
et ubi ... cum ... 
... pena ... illi quibus
debetur fructus xxx .i. con-
iugati qui sunt ... et
ubi per ... sequuntur
quia ... 
in ... 
... qui
sunt ... plurimi
... et .i. ... et
... 
... quia ... 
... sine solidus
... 
... et omnes
... 
... .i. ... 
... ad ... 

Iudex ... 
...

tellitate Item quia in har-
monia ponitur inter nu-
meros s. xl. in c. et qua-
dragesima [illegible] cum palmodiis
in hac designatur xl numero pe-
nitencie vel dies Moyses et
helias xl dies ieiunaverunt
et [illegible] xl simul [illegible]
[illegible] [illegible] quia numerus re-
missionis [illegible] [illegible] venit
ad [illegible] remissionem et di-
[illegible] Nam iste numerus
pertinet ad [illegible] [illegible]
[illegible] [illegible] [illegible] quater iste
pertinet ad [illegible] [illegible] Centenarius
[illegible] [illegible] dextera
ad [illegible] [illegible] [illegible]
[illegible] [illegible] pertinet ad
perfectos Millenarius qui
ultimus est numerorum [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
pertinet ad [illegible]
et [illegible] [illegible] et [illegible]
et [illegible] [illegible] [illegible]
[illegible] [illegible] ad hos numeros
[illegible] [illegible] [illegible]
dei Et hij [illegible] designatur
[illegible] xij [illegible] [illegible]
[illegible] [illegible] pertinet ad [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] ad [illegible]
[illegible] [illegible] ad [illegible]
[illegible] [illegible] Judas

[illegible] [illegible] Ruben [illegible]
[illegible] [illegible] [illegible]
[illegible] Gad [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] Aser beatus [illegible]
[illegible] [illegible] [illegible] custodiunt
[illegible] [illegible] Neptalim [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] Manasses obli-
vio [illegible] [illegible] [illegible]
[illegible] [illegible] Simeon
audiens [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
in [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
Zabulon habitaculum forti-
tudinis [illegible] [illegible]
et [illegible] Joseph
augmentum [illegible] [illegible]
Beniamin filius dextere [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] designatur [illegible]
omnis [illegible] Nam [illegible]
[illegible] [illegible] et de-
[illegible] [illegible] [illegible]
Nam [illegible] [illegible] [illegible]
[illegible] [illegible] xij
[illegible] Item [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]

7,6

7,7

et ita c xliiij qui sunt omnes
qui fideliter in generali pro uniuersitate
mundi complectuntur quam sunt
signati. Et omnes tales et tanti
tales saluantur. Sed si ita est
quare non dicit in generali de singulis
tribubus Israel xij milia signati? Et
quare duo omittuntur, videlicet tribu-
um [illegible] scilicet Dan et Effraym
[illegible] ut ostendatur quod plenitudo
[illegible] [illegible] [illegible] fi-
liorum Israel designatur [illegible]
ut aliorum filiorum Israel com-
prehendendo, et non omnes alios
ab hac uniuersitate concludendos
ostendit. Nam tribus Dan et
tribus Effraym non ponuntur
hic [illegible] Dan cum [illegible]
[illegible] qui omnes [illegible] sunt
ab hac uniuersitate conclusi. [illegible]
Effraym natus est Iero-
boam qui filios Israel
duxit ad ydolatriam. Sed
utrumque quare isti duo [illegible]
et Effraym ponuntur in benedic-
tionibus cum aliis [illegible] xxx
iij et Symeon non ponitur
hic [illegible] [illegible]. Solutio: hic est
[illegible] misterium scripture commendum
[illegible] Dan cum [illegible]
[illegible] et [illegible] [illegible]
[illegible] [illegible] hic et ubi non
[illegible] in [illegible] [illegible]
[illegible] [illegible] [illegible] nos [illegible]
[illegible] [illegible] non [illegible]
[illegible] Effraym [illegible]

[illegible] [illegible] [illegible] et
tam [illegible] ille [illegible] [illegible]
[illegible] in [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] xxv. [illegible] [illegible]
Dan ponitur in [illegible] [illegible]
[illegible] Symeon [illegible]
[illegible] in [illegible] [illegible]
[illegible] illos qui [illegible]
[illegible] [illegible] sunt in [illegible]
[illegible] mundi et tales non
habent [illegible] [illegible]
et ubi non ponitur in [illegible]
in [illegible] filiorum Israel
[illegible] [illegible] in hac [illegible] [illegible]
tribuum sine filiorum Israel.
Solutio: hic agitur de [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] ut [illegible] ut [illegible]
[illegible] et ubi non [illegible]
hic ut [illegible] ut [illegible]
[illegible] [illegible] [illegible] de singulis
tribubus filiorum Israel ponuntur
xij milia [illegible] non quod [illegible]
[illegible] sunt [illegible] tribubus [illegible]
[illegible] quod [illegible] quod [illegible] [illegible]
[illegible] [illegible] sic [illegible]
[illegible] tribubus [illegible] xij [illegible]
[illegible] [illegible] [illegible]
sunt [illegible] ad [illegible] [illegible]
[illegible] [illegible] et [illegible] [illegible]
in [illegible] [illegible] mundi [illegible]
[illegible]
[illegible] [illegible] [illegible] ille [illegible] [illegible]
[illegible] [illegible] [illegible]

ihesus ex

[illegible] milia [illegible]
[illegible] [illegible]
[illegible] ad [illegible]
[illegible] et [illegible]
[illegible]
[illegible] xij [illegible]
[illegible]
[illegible] in
[illegible]
[illegible]
[illegible] in [illegible]
[illegible] Et [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] est
[illegible]
[illegible]
est [illegible] .i. [illegible]
[illegible]
[illegible]
[illegible]
[illegible] ad [illegible]
[illegible] et [illegible]
[illegible] est [illegible]
et [illegible]
[illegible] est [illegible]
[illegible]
[illegible]
[illegible]
[illegible]

[illegible] est [illegible]
[illegible] ad [illegible]
[illegible]
[illegible] ad [illegible]
[illegible] xx [illegible]
[illegible]
[illegible]
qui [illegible]
[illegible]
[illegible]
[illegible] qui [illegible]
[illegible]
[illegible] est [illegible]
[illegible] xij [illegible]
[illegible]
[illegible] ad [illegible]
et [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] xij [illegible]
[illegible] et [illegible]
[illegible] ad [illegible]
[illegible]
[illegible]
[illegible] est [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] et [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] est [illegible]

et in die i. dicit sequitur de cari-
tate dei Ex tribu Manasse
xii milia signati Manasses enim
interpretatur oblivio et caritas
dei omnia temporalia facit ob-
livisci quia ipsa exhibicio
operis est probacio dilectionis
ut dicit Gregorius sequitur Ex tribu
Symeon xii milia signati Si-
meon enim interpretatur audiens
merorem quia bonus homo audit
cum merore peccata audit co-
rde et celebrando de
verbo dei i. Anna z... audit
omnia que caritatis non
diserit aut facit ut dicit
Augustinus i. de ... sequitur Ex tribu
Levi xii milia signati Levi
enim interpretatur additus et cari-
tas ipsum apud ... additus
additur dum efficitur ...
est ... et perfectis ...
... in ... quia ...
... theologice sunt
... maior est que
... quia cum ...
... quibus nichil
nichil est iniusta ...
ut dicit Augustinus ... i. de ... sequitur
de illis ... dispensat
Ex tribu Ysachar xii
milia signati Ysachar interpretatur
merces et est merces
apud cum merces debetur

Dicit ... de ... habitaculum
... sequitur ... xii
... ... et ... illos
... sua Ex tribu Za-
bulon xii milia signati Zabulon
interpretatur habitaculum fortitudinis
et ubi est fortitudo Ex
tribu Ioseph xii milia signati
Ioseph qui fuit venditus
... Egypti et interpretatur
augmentum quia ...
augmentum ... ...
... sequitur ... Ex tribu
Beniamin xii milia signati
... sequitur ... ...
... filius ...
dextere quia ... i. ...
est et Beniamin filius dextere
interpretatur Post hec vidi
... signatorum ...
... ... ...
... ... ...
... ... ...
dissolvi ... ...
signatorum ... qui ...
... est et ... ...
... dicit post hec vidi turbam
magnam i. ... ...
quia ille ... turbam ...
... post illos vidi alios
... ... ...
... ...
... i. nullus ... ...
dinumerare poterat ...

ille ar[illegible] nomen magni qui inter
multitudinem stellarum vel ar[illegible] i.
arenam maris et plume
guttas videns stelle quas di-
numeraret q[uo]d solus deus
et non homo vnde [illegible] di-
cit deus gen xv suspice
celum et numera stellas si potes
sic erit semen tuum et gen.
xxij [illegible] et
multiplicabo semen tuum sicut
stellas celi et sicut arenam
que est in littore maris Et
[illegible] [illegible] q[uo]d nullus
esset sufficiens in tota illa
multitudine nisi [illegible]
Idem addit ex omnibus gen-
tibus glo[sa] [illegible]
[illegible] [illegible]
tribuum et linguis populis
[illegible] [illegible] sunt
[illegible] [illegible]
in populo [illegible] sunt
et [illegible] [illegible] aliqui
sunt [illegible] vel [illegible]
[illegible] a [illegible]
[illegible] et [illegible]
[illegible] [illegible] aut [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] ante thro-
num [illegible] [illegible] vel
[illegible] [illegible] [illegible]
[illegible] [illegible] sic
ille [illegible] et [illegible]
[illegible] [illegible] [illegible]

nune [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] sunt [illegible]
v. [illegible] [illegible]
[illegible] [illegible] ibi [illegible]
[illegible] [illegible] [illegible] sunt
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] Non [illegible]
in [illegible] [illegible]
[illegible] et [illegible]
[illegible] [illegible]
et [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
et [illegible] [illegible] amicti
stolis albis i. [illegible]
[illegible] et [illegible]
[illegible] [illegible] stolis [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
ti [illegible] [illegible] stole
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] i. [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] i. [illegible]
[illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]

sibi impressis tamen imprimit
quem infectum erat Thoma
bus predicti sicut magis
affectu magno dicentes
voce cordis et oris/psalmus
Christo hominem i. nimis fetorum
et opera bona et intra
eius sedes non attribuit
q. d. ex psalmi simus non
ambo sed alii homines qui
sedet super thronum ut in
Christo omnes regnum i. hoc
Christus q. d. quem de deus
thronum homines psalmi post
deus ille in. ce. et omnes
angeli stabant ad obediendum
preceptis/ad iniungendum propter ad
peregrinos strenuum ad recipi
endum suscitatores voluntas
in admittendum ad imp
arus festini/ de ipsis
suscitatorum hic quere of
ficium ipsi fuerit scriptum et
ubi stabat in circuitu thronum
ut s. Christi psalmi peregrinus
super thronum i. celum
in capite in medietate sedes
tris in throno et seniorum
i. prelatorum ad minimum eorum
et in medio eos spar
gunt terra pondus plus
vbi contra eos ut dicitur
spiritus deficit ut vid his
lxx Symmachus et Theodotion
~~perfus~~ ort ipsi/et inter

animalium i. predicatorum omnium
admittendum eis iustitia et
docendum utilia et inducendum
eos liberos ut in volunt
admi unus de seraphim et
in manu eius calculus
quem forcipe tulerat de al
tari et tetigit os meum et
dixit ecce tetigit hic labia
tua et aufertur iniquitas tua
spiritus tua mundabitur vel
per thronum intelligendum psalmi
quibus indicant per spiritum et
animalia ordo predicatorum post
Christum seniores intelligentia et
doctores in quibus est sapien
tia ut Iob xxii Sapien
tia est in senibus vel quod
omnes fideles vere fidem
et in. ecclesia bonum sunt an
geli stabant i. ministrantes et
defendentes eum ut xxiiii
hic angeli volentes ad se
tem gratiam abominabile
nos et liberantem nostri
tribulacionibus ad plus ter
bilem mulier de demonibus
patrem opportunitatem gaudi
orum et consolationem
pedibus nostrorum/et dulci
conatu dei in psalmi Immittet
angelus domini in circuitu timen
cium eum Item in terris in circui
tu eius et dei in circuitu psalmi
sui Et ceciderunt angeli
in conspectu throni i. Christi

in throno sedentis in facies su
as .i. super se humiliantes
eum [illegible] gratias agentes [illegible]
[illegible] [illegible] et adora
verunt deum .i. adorationem que
soli deo debetur [illegible] reddebat
dicentes Amen .i. viden
tes conformitatem [illegible]
signatorum [illegible] precem [illegible]
Amen in fine orationis [illegible]
[illegible] [illegible] vidimus ange
lorum q. d. angeli ad signatos
[illegible] quod nos dicimus et nos
consentimus et [illegible]
dicentes Amen [illegible] [illegible] [illegible]
[illegible] Bedrove .i. [illegible]
[illegible] [illegible] super omnium cum
[illegible] [illegible] et clarius
[illegible] [illegible] [illegible]
clare omnia [illegible] et
deum clare videmus nos [illegible]
[illegible] in enigmate ut [illegible]
[illegible] facie ad faciem / et super
quod in angelis [illegible] et gra
[illegible] .i. [illegible] vel grata
[illegible] [illegible] [illegible] [illegible]
[illegible] dei [illegible] [illegible] [illegible]
[illegible] dei [illegible] h. Gaudeum
et letitia [illegible] [illegible]
[illegible] [illegible] [illegible] laudis
[illegible] [illegible] [illegible] [illegible]
vel [illegible] [illegible] [illegible] [illegible]
[illegible] vel [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

gratie est [illegible] .i. [illegible] [illegible]
[illegible] [illegible] [illegible] et
fortitudo .i. [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
nobis dicunt angeli [illegible]
[illegible] ad homines [illegible] in secula
seculorum .i. [illegible] [illegible] [illegible]
[illegible] [illegible] Cottidie [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] in [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] qui [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] dei [illegible] angeli
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] .i.
[illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] Bedrove .i.
[illegible] [illegible] .i. [illegible]
[illegible] fortune [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] / [illegible] [illegible] [illegible] [illegible]
fortune / [illegible] [illegible] [illegible]
[illegible] / [illegible] [illegible] [illegible]
[illegible] / [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] Bedrove [illegible] [illegible]
[illegible] [illegible] et clarius [illegible]
[illegible] [illegible] [illegible] [illegible] / [illegible]
[illegible] [illegible] / [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] / [illegible]
[illegible] [illegible] [illegible] pulcra est [illegible]

gn̄acoe ad claritē / de iiiᵒ
caᵒ xl Ecci habe(tur) de bo-
no nomine 7 cet(er)a / Ro(manorum)
oder xp̄i sim̄ de dignita
cap viij habetur de p(re)claro
clarit(at)e ad tumbas (?) 7 honore
apud seniores Et seq(uitu)r .
dei iam carnes p(ro)p(ter) [illegible]
li. guberna(n)t i vera [illegible]
i ma — ymo p(ro)p(ri)um et nullus p(re)ser-
uata (Re hec) Ca(pitulu)m est
dicit [illegible] 7 quia uel
utrumq(ue) p(re)ter carnes [illegible]
vtilis sit h(uius)mo(d)i p(ro)p(ter) q(ue)d
p(er)p(etu)o vij (?) Memini delight
dicunt [illegible] eo qui eo p(ro)p(ri)um
inhibeat ( [illegible] i eod xij
Vani sunt om(ne)s homi(n)es [illegible]
no — q(uod) subest [illegible] de carnes
dei tollit desp(er)acionem [illegible]
sui [illegible] com(m)uti acco
q(ue)d sit vtilis p(ro)p(ter) q(uo)d [illegible]
cordis i. [illegible]
dei et 6 Bur) Jugh(n)do — Jugh(n)de
est vero v(er)um [illegible]
fortem [illegible] venias in(n)o-
[illegible] p(ro)p(ter) (Vnde alibi et
discere [illegible] grauis in
esse [illegible] [illegible]
discere ad singula [illegible]
grauis agere / diligens [illegible]
q(uod) [illegible] apponit(ur) ut nulla [illegible]
bona debita [illegible] acco
[illegible] | Teste. [illegible]
[illegible] v(er)itate [illegible]

grauis agere h(ic) dicitur [illegible] 6 bur)
sup(ra) [illegible] acc(i)pe de
[illegible] con(ditio) in de totam
intentionem [illegible] [illegible] uel
uel bona uel mala [illegible]
[illegible] p(ro)ponere [illegible] non
[illegible] debet [illegible]
[illegible] (Vnde 6 Bur) alibi
et Carnes [illegible] [illegible]
[illegible] acc(i)pe [illegible]
[illegible] [illegible] 7 [illegible]
uel [illegible] uel [illegible]
[illegible] uel [illegible]
uel [illegible] carnales
[illegible] pius [illegible]
honor [illegible] pap(a) [illegible] [illegible]
[illegible] xix honor [illegible]
[illegible] qui [illegible]
[illegible] honore [illegible] [illegible]
[illegible] qui [illegible]
[illegible] in [illegible] de
[illegible] [illegible] sunt
qui [illegible] [illegible]
[illegible] / [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] / [illegible]
sunt i [illegible]
in [illegible] [illegible]
in [illegible] [illegible]
[illegible] [illegible]
[illegible] ad [illegible]
ad [illegible] [illegible]

ad sciendum vitiis admiscendum
tigris ad sciendum chami
ad conscindendum monetam
quorum si manus afflarent
vel[illegible] aut [illegible]
[illegible] oculos [illegible]
pecunia [illegible].
[illegible] agminis / symonis
fullonis. achytofel con
silio et absolonis [illegible]
[illegible] in quodam libro tragedie
senece qui intitulatur liber de
[illegible] senece / dicit cum ipse i
spirit[illegible] videt [illegible]
[illegible] se et multos
[illegible] qui [illegible]
[illegible] in [illegible]
[illegible] nero aut [illegible]
[illegible] adversatorum ad se
venientem ait venite ad
hunc [illegible] o
ad [illegible] anima mei [illegible]
[illegible] in hac
[illegible] vos [illegible]
hic cum [illegible] est [illegible]
que nobis [illegible] / et
vitas i. [illegible]
malis quod optime [illegible]
[illegible] debet [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

[illegible] i. [illegible]
[illegible] et [illegible]
[illegible] deus [illegible]
fortitudinem meam ad te
custo. deus meus [illegible]
[illegible] angeli [illegible]
[illegible] sola [illegible]
[illegible]
[illegible] amen [illegible]
[illegible]
[illegible] est [illegible]
amen i. [illegible]
[illegible] ei sic [illegible]
[illegible] si [illegible]
[illegible] i. [illegible]
[illegible] / Et [illegible]
[illegible] de [illegible]
ubi [illegible]
venit in [illegible]
[illegible] et [illegible]
[illegible]
et [illegible]
i. [illegible]
[illegible] de [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] ubi sunt
ad [illegible]
sic bone [illegible] / [illegible]
[illegible]

statum futurum superiori in-
ta est diversitas quia non
omnes sed eam volunt vol-
verunt sed superiori erat
voluntas conformis omni
vnde [illegible] et ideo superiores
quidem maior adhuc [illegible]
non vnum de senioribus 2
ut residentes in religione
qui venerant illi seniores
Hy amicti sunt stolis
albis sed respondens unus de seni-
oribus sunt unde venerunt
q. d. Isti de [illegible] pro-
fectum sunt ibi [illegible]
[illegible] venerunt quia de
magna miseria ad magnam
gloriam / de minori parte
ad magnum dominium de
exilio ad patriam de angu-
stia ad delicias de carcere
ad regnum / de vinculis ad
libertatem / Et dixi illi
seniori domine mi tu scis
et ideo dicis mihi ne-
scienti dixit / dixit vo-
cat quia minor de illo
maior quia hic ex hac
medio sed dicit apostolus
de solo hoc [illegible] minor est in
regno celorum
maior est illo / et dixit
[illegible] quia [illegible] [illegible]
meruit eorum per Christum
[illegible] sed luminis illi sapien-

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ps [illegible] medius [illegible] post-
[illegible] [illegible] [illegible] [illegible]
dicitur qui tanto tempore om-
nimodum ut revelaret quod
quod dubitabat. Et ad [illegible]
eo non posset convenire [illegible]
[illegible] [illegible] ad quemdam [illegible]
in heremitam [illegible] [illegible] in
[illegible] [illegible] ei angelus domini
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
petebat quia confidebat
[illegible] [illegible] sed quod [illegible] [illegible]
[illegible] ut [illegible] ad [illegible] [illegible]
et petrus [illegible] [illegible]
[illegible] [illegible] ut [illegible]
te quod dubitas et dicit
eo Hy sunt qui venerunt
venerunt [illegible] [illegible]
[illegible] ad finem [illegible] [illegible]
tribulatione i. [illegible]
Nam [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible] hy sunt
[illegible] [illegible] [illegible] [illegible] est
in tribulatione [illegible] non est
quia non [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] in tribulatione
venerunt ibi quia de medio
[illegible] magna tribulatione est / [illegible]
maior erat in purgatorio

inveniuntur in inferno Mag^r aut
est tribulatis [illegible] cum hoc
[illegible] demissius sit illa quia
dicta sunt longitudo latitudo et
profundum, longitudo et abreviatio
[illegible] hoc sensus et decursus
[illegible] et diminutio [illegible] volu
decursus et diminutio [illegible]
[illegible] sed [illegible] adhuc per
[illegible] omnis in forma [illegible]
[illegible] latitudo et abreviatio [illegible]
[illegible] hoc [illegible] consistit [illegible]
[illegible] [illegible] consistit
[illegible] in [illegible] vir [illegible]
[illegible] [illegible] de [illegible]
[illegible] publicum [illegible]
in [illegible] ad [illegible]
[illegible] ad [illegible] profundum
et abreviatione [illegible] et
[illegible] ante [illegible] ante
patrem et matrem [illegible] filios et
nepotes quia [illegible]
[illegible] sed [illegible] hoc
sunt qui [illegible]
tribulatione vel [illegible]
[illegible] i. [illegible]
[illegible] [illegible]
[illegible] [illegible]
sua quibus [illegible]
[illegible] et [illegible]
[illegible] i. [illegible] albi [illegible]
[illegible] albus [illegible]
[illegible] et [illegible]
[illegible] [illegible]
[illegible] [illegible]

[illegible] [illegible] et in
[illegible] ceteris et [illegible]
[illegible] [illegible] albi
[illegible] [illegible]
[illegible] [illegible] et
qui [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] albus
[illegible] [illegible]
[illegible] [illegible] de
[illegible] [illegible] de [illegible]
et est [illegible] et de albi
[illegible] [illegible] i.
[illegible] albi [illegible]
[illegible] [illegible] in
[illegible] [illegible] de
[illegible] [illegible]
[illegible] albi [illegible]
[illegible] [illegible] cum
[illegible] [illegible]
[illegible] et [illegible]
de [illegible]
in [illegible] angelorum [illegible]
[illegible] et [illegible]
[illegible] et [illegible]
[illegible] [illegible] i. [illegible]
[illegible] angeli
[illegible]
[illegible] [illegible]
[illegible] in [illegible]
templo [illegible]
[illegible] [illegible]
templo [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]

vnde . i . Omnium illi misericordie
et iusticia cum illo et de
meis Item in templo tri
bunal habet cum seruandis
est ei quadruplex . i . vacando
videndo amando laudando
Vnde Aug. in fine de ciuitate
dei vacabimus videbimus
videbimus et amabimus ama
bimus et laudabimus Ecce
quod erit in fine sine fine
i. vacare videre amare lau
dare / et qui sedebat in
throno . i . christus habitabit super
illos protegens et gubernans
eos Vbi sunt et que
cauns ...pit Non
esurient panem nec sitient
... Ego sum panis
vite Non sicut aquam
vite potauit ... Qui
biberit ex aqua quam
ego dabo ei non sitiet
in eternum ... dicit
ex. Cibauit illum pane
vite et intellectus aqua
sapientie salutaris potauit illum
dominus ... Cibauit illos
ex adipe ... ... sa
turabimur ... ...
... ... ...
... ... ... ... pro
... Adimpleri ...
... ... v. Comedite
amici et bibite et inebri
amini carissimi Adhuc est
sciendum ... preterita

presumere esuriem in seculo
vnde dicitur v. Beati qui esuri
unt et sitiunt iustitiam quoniam
ipsi saturabuntur ... lux v.
Beati nunc audiunt qui hic esu
riunt / et vos comitatis qui
saturati estis hic Dum modo
libet quia hic sitiunt et
vos saciatis quia hic cibum
... ... ve vobis qui
saturati estis quia esurietis
amplius ... in ... Ami
cum nec adhuc esurient
quam liberi nec adhuc
si dico sunt in esurie ...
defectus ... desiderium defectus
omne tollet et desiderium
semper manebit ut sit ...
... ... et ...
sa ... et ...
et ... ... ...
... ut ... quia
... ... ... ... ...
i. ... desiderium angeli
... ... sine ...
... ... in ... ...
... ... ... ...
... in ... ...
Neque cadet super illos sol
neque vllus estus . i . ...
... ut in ... ...
... ... ... ...
neque ... ... vllus
... quia neque ... est
... ... ... neque
... ... ...
... ... ... vnde hic

pastor [illegible]

erit quia agnus i. et pius
innocens mansuetus q[ui] in medio
throni est i. cent[um] vel an
gelo[rum] vel pluro[rum] reget
illos et ubi nichil deerit
illis Ipse [illegible] [illegible] reget
me et nichil m[ihi] deerit / et
deducet eos ad vite fontes
aquarum ubi [illegible] potabunt
[illegible] [illegible] [illegible] [illegible]
[illegible] omnium pastorum pa
stor [illegible] [illegible] reget omnes
suos ducendo ad bona pas
cua postea ducet ad aquas
ut potum [illegible] bibat [illegible]
in via reget bonos ducendo
de virtute in virtutem / tandem
deducet eos ad fontes vite
aquarum [illegible] i. ad [illegible]
[illegible] [illegible] [illegible] [illegible]
q[ui] est unus fons [illegible] [illegible]
[illegible] [illegible] et [illegible] fontes
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] abundantie [illegible]
[illegible] et [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] fontes vite
et [illegible] [illegible] [illegible] [illegible]
[illegible] fontes vel [illegible] fontem
sunt gaudia ex [illegible]
[illegible] [illegible] [illegible]
[illegible] plus biberunt [illegible]
[illegible] [illegible] [illegible] [illegible] plus
[illegible] bibunt [illegible] [illegible] [illegible]
Item [illegible] plus [illegible]
[illegible] [illegible] [illegible]
Et [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] alienis
[illegible] / [illegible] [illegible] [illegible]
est [illegible] [illegible] [illegible]
[illegible] [illegible] est [illegible] [illegible]
[illegible] [illegible] [illegible] v. [illegible]
[illegible] [illegible] [illegible] et
[illegible] [illegible] [illegible] [illegible] et
[illegible] [illegible] [illegible] [illegible]
est nulla [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
est alia nulla et [illegible]
[illegible] [illegible] ad [illegible] / [illegible]
[illegible] [illegible] nulla [illegible] [illegible]
[illegible] [illegible] [illegible] / et
[illegible] [illegible] nulla / [illegible]
[illegible] [illegible] potest [illegible]
[illegible] [illegible] [illegible]
de [illegible] [illegible] non
potest [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] gaudium [illegible]
[illegible] [illegible] sunt et
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] ubi
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] gaudium
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] vindictam [illegible] ubi
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
sunt in [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]

[illegible] [illegible]

et minuetur et delectabitur cor tuum. Tercium
dicto dicendum et quarta
societate dicitur ysa. [illegible]
exultabo in ihrlm et
gaudebo in populo meo. Et
vere millenarius qui non
potest transvadari est gaudium
de deo ineffabili visione
maiestatis divine quod
tantum est ut dicit ysa. quod
oculus non vidit deus
absque te que preparasti hiis
qui expectant te. De
hiis in ore gaudiis [illegible]
liber [illegible] consciencia bona
[illegible] et congruentia
et superaffluentia debentur.
Sicut vero bona dicitur
[illegible] conferens quoad
sensum congruentia quoad
[illegible] superaffluentia
quoad quantum. Item alii
duo millenarii qui non
sentiuntur et per ea transvadari
sunt duo sensus scripture
scilicet hystoricus allegoricus
tropologicus. Item duo
millenarii qui non
potest transvadari quartus
sensus scilicet anagogicus qui
est de secretis celestibus
que non possunt in hac vita
comprehendi hec tota
que hic dicitur scriptura [illegible]
[illegible] celi dicitur supernus
pastor et [illegible]

plenitudinem presencia [illegible] Non
esurient neque sitient [illegible] et
non percutiet eos sol neque
ullus estus quia misertor
eorum reget eos et ad fontes
aquarum potabit eos. Et
sicut quod ad istos fontes cla-
rissimos et dulcissimos de
quibus dictum est pervenire
possimus oportet potare de
aliis quatuor fontibus qui
in vobis fodiendi in [illegible]
[illegible] [illegible]
qui sunt [illegible] [illegible]
Unde ysa. dicit [illegible]
[illegible] in ysa. [illegible]
[illegible] [illegible]
[illegible] columba mea in foraminibus
petre in caverna maceriae
[illegible] [illegible]
[illegible] ablui
[illegible] [illegible]
[illegible] [illegible]
[illegible] ysa. [illegible]
[illegible] [illegible]
[illegible] [illegible] deus
[illegible] ab oculis eorum. Et
deleretur [illegible]
[illegible] ysa. xxv. [illegible]
deus lacrimam ab omni facie. Et
[illegible] exultabo in ihrlm
et gaudebo in populo meo et
non audietur vox fletus ultra
et vox clamoris. Item
[illegible] in [illegible] laudis
[illegible] eterna semper [illegible]

quinque fontes [illegible]

Lacrime

capita et per gaudium dilatant
tenebras et fugiet dolor et
gemitus. Unde in lacrimam dicit
quod nunc vere sed hec lacrime
eterne. Nam alius plangit
quia mala fecit. Alius quia
bona non fecit. Alius quia fla-
gella commeruit domini sen-
sit. Alius quia incolatus suus
prolongatur. Alius quia dominum
videre cupit [illegible] [illegible]
quod [illegible] fecit [illegible]. Alius
modo sunt [illegible] fletus [illegible]
et gemitus [illegible] [illegible]
[illegible] [illegible] abstergetur [illegible]
[illegible] quod [illegible] fletum [illegible]
[illegible] [illegible] succedet [illegible]
[illegible] [illegible]. [illegible] qui lugent
[illegible] ipsi consolabuntur [illegible]
xvi plorabitis et flebitis
vos mundus autem gaudebit vos
ad consolationem [illegible] [illegible] [illegible]
[illegible] [illegible] gaudium [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
distinguere [illegible] lacrimarum di-
versis hoc modo [illegible]
[illegible] sit plorantis [illegible]
cum [illegible] petro deplorantis [illegible]
cum [illegible] [illegible] [illegible] [illegible]
[illegible] sunt cum [illegible] [illegible] [illegible]
[illegible] lacrimantis [illegible] cum [illegible]
[illegible] [illegible] [illegible] lugentis [illegible]
aut lacrimarum [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] fecerunt [illegible]

sunt humide ut sordibus
ter abluant / sunt et
calide ut frigidum cor ca-
lefaciant. Sunt et amare
ut dulcorem carnalium
voluptatum temperent / et
postea addet unum conclu-
dendo [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
quod non fecerit tota anima.
Unde has lacrimas abs-
terget ipse deus [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] lacrimas
[illegible] [illegible] [illegible] additionis
absterget / et si non esset
causa lacrimandi in celestibus
esset flere. Omnes autem
non volunt flere ad horam
flebunt sine fine et talis
lacrimas quas non refrigera-
bit [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] discipulo suo plorans
[illegible] [illegible] [illegible] [illegible]
ad locum ubi lacrime [illegible]
[illegible] [illegible] plorantem [illegible]
[illegible] [illegible] [illegible] qui [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
accepit.

Et cum aperuisset sep-
timum sigillum / Jo. [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] manifestationis [illegible]
[illegible] post mortem [illegible] [illegible]

Ap. VIII

Ultimus fletus

dabitur pax ecclesie sed pax
durabit vel quia hec sta-
tus quem nisi signatus li-
berentur clausus compatur
Christus aperiet hoc signum [illegible]
[illegible] aperiri vult et eciam
apperiri sigillum septi-
mum et eciam futurum statum ecclesie
post mortem antichristi manifestari
sed fieri conplendum de alio i.
propter tranquillitatem in ecclesia
et post confirmationem perfectam tunc
eciam libere predicare licebit
sancti nec aliquis impugnabit
eos nec affliget est enim
dicta hora i. valde parva post
sillinum veniet dominus ad iu-
dicium ut eciam bonus erit
tunc pax et tranquillitas
prima ecclesie in nostris antichristi
qui dicendo audit secundum
perfecte victores et alii
obstinati in malicia non
gaudebunt sed in potestate sua
meruerunt vel se plures
Reprimit moab in [illegible]
bus suis alii conversi
sunt dexteram in vobis i. deste-
rit post consummacionem primam xl
eciam v. dies dilabentur post
mortem antichristi ut penitencia
eciam illi qui impedierunt
antichristi tribulacionem et
credentibus quod nostra antichristi
doctrina licet precepit in

sit modicum nisi eciam per hec hoc
et alii dicunt impone et fa-
ciat quicumque et eciam dicit
se lego esse tunc veniet indicio
et movet omnis vel sed
v. dicti dixerunt pax et se-
curitas tunc repentinus su-
perveniet eis interitus Cum
vero peccatum sit finem in
illis plus dicit et finem ve-
niens sed nisi forte alicui
fuit dominus revelandum hoc
nisi Christo ipsi Adeo ut illa
nemo scit nisi filius hominis et
eciam filius hominis revelare
noluit Et postea pertinet
ubi alia nisi luchis in quo
agit de vii angelis tubis ca-
nentibus per quos designantur
vindictas predicatores tribu-
lacionum persecucionum et tribu-
lacionis primorum antichristi
et Et incipit ab pa-
ris in sectis ecclesie et predi-
cat usque ad finem Vel ibi
audiet leges quod predicato-
res consolantur ecclesiam in
quolibet statu eius Et ubi
prius posuit sub vii sigillo
aperiri omnes status ecclesie
in quibus multas sustinet passi-
ones Postea ponit sub vii
tubis consolacionem
que habet a predicatoribus
qui per vii angelos designantur

vii persecuciones

Sedit cum sedem persecucio
nes ecclesie cum diabolus apud
multos adversarios suscita
uit et deus contra mittebat
consolaciones sicut libri in sedit
Primo suscitavit diabolus iu
deos contra quos misit deus apostolos
Secundo romanos contra quos mi
sit deus martires Tercio he
reticos contra quos misit deus
doctores Quarto falsos chri
anos seu hypocritas contra quos
misit deus pauperes predica
tores Quinto mittet anti[christum]
contra quem deus mittet heliam
et enoch Sexto est persecucio
demonum semper contra quos
est deus qui solus potest dyabo
lum superare et eius malicias re
frenare huius demonis per
est ... contra vite septem ange
li mali obstaculum
Et per vii angelos intelliguntur
vii demones vnde sicut di
citur vii septenarius
qui est numerus vniuersitatis vel
quia septem donis sunt
repleti et vii vicia per deum do
cuerunt et vii ordines plan
tant et vii peccata amor
superbos etc. Constitui te
hodie super gentes et regna ut evel
las et destruas et disper
das et dissipes et plantes et
quia aduenire ... in ...

dus cumulabunt s. dilatare
consciencie opere obmissione
contra deum peruenit in ... ad
reprehendum et s...
et edificans mores et
plantas. Sed vel alio
modo vii quia sicut
predicauerunt per quem plus
mundi Vel quia in celes
tibus cum deo sunt
vii cum predicatoribus contra
persolutis audiendo super
bonis a dampnacione ma
lorum Vocantur autem eos
angelos quia missi sunt
ad suum ... ut sunt
nuncii eius sicut deus ad
... Christus filius hominis non
venit ministrari sed ministra
re ... Omnes sunt ad
ministratorii spiritus in ministerium
missi ad ... x Omnes
predicatores missi mittuntur
vocantur quia debent esse
spirituales non carnales per
quod faciunt angelos spiritus
... quia debent ministrare
ministrare contemplacionem
... angeli
et semper vident faciem patris
dicitur ... malus est et
... anchoras non
timere ... nec
... torpidos per ...

Predicator dicitur angelus

astabo tibi et pascebo
ʒbe studeres i. obedire
pugne ne patos Joh
xv. Posui vos ut eatis
fructum afferatis et fruct(us)
vester maneat. Apostolus me deposi-
tum domini ego reddam
vobis in die illo / Bona am
additi [illegible] sum quia po-
tens est depositum meum ser-
vare. studens quere quam pre-
dicatores stando predicant
ubi quia dum stans pre-
dicavit turbis luce v.
ablatum a baculo cum predicaret
sedendo apostoli v. Sequitur nota
a cathedra cum predicaret
orans [illegible] [illegible] [illegible]
vel liber actuum [illegible]
tudi actus i. medium [illegible]
[illegible] et aliorum [illegible]
dicavit Septimo nota quod
prima intentio predicatoris
debet primo esse ad deum
non ad aliud cum laudem
et finis debet esse ut ali-
os faciat deo acceptos
deo. Nota [illegible] [illegible]
[illegible] vel [illegible] dei
quia [illegible] dicitur vel fa-
cit [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
est [illegible] nisi [illegible]
[illegible] [illegible] [illegible]
[illegible] ante oculos iudicis

certa credens secundum dicit
[illegible] in [illegible] xviii [illegible]
dens [illegible] [illegible] [illegible]
et dicit sunt illud [illegible] tubi
i. officium predicationis quod
in tubis designatur [illegible]
[illegible] [illegible] predicationes dicuntur in
[illegible] [illegible] dicatores in [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
vi [illegible] c amor [illegible]
[illegible] amor [illegible] [illegible]
[illegible] [illegible] [illegible] a-
mor [illegible] [illegible] oblivi-
di [illegible] in [illegible] sui
c optimum [illegible] [illegible]
[illegible] [illegible] sunt in [illegible]
quibus [illegible] sunt ligati
si [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
sol [illegible] [illegible] c predicator
[illegible] debet solo [illegible] sui
alios informare et lu-
ce doctrine illuminare [illegible]
apostoli [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] nichil debet
esse c predicatore [illegible] [illegible]
[illegible] [illegible] [illegible] officium sum
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] et clangendo et [illegible]

vij consideraciones mundi

et sacerdotes circuientes civitatem
in septimo autem tubis clange-
bant muri iericho funditus
corruerunt Sacerdotes tubis clan-
gentes typum gerunt predicatorum
qui debent bene circuire tu-
bis et clangere ore id est que
complent opere predicant ore Sed
dicunt et non faciunt [illegible]
faciunt [illegible] Septem circuitus
iericho sunt septem consi-
deraciones mundi quas si ha-
berent frequenter predicatores cum
de corde tunc muri iericho
et mundi sic funditus corruerent et
postea in alios converterent Prima
est consideracio [illegible] quia
vana sunt omnia que sunt in
mundo [illegible] Transeunt
sicut umbra [illegible]
filii hominum [illegible]
de [illegible]
[illegible]
[illegible] Secunda
est consideracio sub [illegible]
[illegible] sunt omnia
que in mundo [illegible]
[illegible] sunt [illegible]
[illegible] Tercia est
consideracio brevitatis [illegible]
Omnis potestas brevis vi-
ta [illegible]

[illegible] mundi [illegible] Quarta
mundus [illegible]
[illegible] est consideracio
instabilitatis [illegible]
[illegible] instabilis
[illegible] est [illegible]
[illegible]
[illegible] Quin-
ta est consideracio insolubilitatis
quia nulla [illegible] sunt [illegible]
[illegible] mundo [illegible]
[illegible] Non est [illegible]
[illegible] non est [illegible]
[illegible] Putans filii
hominum [illegible]
[illegible]
[illegible]
et [illegible]
[illegible] Sexta est consi-
deracio [illegible]
quia [illegible] mundus [illegible]
[illegible]
[illegible]
[illegible] Septima est
consideracio malignitatis
v. Totus mundus in mali-
gno positus est [illegible]
[illegible] predicator [illegible]
[illegible] iericho et
[illegible]
[illegible] est
est [illegible]
[illegible] qui [illegible]
[illegible] et [illegible]
iericho [illegible]

fundamenta illigaverat et
in [illegible] liberavit ponit
portas eius. Et ibi
[illegible] alii alii i. [illegible] qui
dicitur angelus i. primus nun-
cius [illegible] ad primum nun-
ciavit mundo in Iohanne vir-
ginem que est in sempiternis
per vobis [illegible]
illum / et bene dicitur angelus
qui cunctis [illegible]
et gratia [illegible]
et potentia [illegible] et
dignitate [illegible]
[illegible] Et vocabitur nun-
cius magni consilii an-
gelus. Venit qui curam
[illegible] et [illegible]
sibi [illegible] Tunc
[illegible] / et ste-
tit [illegible] agnus [illegible]
vel [illegible]
[illegible] ad altare i. [illegible]
[illegible] et in hoc [illegible]
[illegible] obedire [illegible]
[illegible]
obediens patri usque ad mor-
tem [illegible]
[illegible] quod stat ante altare
i. [illegible]
[illegible] altare domini
in medio terre [illegible] et
[illegible] domini [illegible] eius

que super caput eius imposuerunt
causam ipsius scriptam Jhesus Naza-
renus rex iudeorum [illegible] xxvii
[illegible] offertur super pla-
cabili altari meo [illegible]
[illegible] et
[illegible] placabili que [illegible]
[illegible] placamus [illegible] nobis deum
[illegible] Et vidi [illegible] signum
[illegible]
[illegible]
[illegible]
[illegible] ad [illegible]
[illegible] de loco ad locum [illegible]
[illegible] ad [illegible]
in nubibus [illegible]
in celum [illegible] ego [illegible]
et [illegible]
[illegible] potest [illegible]
que [illegible] corpus [illegible]
[illegible]
[illegible]
Turibulum aureum est super [illegible]
/ clausit [illegible] signatur
quod corpus [illegible]
i. [illegible]
[illegible] et [illegible]
i. [illegible] super [illegible]
te et [illegible] obumbra-
t i. umbra capiet [illegible]
[illegible] vel umbra faciet
i. refrigerium [illegible]
lum habet multa foramina
et xx [illegible] v. vulnera

No

turibuli

Sancti in ... columba a una
in foraminibus petre [illegible] xlvi
est ... qui columba nidificans
in summo ore foraminis sed in
turibulo sunt foramina in parte
superiori et per ... sua
... una ... fuit
... oblata ... que ...
voluit ... meruit quia
petrus ... fecit ... petrus
... in ore omnibus item
in thuribulo ... ut deo
offeratur et ... omnis ...
... dignatur ... omnis
... ... ... ...
... ... ... non
... ... ne ...
... ... ... ...
... ... ... ...
... filii dei ... xxvi
... ... ... ...
et ... fuit ... ...
... ... ... ...
... ... ... habe
bant in ... ... ...
thuribulo ... primo ...
... deo fuit ... ...
... ad petrum ... ... in ...
... est ... ... in
filii syon ... adam et
eva ... ... ... ...
... ... ... ...
... ... ... ...
... obscuratus ... ...

... color optimus
... ... ... fuit
post ... postea
fuit ... ... ... ...
... ... ... quia
petrus ... ... ...
... fuit ... quia
petrus ... ... ...
voluit ... fuit ...
quia ... petrus ... ...
... voluit ... ...
potuit et ... fuit ...
... ... xxv. Aufer
... ... ... ...
... ... ... ...
... et ... originalis
... et ...
... ... ... ...
... ... ... ... ...
... ... ...
omni lapide ... et ...
... ... thuribulo ... ...
... ... ... voluit
... ... est et ...
... ... ... ...
... ... ... ...
rebellionem ... ...
... ... quia
... ... est
... ... rebellionis
... ... ... ...
... ... ... ...
... ... ... ...
... fuit ... ubi
... fuit ... ...

... fuit ... ... ...

s. omnes motus concordes
ipso. unde ps dicit Ardua
mea in membris meis ut
Joh xix Aliquid meum posui
in membris meis Item
thuribulum aureum est sanctum
cor ignis divini amoris
accensa clausa in finis ad
celum apta semper ad
celestia in quo sunt car
bones i. ignea desideria
vel ad caritatem igniti
deum ascendit fumus devo
tionis et sancte orationis unde
dicit ps dirigatur ad te ora
tio sicut incensum in c. et
bene dicitur aureum ut fulgo
rem semper retineat Job
de quo vestita est coram
in xxv. fecit psalmo thuri
bulum decorare gaudium et
vestivit eum auro fulgo
rimis Ebr dicit habebant
thuribula i. apostoli qui
sunt veri ignis i. per sancta
desideria accensi orationes
clamant coram deo Et
data sunt ei i. cui incensa
multa i. orationes multe deo
acceptabiles offerre obla
te ut daret ipsi a. qui
repudiaret devocioribus sem
per ni dicit ut daret
devocioris scripture cum h

devocioribus quia non omnes orationes
scripte reputat x quia quia
aliquid petunt quod non expediret petenti
ut patet in paulo qui propter
stimulum carnis amovere a se
ii cor xii sed illius tamen repu
tat qui petunt ad salutem quia
illis concedit Joh xvi Si quid
petieritis patrem in nomine meo
dabit vobis Sepulcrum autem
i. semper crucem ubi orant prospe
ribus luc xxiii per ignosce
illis quia nesciunt quid faciunt
et dicit super altare quod est
oblatio dei deum dicere dicit
quia ex sola caritate passus est
Joh xv De xxxi Caritate
perpetua dilexi te ideo attraxi
te miserans Et certe ipse
fecit in eo ubi omnem ple
ne attraxit sicut dicit Trahe eam
me attraxisti sicut veram ami
cam et ipse dicit ibi sunt veraciter
propter salutem nostram Quoniam
si per formam serui acci
piens Item alibi dicit sunt
perditi Joh xv Maiorem
hac dilectionem nemo habet ut animam
suam ponat quis pro amicis suis Ita
ut heliam lignum erat scilicet
vel possibilis Et tamen reficit
ipse in nobis solitudinem et
perducit nos ad celum
sicut hoc in se scilicet . . . for
mis suum in viginti filii
sui . . . dicit ipse . . .

Ita dicit alibi

fr[ater] sed[?] ... ac[?] ...

Ego si exaltatus fuero a terra
omnia traham ad me ipsum Ego quia non
exaltatus abeo nichil est quod
... di . i. in bud[?] platea[?]
[illegible] [illegible] v[ide]li[cet]
dico placuit licet ... fr[atr]i ...
... displicuit nisi ...
[illegible] displicuit ... ta
fuit . Vel ad thronum di[ui]n[um] .
...um ... quod est thronus di[ui]n[us]
et ascendit frater ... i.
... [illegible] ...
... [illegible] ...
...um fratrum ... aromatibus ...
sus ... sic ... [illegible]
... [illegible] ...
... in ... ista que
ascendit sic virgula fumi ex
aromatibus ... [illegible]
... [illegible] ...
... [illegible] ... abeo ...
... apud ... [illegible]
... [illegible] ...
... [illegible] ... qui
... omnibus ... [illegible]
... Joh[annis] xv . Sine
me nichil potestis facere et
... qui ascen
dit ... [illegible]
... [illegible] ...
... in manum ... [illegible]
et ... offert deo ... [illegible]
... [illegible] ...
et ... [illegible]
... Joh[annis] in
... pro ... ad

... [illegible] ...
... [illegible] ... et ...
... [illegible] ...
... [illegible] ...
B. ... [illegible] ...
habes ... ubi ...
... ad ... [illegible] ...
... et
... [illegible] ...
... et ...
... [illegible] ...
... [illegible] ...
... ubi ... [illegible]
... [illegible] Et nota quod ...
... [illegible] ...
... ut ... dicitur
... [illegible] ...
... [illegible] ...
... [illegible] ... i.
... [illegible] ...
... [illegible] ... i.
... [illegible] ...
... [illegible] ...
... [illegible] ...
... [illegible] ...
... [illegible] ...
ut ... [illegible] ...
et ... [illegible] ...
... et ... [illegible]
in Congregatione fratrum
... [illegible] ...
ut ... [illegible]
et ... [illegible]
et quod singulis personis predi
care oportebat Nam aliud
... aliud
... et aliud ...
... aliud ...

aliis et aliud sensus aliis
et aliud bonis aliis et aliud
malis aliis et aliud viris
aliis et aliud mulieribus aliis
et aliud iuvenibus / aliis
et aliud senibus aliis et
aliud religiosis aliis et
aliud secularibus aliis et
aliud iustis aliis et aliud pec-
catoribus aliis et aliud
divitibus / aliis et aliud men-
dicis aliis et aliud sa-
nis aliis et aliud simplicibus
/ aliis et aliis viduis / aliis
et aliud prelatis / aliis et aliud
doctis aliis et aliud pr-
[illegible] predicare oportet
Gregorius in pastorali / Eccle-
siastici xxxii non impedias ple-
bem sed caveat et sunt
[illegible] illis subditi sunt
[illegible] quibus ibi [illegible] aliis
[illegible] / et [illegible] Iohannes
[illegible] tuba canite [illegible]
tuba [illegible] [illegible] [illegible]
[illegible] / quia predicator
et [illegible] communicationis
et [illegible] [illegible]
debet [illegible] capitulo xi [illegible]
[illegible] vel [illegible] [illegible]
[illegible] [illegible] vel
et [illegible] [illegible] [illegible]
in libro qui [illegible] [illegible]
in [illegible] scripte [illegible]
[illegible] [illegible] [illegible] [illegible]
tuba [illegible] [illegible] ad

plus [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] Et adquirunt
[illegible] [illegible] fuerit dies [illegible]
in celo / [illegible] xxx. [illegible]
[illegible] deus [illegible] [illegible] [illegible] [illegible]
in [illegible] [illegible] [illegible] [illegible]
prudentie / [illegible] [illegible]
[illegible] prudentie [illegible]
[illegible] [illegible] [illegible] [illegible]
dum [illegible] [illegible] bonum [illegible]
[illegible] [illegible] gaudium de
absentia omnis mali / [illegible] tuba
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] valet nisi [illegible]
opere impleatur [illegible] xxxiii
[illegible] cum [illegible] [illegible] [illegible]
tuba [illegible] [illegible] [illegible]
[illegible] apostoli [illegible] [illegible]
[illegible] predicator [illegible] debet
esse [illegible] [illegible] et predicator
[illegible] [illegible] [illegible] debet
[illegible] Sed [illegible] modo
[illegible] [illegible] capitulo xxiii Super
[illegible] [illegible] sedebat
scribe et [illegible] [illegible] [illegible]
[illegible] vobis facite secundum ad
[illegible] [illegible] nolite facere / dicunt
enim et non faciunt et imponunt
in [illegible] [illegible] [illegible] [illegible]
[illegible] et importabilia digito
autem suo nolunt ea movere
[illegible] [illegible] [illegible] tuba [illegible] [illegible]
[illegible] predicator [illegible] / [illegible]
[illegible] et [illegible] [illegible] [illegible]
[illegible] Et ponit ibi

visionem beatus Johannes gloriosam quia
vidit septem angelos i. septem
ordines predicatorum quorum semper
unus in quolibet statu ecclesie
de septem statibus [illegible] est
etiam in eius persecucio primus
angelus i. primus ordo predicatorum
tuba cecinit consolando eccle[siam]
predicavit hec fuit ordo apostolorum
qui primo Iudeis predicaverunt
quorum [illegible] multorum quorum
predicacio fidelibus fuit cantus
i. dulcis sonus sed infidelibus
clangor tube terribilis quia
bellum fecit ad [illegible] apostolorum

2

Et secundus angelus i. secundus ordo
de predicatoribus scilicet martires qui
apostolis successerunt et eadem que
primi ipsi fecerunt sed [illegible]
[illegible] secundus angelus qui
primo [illegible] ex apostolis predica
bat et secundo gentibus post
apostolos et martires simul
vel [illegible] qui gentibus predica
verunt ad secundum angelum per
tinent / et [illegible]
[illegible] fecerunt subsequenter angeli
[illegible] tuba ca
nit i. [illegible]
[illegible] gentibus [illegible]
tuba [illegible] predicaverunt
[illegible]
predicatores [illegible]
[illegible]

consolando et promittendo
Sic fecit Johannes Baptista qui
in primo dixit agite pe
nitenciam appropinquabit enim
regnum celorum [illegible]
[illegible] et admonet [illegible]
[illegible] adiudicavit [illegible]
[illegible] tuba / Et iste
ordo secundus fuit predicatorum
qui ad secundum statum ecclesie
[illegible] imperatores
[illegible] principum qui
martires occiderunt ubi
plus ardet pena [illegible]
[illegible] sed post [illegible]
[illegible] Romani
principes [illegible] primi
[illegible] et
[illegible]

3

Et tercius angelus fuit tercius
ordo predicatorum qui predi
caverunt qui tercium statum
ecclesie [illegible]
contra hereticos qui fidem
ecclesie corrumpere voluerunt
[illegible] cum dyabolus qui
[illegible]
[illegible] potuit extinguere
[illegible] hereticos
[illegible] ubi
[illegible] tercio angelo clangente
et tercio ordine predicante scilicet
confessorum cecidit de celo
stella magna ardens tamquam

quartus [illegible]

secunda et cadit inter cancri partem flumineam et in fontes aquarum / tempus dicitur stella mag[...] ipse scilicet magister ipse ponit cum ubi ens ipse i. secunda q[uod] de stella cadit scilicet tertia pars fluminum i. super hec terras valde velociter scilicet et minoris p[ro]pter quod multi perierunt mortem super illos adhuc vivos Quintus angelus et iste adiectus pro ordine quoniam ad xv scilicet statum eccle[sie] dicimus de impera cionem ponitur et tunc terra incidit ut predicta terra scilicet tertia movetur et sustinet quoniam ad secunda statum eccle[sie] in temporibus intrantibus Iudei genere terra angelica scilicet primi et secundi septimi ultimi ante te antecessores antichristi Septimus angelus septimus finis mundi Et quartus angelus cecidit ubi pars tertia solis et iterum tertia pars lune et tertia pars stellarum

ubi tertia pars solis que stella in terra parte percutitur Tertio cecidit templum dampnatorum prefiguratum lunam que stella in terra parte dicitur cadere et in vero et aperte Et quartus angelus i. quartus ordo predicantium quoniam merito super terra cecidit et aperte predicaverunt et per suppositum se conversas (verba?) noluerunt predicatoribus illa prophetie ut sol omnem plenitudinem vestem sol totum mundum illuminet ita plenitudo totum orbem debet illuminare ut dicitur ubi v. eius est vere lumen mundi Item sol mane vincit cras[tinum] / Sic plenitudo debet esse ut nec adheserit nec proprie nec detractione nec adulatione movetur vide cap. xxxv hoc scilicet ipsa per manet sicut sol in scriptura Sicut angelus deus sicut est deus nemo nisi nec blande cum i. adulatione nec molestie cum i. detractione moveant [struck: ...] hoc tamen propter ipsum quod non cadit super solum informe retinet semper noctibus lucent hoc modo sunt plenitudo stellarum sol cum per magnum mysterium notantur per tria plenitudo et [illegible] sol lumen per se item sol fit cum principio lumen sive per lumen eius quodque solus plenitudo et predicatus

Item sol super corpus aliud solidum
incessanter in quo notatur [illegible]
tas planetarum et contemplationis
quod sicut in mondo planetis [illegible]
cursus est quia est perfectum
eidem retinere scientiam suis
perdidit Item planete qui
andis clarent hy sunt prima
patres Alii autem si non lucent
hii sunt scriptores Talem lucent
si non ardent hii sunt scriptores sole
et hec persona contemplative ergo
et ideo non minuitur sed
non recipiunt medicina sine
de eo sicut Unus medicus
mordatur assistere persone
quod difficilis est cum eius [illegible]
/ capiunt cum andus difficilis
[illegible] patres planete
persona [illegible] quod lucent ceteris simu-
lata salute / si non ardet
minus habitu ardente / Et huic
personis dicens est pro eo ubi
dicitur [illegible] sorbere [illegible]
[illegible] qui similes sunt
sepulcris dealbatis quia [illegible]
[illegible] habitu [illegible]
[illegible] plena sunt ossibus mortuorum
et omni spurcicia [illegible] et
[illegible] patres habitu
[illegible] plena [illegible]
[illegible] et [illegible] Et
[illegible] patres huius persone est

simul [illegible] et
similiter [illegible]
[illegible] persone [illegible]
et similiter plenius [illegible]
designatur [illegible]
[illegible] Sed a
planetis [illegible] informatur
et quales sunt planete ta-
les sunt [illegible]
[illegible]
tales in [illegible]
[illegible] Item
alii sunt [illegible] qui
[illegible] Alii sunt
[illegible]
Alii sunt [illegible] qui
[illegible] principio
et planetarum Et [illegible]
patres [illegible] persone est et
[illegible] mortem De
[illegible] est [illegible]
qui mollibus vestiuntur in
domibus regum sunt Et
stellarum [illegible] patres / [illegible]
[illegible] religiosi [illegible] stelle
ad [illegible] et [illegible]
[illegible] sunt Sic religiosi
[illegible] debent [illegible]
[illegible]
[illegible] Item stelle [illegible]
et religiosi [illegible]
[illegible] stelle [illegible]
[illegible] religiosi

lux

stelle

Christi sunt in claustro nisi
pauci qui sunt officia-
les et circa negocia oc-
cupati [illegible] v. [illegible]
le mandatis in esse et ordine
sine contradictione perficiunt
Horum tres sunt plus in-
tra quam [illegible] omnes s. obe-
dientiam continentiam paupertatem
Primum et secundum plus non sunt
nisi [illegible] adhuc ita apte paupe-
res tamen plus s. paupertas in
omnibus capitulis [illegible] alibi
paupertas est ita ut dicitur
exemplis. Omnis qui sine sunt
[illegible] et hoc
[illegible] in refectorio [illegible]
fecit [illegible] [illegible]
in [illegible] [illegible] [illegible]
[illegible] hoc dicit philosophus
Non sine sunt singuli
[illegible] si [illegible] in
[illegible] [illegible] [illegible] vel
[illegible] simpliciter officia-
les claustrales [illegible] tam plus
paupertate [illegible]
plus [illegible] [illegible]
quia multi simulant se
dimere [illegible] officiales
vel prelati [illegible]
tam plus [illegible]
[illegible] illorum et [illegible]
dei regionum. Et tamen plus
dei [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

liberorum qui [illegible] dei et
[illegible] intelligentie. Item se-
dentes apud [illegible] et
[illegible] [illegible] [illegible]
[illegible] religiosi
[illegible] et informatori
horum [illegible] sunt [illegible]
Primum illi qui [illegible]
et [illegible] [illegible] ut [illegible]
[illegible] Secundum illi qui [illegible]
[illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible] Tertium
sunt [illegible] [illegible]
qui [illegible] [illegible] et
[illegible] [illegible] [illegible]
[illegible] [illegible] tempus et
[illegible] [illegible] paupertas [illegible]
[illegible] [illegible] quod [illegible] possi-
[illegible] [illegible] paupertas [illegible]
[illegible] [illegible] et [illegible]
[illegible] [illegible] defendit
[illegible] [illegible] [illegible] in [illegible]
attente [illegible] et [illegible]
[illegible] [illegible] Vel [illegible]
[illegible] sunt [illegible] et [illegible]
[illegible] [illegible] Tamen plus
sunt [illegible] [illegible] vel [illegible]
[illegible] sunt illi qui sunt
in statu [illegible] Secundum illi
qui sunt in statu [illegible]
Tertium illi qui sunt in statu
[illegible] et in quolibet
statu [illegible] [illegible]
sunt boni et [illegible] [illegible]
et hii sunt tam plus paupe-
ra. Et addit ibi dicit

[illegible] ve

ut quare predictus visiones
et tres sequentes. Iam quare
predicta narrantur ut preteri-
ta aut sequentes narrantur ut
futura. Pro quo est intelligendum quod
tres sequentes [illegible]
[illegible] et quod
fuerit quare [illegible]
introducitur unus angeli vola-
tus [illegible] designatur predicatores
sublimia [illegible] qui inter
miserias peccatoribus denunci-
at. Et dicit et vidi, i. visu
interiori intellexi, et audivi
auditu [illegible] vocem unius
aquile, i. predicatoris qui dicitur
aquila propter acumen visus et
altitudinem volatus. Aquila enim [illegible]
ultra [illegible] videt [illegible] sunt
sic predicatores [illegible] in hoc mundo
[illegible] mala [illegible]
[illegible] sicut Job xxxix
Nunquid ad preceptum tuum elevabitur
aquila et in arduis ponet
nidum suum, in petris manet
et in preruptis silicibus commo-
ratur atque inaccessis rupibus
inde contemplatur escam et de
longe oculi eius prospiciunt.
Dicit autem unius aquile licet
multe sint propter concordiam in-
ter quia concordiam unum
sentiunt, unum quod unum pre-
dicant / [illegible] dicit
[illegible] adire hic

licet ex parte unum est
[illegible] volantis per medium
celum, i. distincte vol-
at non propter terram sed propter
celestia per medium celi
non ad dexteram, i. ad di-
vitias, nec ad sinistram,
i. non ad [illegible] sed [illegible]
[illegible] sine [illegible] accep-
tione et directe, i. [illegible]
vere [illegible] ma-
[illegible] vel [illegible] toto
[illegible] vel
[illegible]
ve ve ve, i. [illegible] VIII, 13
[illegible] habitantibus in
terra [illegible]
[illegible] terrena non
[illegible]
[illegible] Apostolus
in [illegible]
[illegible] non timet
ve eternum [illegible]
[illegible] omnibus
[illegible]
[illegible] qui
[illegible] malis
[illegible]
[illegible]
[illegible] bonis [illegible]
[illegible] ad
[illegible]
[illegible] vocati sunt [illegible] i.
[illegible] terra [illegible]
dicit [illegible] habitantibus

ve ve ve

Sed addit in titula et di-
ter ve ve ve propter tria
peccata mundi in generibus
fere omnis peccati s(cilicet) con-
cupiscencia carnis concupiscencia
oculorum et superbia vite i(d est)
divicie delicie honores
Unde dicitur in delicijs perit ca-
stitas in divicijs cari-
tas in honoribus humi-
litas [illegible] xxiii formi-
do et forma [illegible] su-
per qui habitatis terram / fo-
rma lucifer sit / formido
[illegible] Augustinus Ambrosius
et hec triplex misero
videt alium misericor-
diter in inferno [illegible]
cum anima sulfur-
eo lucifer / propter [illegible]
eo superbus [illegible]
sulfur [illegible]
[illegible] aut vel ve propter
peccatum [illegible] ve
propter peccatum [illegible]
ve propter peccatum [illegible]
Item ve corpori ve anime
ve [illegible] Item ve [illegible]
[illegible] ve [illegible] ve [illegible]
[illegible] Item ve [illegible]
ve [illegible] ve [illegible]
[illegible] Item ve [illegible]
ve [illegible] ve [illegible]
Item ve propter peccatum cor-
dis ve propter peccatum oris

ve propter peccatum operis Item
ve propter peccatum in dictis ve propter
peccatum [illegible] ve propter peccatum
in corpore Item ve propter peccatum
in [illegible] ve propter peccatum in [illegible]
ve propter peccatum [illegible] Item
ve propter peccatum originali ve propter
peccatum actuali ve propter obmissionis
peccati Item ve fraudulentibus
ve [illegible] ve negligentibus
Item ve [illegible] ve [illegible]
[illegible] ve [illegible] Item ve
[illegible] ve [illegible] ve
[illegible] Item [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] et ipse miser-
[illegible] i. [illegible]
[illegible]
[illegible] dicat
ve propter [illegible] / ve propter [illegible]
ve propter [illegible] propter omnes [illegible]
[illegible] o o o
fugite de terra aquilonis dicit
Ieremias i a a a domine ecce nescio loqui
Eze [illegible] heu heu domine deus
Joel i a a a diei quia prope
est dies domini [illegible]
[illegible] angelis
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

Sic contra penam repletur erit
occasio angelis gloriam electorum
Apocalypsis [illegible] quia tertius [illegible]
futurum status eorum [illegible]
dicatores [illegible] angelorum
qui cum tuba canunt [illegible]
[illegible] Quintus [illegible]
dolor erit [illegible] amici tri
[illegible] non [illegible]
[illegible] et in [illegible]
florebunt [illegible] et hominibus
et affluent [illegible] et
miracula multa fient Quintus
[illegible] sextus [illegible]
[illegible] machabeorum [illegible]
[illegible] tribulatorum [illegible]
[illegible] amplius [illegible]
[illegible]
[illegible] et [illegible]
[illegible] Quintus angelus erit [illegible]
[illegible] in quinto statu eorum [illegible]
[illegible] annos [illegible]
[illegible] sigillatim [illegible]
[illegible]
[illegible]
[illegible] impedimentum [illegible]
[illegible] predicatorum [illegible] multa ma
[illegible]
[illegible] ut [illegible]
[illegible] potest [illegible] multa [illegible]
[illegible] et [illegible] ut [illegible]
[illegible] predicatorum [illegible]
[illegible] plus modo quam alias
predicatur [illegible] status

eorum esse quinto ubi quintus
angelus .i. quintus ordo
predicatorum tempore quinti status
eorum tuba cecinit [illegible]
[illegible] eorum
et [illegible]
[illegible] hec [illegible]
[illegible] et
[illegible] stella .i. [illegible]
[illegible] ut stella [illegible]
[illegible] Nam [illegible]
[illegible] fuit
ut dicit [illegible]
[illegible] ubi [illegible] fuit
[illegible] potest [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] occulti [illegible]
[illegible]
[illegible] vel [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] et [illegible]
[illegible] vel [illegible]
[illegible] sed fuit

cam aliqui sunt i[n] ?forme
omnis peccati videret in
Angelis peccantibus non
pepercit sed rudentibus i[n]fer[n]i
detractos in tartarum tra
didit cruciandos in iudiciu[m]
reservari Jud. xiij. Cum
audiss[et] lucifer qui mane
oriebatur conversi i[n] illa
quibusdam [illegible] qui dice
bant in corde suo i[n] celu[m] as
cendam sup[er] astra celi exalta
bo solium meum similis ero
ei respondit i[n] celestibus
Agminibus ascendam super alti
tudinem nubium similis
ero altissimo reversus ad
inferiora detraheris in profundum
laci / Et dum de ei cla
mus pena abyssi i[n] carcere
de ei penas inferni dominum
sup[er] eos qui superiora [illegible]
[illegible] [illegible] [illegible]
xiij petrus ad terram
in profundum mortis [illegible] trahitur
sed abyssi [illegible] tenebris
[illegible] [illegible] [illegible]
nebris obscuritatis [illegible]
[illegible] et aperuit puteum
abyssi i[n] [illegible] et as
cendit [illegible] [illegible]
[illegible] et eduxit [illegible]
[illegible] [illegible] [illegible] ad
[illegible] [illegible] [illegible]
[illegible] i[n] pena [illegible]

dicitur Job xxix [illegible] so
lebat [illegible] et [illegible]
[illegible] [illegible] [illegible] mihi
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] i[n] apta [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
eius apta [illegible] [illegible]
ascendit fumus / hec [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] doctrine [illegible] ob
[illegible] [illegible] doctrine [illegible]
multiplicatio [illegible] [illegible]
[illegible] / et ascendit fumus
i[n] [illegible] [illegible] [illegible] / ob
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] ascendit [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] ad
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] mala
[illegible] [illegible] [illegible] [illegible]
et sic fumus ascendit [illegible]
[illegible] [illegible] [illegible] [illegible]
mala [illegible] [illegible] [illegible]
[illegible] in corde [illegible] xiij
[illegible] [illegible] [illegible]
[illegible] i[n] de mala [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] i[n] [illegible]
[illegible] [illegible] / sic fumus
[illegible] [illegible] [illegible]

fruimi et multas alias accidit
Et signanter ipsum amor et per
concupiscentiam formarum mulierum pro-
pter splendentem [illegible] mulieres et
propter magnam mundi cupiditatem
[illegible] applicantem [illegible]
ad eam sine ea [illegible] eis
tota die dormiunt consumun-
tur. [illegible] conspicere formarum con-
pingunt bonos [illegible] malos
[illegible] deformare bibli-
[illegible] cum [illegible] [illegible]
[illegible] speciosos [illegible] sunt
Et obscuratus est sol et aer de fumo
[illegible] putei [illegible] ob-
scuratus [illegible] doctrina [illegible]
intelligentie doctores catholi-
ci illuminantes ad [illegible]
per et [illegible] adamaverunt
[illegible] qui illumina-
vit [illegible] [illegible]
doctrina [illegible] eius
obscurabuntur quia vera
doctrina non reputabitur sum-
[illegible] false amplius [illegible]
bit. Et vidi [illegible]
illud [illegible] cum [illegible]
plus placet vanitas quam veritas
et libenter audit nova sub-
limitate quam facit admirari
quam utiles [illegible] quam faciunt [illegible]
[illegible] et addidit in [illegible]
tempus ad [illegible] doct-
rina non sustinebunt sed ad

sua desideria coacervabunt
sibi magistros prurientes auribus
et a veritate quidem auditum aver-
tent ad fabulas convertentur
[illegible] in fabula
[illegible] ut [illegible] Et
de fumo putei [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] multiplicandum et
[illegible] de fumo putei [illegible]
[illegible] et [illegible] [illegible]
[illegible] locuste [illegible]
[illegible] false predicationes
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
et [illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] plus [illegible]
[illegible] [illegible]
locustas [illegible]
[illegible] Et [illegible]
sunt [illegible] multi docto-
res et predicationes [illegible]
[illegible] [illegible] [illegible]
locuste [illegible] [illegible]
locuste [illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] doctrina [illegible]
[illegible] [illegible] [illegible]
locustas [illegible]

et hoc est quod inquit magister ingratos
maiorum demonstrant Ezechiel xx
Et licet pro eis dixerit plures
verba in corporibus [illegible]
[illegible] et cetera plus [illegible]
[illegible] qui [illegible]
[illegible] facere eandem [illegible]
[illegible] quod domini
[illegible] et [illegible] et
[illegible] et
[illegible] Nec [illegible]
[illegible] quia [illegible]
[illegible]
[illegible] quia [illegible]
[illegible]
[illegible]
Tunc [illegible]
[illegible]
[illegible] Nisi eum
deus illorum malitiam [illegible]
[illegible] nullus [illegible]
posset [illegible]
[illegible] tribulacio [illegible]
[illegible]
[illegible] Et
[illegible] deus
[illegible]
[illegible]
[illegible] deus [illegible]
[illegible]
quia deus [illegible]
[illegible] Et [illegible]
[illegible]
[illegible]
[illegible]
[illegible]

vide [illegible] dicit
cum [illegible] Et
[illegible] hic
[illegible]
[illegible]
[illegible] Nostra [illegible]
[illegible] qui
[illegible] in bona [illegible]
Nostra [illegible]
[illegible]
tribulaciones [illegible]
[illegible]
[illegible] quia [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] apostoli [illegible]
[illegible] apostoli [illegible]
[illegible] Et [illegible]
[illegible]
[illegible] alii
[illegible] alii [illegible]
alii [illegible]
[illegible] Timore [illegible]
[illegible] quia [illegible]
[illegible]
[illegible]
[illegible]
[illegible] Jezabel [illegible]
[illegible] ut [illegible]
[illegible] deum [illegible]
[illegible] eum [illegible]
[illegible] Et [illegible]
[illegible] Et [illegible] deum [illegible]
[illegible]
[illegible]

expectet eum in morte [illegible]
in Job x. Et iuxta domini tolli
quo animam meam anime quia me-
lior est in naris quam vita Job
x. Taedet animam meam vite mee
et in memorando eam in Ebrai-
cis videtur, vel potius minimos
quos ipsi consolantur et [illegible]
be ac [illegible] minus perfecti [illegible]
et ut videtur Johannis magnum
[illegible] consolationem mortem
quod habeant [illegible]
[illegible] videbantur sub [illegible]
[illegible] mortem timentes
[illegible] diabolus [illegible]
[illegible] et fugiet mors ab eis
et minimos [illegible] consolatione
[illegible] [illegible]
[illegible] [illegible] dolor
[illegible] amici [illegible]
[illegible] et ambulabat
[illegible] et [illegible]
[illegible] diaboli [illegible]
[illegible] et [illegible]
[illegible] miracula multa fe-
cerunt. [illegible] quia perit
[illegible] in [illegible]
la [illegible] et [illegible]
[illegible] omnibus [illegible]
[illegible] vel [illegible] [illegible]
[illegible] sub [illegible] an-
geli [illegible] / Et [illegible]
[illegible] dominus [illegible] domini [illegible]

9,12

[illegible] sub [illegible] super
et supra angeli [illegible]
[illegible] singulari de
[illegible] angelorum
consolationem [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] Septem
angeli ubi audiet [illegible]
[illegible] fuit sub
[illegible] diaboli
[illegible] diabolo / et fecit magnum
[illegible] demonum [illegible]
et [illegible]
quia [illegible]
[illegible] audiet
[illegible]
[illegible] diaboli sunt [illegible]
[illegible]
[illegible] demones qui [illegible]
[illegible]
[illegible] [illegible]
[illegible] angeli
[illegible]
[illegible] audiet
[illegible]
[illegible] post [illegible] et
[illegible] diaboli [illegible]
[illegible]
[illegible] de
[illegible]
[illegible] suo [illegible]
[illegible]
[illegible]
[illegible] sua [illegible]
[illegible] plenius
[illegible]

heresi contra [illegible] ut co-
lorandum bonum super colorare
demonum [illegible] ipsi colorandi
sunt tunc demones tunc non
permittentur facere omnia que
vellent sed per bonos ange-
los cohercebuntur et
peccatis exigentibus [illegible]
[illegible] in illo qui stabu-
lum posset [illegible] desperi-
bilis et sic [illegible]
[illegible] remedisse
sed heresis [illegible] zelo
zelus sunt [illegible] dei [illegible]
tamen quia [illegible] procedit
de ipso altare [illegible]
[illegible] et [illegible]
[illegible] et [illegible]
sunt ergo [illegible] et dicitur
[illegible]
[illegible] non
sunt [illegible]
et [illegible] eorum
[illegible] habent [illegible]
[illegible] predicato-
[illegible] habent loricas
igneas et iacinctinas
et sulphureas [illegible]
[illegible] loricas [illegible]
[illegible]
[illegible] in principibus [illegible]
similiter [illegible] in predica-
toribus [illegible]
[illegible]
[illegible] et [illegible]
[illegible]

qualitas ac motus [illegible]
i. demonum qui super eos
procedebat [illegible]
[illegible] sunt falsi predicatores
[illegible] / [illegible] sunt
[illegible] demones qui
dicuntur [illegible]
[illegible]
[illegible] obsti-
nacionis et [illegible]
[illegible] dicuntur [illegible]
[illegible]
[illegible]
[illegible]
[illegible] in predicatoribus
[illegible] colores [illegible]
[illegible] dicitur sulphuree
[illegible]
in [illegible]
ubi [illegible]
[illegible]
in [illegible] et [illegible]
et de ore predicatorum [illegible]
ignis [illegible] fumus [illegible]
sulphur [illegible] / vel ignis
furoris [illegible] et
fumus erroris et [illegible]
[illegible]
ne possit [illegible] et
sulphur [illegible]
blasphemie [illegible] ignis [illegible]
[illegible] et fumus [illegible]
et sulphur [illegible] blasphe-
[illegible] ignis i. [illegible]
[illegible] et fumus ob-
[illegible] et sulphur

2.18

i. scitur complete erudiendi
et aliquibus aliis philosophis compara-
tur velut [illegible] pro[illegible] homines. Item
[illegible] quia aliis diversis philosophis
[illegible] [illegible] non
[illegible] [illegible] philosophie, quia [illegible]
[illegible] [illegible] ad [illegible] [illegible] [illegible]
[illegible] [illegible] hiis qui s[illegible]
[illegible] [illegible] sed s[illegible]. Item
quia pro[illegible] homines sunt illi qui
inceperunt penitus et compleverunt
et [illegible] [illegible] et hiis
debet [illegible]. Secundo [illegible] sunt
illi qui inceperunt penitus sed
non compleverunt [illegible]
[illegible] et hiis debetur [illegible]
[illegible]. Tercio [illegible] sunt illi
qui nec inceperunt nec compleverunt
[illegible] [illegible] hiis debetur in-
fernus. Item quia [illegible] sunt
illi qui laborabunt in philosophi-
cis et [illegible] [illegible] [illegible]
[illegible] Secundo illi qui audierunt
[illegible] [illegible] [illegible]
Tercio illi qui apte [illegible]
et [illegible] pro aliquibus philosophis
[illegible] [illegible] [illegible] predica-
[illegible] [illegible] [illegible] et [illegible]
i. [illegible] [illegible] [illegible]
apte [illegible] [illegible]
[illegible] [illegible] apte [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] Tamen cum
predicatores [illegible] et aliis

[illegible] subtilitate [illegible]
omnes alii predicatores [illegible]
[illegible] aliquis [illegible] qui a [illegible]
[illegible] [illegible] acceperunt quod
predicant. Unde patet [illegible]
[illegible] [illegible] [illegible]. Item
quia duo [illegible] predicant, [illegible]
quod pertinet ad [illegible] et
quod pertinet ad [illegible]. Item
quia [illegible] predicando [illegible]
[illegible] et [illegible] [illegible]
[illegible] Item quia [illegible] [illegible]
[illegible] ad [illegible] et [illegible]
ad [illegible] ad [illegible] predi-
care. Item quia [illegible] de
[illegible] [illegible] et [illegible] [illegible]
quia sunt duo [illegible] [illegible]
Item quia [illegible] [illegible] [illegible]
[illegible] [illegible] ad [illegible] [illegible]
omnibus [illegible] et dicitur [illegible] [illegible]
[illegible] [illegible] [illegible] sit disci-
pulus [illegible] [illegible] [illegible]
ad [illegible] in omni loco [illegible]
[illegible] [illegible] [illegible] ut [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] predicando [illegible] [illegible]
in [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible] Secundo
[illegible] [illegible] in [illegible]
illius [illegible] [illegible] [illegible]
[illegible] [illegible] apud nos [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] ille cum [illegible] ut predi-
cando [illegible] sit [illegible]
[illegible] philosophus [illegible] [illegible]

non solum ut eciam accidens
si cadunt per peccatum [illegible] do
cebat apostoli [illegible] apostoli
[illegible] digni habiti
sunt pro nomine [illegible] contumeliam
pati act. v. Et eciam
[illegible] doctores
[illegible] i.
[illegible] animas eorum in medio
[illegible] in magno
[illegible] quia [illegible] a
[illegible] scripturas debet
non adimi. Dicit precip-

*113*

ue [illegible]
almarum [illegible]
[illegible] et [illegible]
[illegible] add-
[illegible] eius
de [illegible]
[illegible] Johannis [illegible]
[illegible] Johannes [illegible]
[illegible] et [illegible]
[illegible] membris eius
[illegible]

*hic*

predicatores [illegible] qui
predicant [illegible]
[illegible] et [illegible]
[illegible] Non debet eum
[illegible] discre-
[illegible] qui
fuit [illegible] predicator
[illegible] ut et
[illegible]
[illegible]

tuis et candelabra [illegible] de
[illegible] tuis [illegible]
[illegible] predicatores [illegible]
[illegible] debet predicare [illegible]
non solum [illegible] Et
[illegible] sufficere [illegible]
Ne multi sint qui [illegible]
[illegible]
[illegible]
[illegible]
[illegible] plena [illegible]
[illegible]
qui veniunt ad vos [illegible]
[illegible]

*114*

hi sunt duo olive [illegible] duo can-
delabra [illegible]
[illegible]
[illegible]
[illegible]
[illegible] Zach. [illegible] sunt duo
[illegible] candelabra [illegible]
[illegible]
[illegible] act. v. [illegible]
[illegible]
[illegible] duo [illegible]
[illegible] i. [illegible]
[illegible] Et [illegible]
[illegible] i. predicatores
[illegible]
[illegible] predicatores
[illegible] animas eorum [illegible]
[illegible] qui [illegible]
[illegible] i. [illegible]
[illegible]
[illegible]

[illegible] (et corpora eorum [illegible]
~~[illegible]~~ [illegible] plures eorum
[illegible] [illegible] dicitur [illegible]
[illegible] [illegible] [illegible]
[illegible] resurrexerunt [illegible]
[illegible] [illegible] dicitur [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
et [illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible] fama / et [illegible]
[illegible] corpora eorum [illegible]
[illegible] [illegible]
corpora eorum [illegible]
[illegible] [illegible]
[illegible] corpora [illegible] vel [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] corpora [illegible] et
resurrexerunt [illegible] sepulti [illegible]
[illegible] [illegible] corpora
resurrexerunt [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
Et post hec [illegible] et [illegible]
[illegible] [illegible] / [illegible]

[illegible] [illegible] eorum
resurrexerunt [illegible] aut [illegible]
fuit resurrectio Christi aut [illegible]
[illegible] fuit resurrexerunt
[illegible] [illegible] ante
[illegible] [illegible]
[illegible] ad [illegible]
dicitur [illegible] resurrectionem [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible] fuit
[illegible] ad [illegible]
mortuus [illegible]
[illegible] [illegible] Christi
[illegible] moriturus [illegible]
[illegible] [illegible]
[illegible] [illegible]
sed corpora eorum [illegible]
aut [illegible]
[illegible] et [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] et corpus [illegible]
[illegible] [illegible]
moriturus [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
aut resurrexerunt [illegible]

Sed utrum queritur si sancti corpora
glorificata que videbuntur ab
hominibus [illegible] dicimus quod
[illegible] et sine miraculo talia
corpora glorificata [illegible] sunt
visibilia quod non videntur
sua subtilitate sed quod videntur
[illegible] non [illegible] videri et hoc
habent a dote glorificationis
ut quod volunt possunt videri et
non videri et ita quod volunt
videntur cum volunt. Et ita
isti sancti ~~[illegible]~~ Enoch
et Helias post tres dies
et dimidium ab [illegible]
corporum [illegible] corpora [illegible]
[illegible] [illegible] divina vivi-
ficabuntur et stabunt super
pedes suos sed glorificati [illegible]
[illegible] impassibilibus et tunc
magnus [illegible] re-
surrectionem cadet super eos
qui videbunt eos [illegible]
[illegible]. Et audient
Enoch et Helias vocem ma-
gnam [illegible] magne [illegible] [illegible]
[illegible] de celo [illegible] [illegible]
vel ab angelo in aere factam
et dicentem [illegible] [illegible]
[illegible] [illegible] super
pedes suos [illegible] [illegible]
[illegible] ad [illegible] [illegible]
[illegible] [illegible] [illegible]
ascendent in celum [illegible]
[illegible] in nube [illegible]

[illegible] [illegible] [illegible] [illegible]
[illegible] act. i. [illegible] et illa [illegible]
[illegible] imitabuntur in [illegible]
tribulacione conformantur ipsi in
ascensione et [illegible] [illegible] de
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] in [illegible]
[illegible] [illegible] et videbunt
eos sic glorificatos [illegible]
[illegible] [illegible] [illegible]
[illegible] sed multo plus stupebunt
de resurrectione eorum [illegible]
[illegible] [illegible] timore
horribili et mirabuntur in subi-
tacione [illegible] [illegible] et
boni dabunt gloriam deo de [illegible]
[illegible] [illegible] et de [illegible]
[illegible] [illegible] [illegible] [illegible]
magnificabunt [illegible] [illegible]
et postea addit quod [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] post mortem illorum
[illegible] [illegible]

Et septimus angelus [illegible] 11,15
[illegible] [illegible] [illegible] et
septimo ordine predicatorum [illegible]
[illegible] [illegible] [illegible] qui [illegible]
[illegible] septimus angelus qui [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] dilacione et tribulacione predicatorum

Dilacio [illegible]

dulcat in quibus bonis et tribulat
malos dulcedo enim in cantu tion
in tuba significatur Et tunc facte
sunt voces magne et exulta
cionis et laudes bonorum de qua
[illegible] collatione eis [illegible]
impiorum iuste reddentes De
hiis diebus gaudebunt sancti et
laudabunt deum auctorem auxi
liorum [illegible] l. Consolabitur
dominus syon i. ecclesiam et conso
labitur omnes ruinas eius et ibi
ibi dicitur consolabitur quia tempore antichristi
sustinebit ecclesia duplicem desola
cionem una quia ammittet re
probos [illegible] quia non fient
miracula et dicitur post mortem
antichristi tempore septimi angeli erit
duplex consolacio quia parvis redditur
et fidei multiplicacio Tunc
enim multi multi convertentur ad
fidem [illegible] [illegible] et [illegible]
religiosi convertentur religiosi
[illegible] addent fortem [illegible]
[illegible] Ecce ego mittam vobis
heliam prophetam antequam veniat
dies domini magnus et horribilis
convertet cor patrum ad filios
et cor filiorum ad patres eorum
Et post mortem eius multi conver
tentur eius resurrectionem Ecce
quo tantum peccatorum passa [illegible]
[illegible] patietur ipsos adhuc

modo i. maior tunc patietur con
firmat hanc predicationem Johannes
vidit quod vidit bestiam ascen
dentem de terra Apocalipsis capitulo
xiij ut patet [illegible] [illegible] [illegible]
[illegible] bestiam [illegible]
[illegible] antichristi [illegible] [illegible]
[illegible] [illegible] i. tota
collectio malorum [illegible]
[illegible] [illegible] Johannes et
vidit i. [illegible] bestiam
[illegible] i. malorum multitudinem
bestialem demoni [illegible] de
[illegible] [illegible] [illegible]
vel de [illegible] [illegible]
[illegible] [illegible] [illegible]
vel [illegible] malos [illegible]
[illegible] [illegible] [illegible]
capitulo xiij i. [illegible]
[illegible] in [illegible] et [illegible]
bestiam i. [illegible] multitudinem
[illegible] [illegible] [illegible]
de [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] et [illegible]
in [illegible] [illegible]
[illegible] [illegible] [illegible]
bestie sunt [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] incipit [illegible]
[illegible] [illegible] [illegible]
incipit ab abel Et

ite draym incipit caput
malorum et caput bonorum abel
abel Cayn caput malorum persecutor
Abel vero malorum nichil
habet quia malorum caput singulis
respondet super diversos bonorum
vero cooperante singulis et per
proprie fundatur Vnde et
caput malignancium habet capiti
diversa respondere que contra ulterius
caput caput malorum Secundum
caput fuit Nemroth qui
cepit primo dominari in orbe
bonorum in secunda etate vnde dicitur
post diluvium genesis x Porro chus
genuit nemroth qui cepit esse
potens in terra et erat robustus
venator coram domino
fuit autem principium regni
eius babilon Tercium caput
fuit ysmael a quo fuerunt
ysmahelite . . . quorum eius
manus contra omnes et manus omnium
contra ipsum ut dicitur genesis xvi et
hec fuit tercia etate Quartum
caput in quarta etate
in terra egipti rex qui pharao
ysrael multos afflixit in corpore
et ut legitur exodi i et ii et in
Quintum caput fuit quinta etate
Nabuchodonosor qui populum
ysrael captivum duxit in babilonem
ut legitur iiii Regum xxv.
In sexta etate fuit caput
sextum herodes qui dum quereret
reges puerorum occidit ut legitur
matthei ii In fine septime etatis
quod fuit erit ad vii etate
erit antichristus septimum caput
sub quo erit maxima persecutio
et afflictio ecclesie dei Sed
quia hec bestia quam vidit Johannes
tamen contra ecclesiam de profundo
ascendit ut legitur quia aliter assignanda
sunt vii capita per caput
de quibus usque ad finem
legitur afflicta Primum
caput bestie primo bestia
effudit venenum suum contra
et ecclesiam primitivam persequitur
ut fuit herodes primus
cum natus est dominus
persequitur et quinta eius rex
conversus filii regnum
atque . . . Secundum caput fuit . . .
. . . . . . unius regionis malorum
persecucionis . . . regnum
. . . . . . . . . apostolos
. . . Tercium caput
fuit . . . arrianus
qui miro modo ad omnibus
arrianis afflixit ecclesiam
. . . Quartum caput fuit
. . . . . . . . .
. . . . . . . . . sexta . . .

retat. Quintum caput fuit
rex babilonis nomine qui re
bellans appetivit similis altissimo et
sedere in monte testamenti mul
tos prophetas eius persecutus
in gressit. Sextum caput est
ille de quo dicitur in daniele
vii. Alius rex surget post
eos et ipse potentior erit
prioribus qui mirabilibus mul
ta mala faciet contra deum et
quem et ille non [illegible] de
struere. Septimum caput est
antichristus de quo dicitur danielis viii
Surget rex impudens
facie et intelligens propositiones et
roborabitur fortitudo eius sed non
viribus suis et supra quam credi
potest universa vastabit. Iste
enim antichristus quod [illegible]
[illegible] post eum qui [illegible]
[illegible] mediantibus
decipiet multitudinem infinitam
ita ut pauci evadent. Et
sicut ex dictis constat rex [illegible]
[illegible] et ipse [illegible]
regnum [illegible]
[illegible] et dicit
[illegible] faciet [illegible]
omnia [illegible] ut nulla
[illegible]
[illegible]

capitibus pessimum [illegible] Johannes
[illegible] x [illegible]
[illegible] persequitur in synagoga
goga. [illegible]
[illegible] x prima
fuit ab [illegible] mortuo [illegible]
quod caput fuit pharao [illegible]
[illegible] mortuo Josue
caput fuit Jabin [illegible]
[illegible] fuit [illegible]
[illegible] caput
fuit [illegible] mortuo [illegible]
x [illegible] Quarta fuit ab
assiriis [illegible] caput fuit [illegible]
[illegible] et
Senacherib [illegible] duobus [illegible]
x [illegible] xvii et xviii. Quinta
fuit [illegible] quod caput
fuit Nabuchodonosor qui [illegible]
destruxit et [illegible] captiva
vit. Sexta fuit in [illegible]
capite [illegible] rege [illegible]
[illegible] inducens
[illegible]
[illegible] Septima
fuit [illegible] quod caput
fuit Antiochus Epipha
nes qui replevit [illegible]
et multa alia mala fecit
[illegible] ut legitur [illegible]
in multis capitulis [illegible]
[illegible]
[illegible]
[illegible]

q(ui) cingit eos dimicantibus in
medio. Quintum prefiguratur lib(er)
moyses et aaron q(ui) duces fu(er)unt lib(er)
racionis. Hebrea. Item Ezechi
as qui religionem pro tribus re
uocat ad cultum diuinum cum
duobus quinta rubrica dum qui
vna uice occidit pro(pter) re(m)
Sennacherib c(entum) lxxxv m(ilia) vi(rorum)
quinta (enim) lex, (et) prophete nos sub
Esdra et zorobabel sexta (et) sep
ti(ma) hester et mardocheus (et)
septima iudas machabeus, et
fuit cum ... Isti insti
tuebat aduentorem in sinus
prefiguratus. Septimus ordinis
predicatorum qui cum dei pro
lem fuit in septem prefiguratio
bus suis. Nec est mirum si
p(ro)derit in capitulis beben
lis. Item clarus doctor
qui super cum stabat aplus
credentes ... quinque
regim ... fratrum
que coloniensis refert predicti
doctores in cantate sua deo
prout de se ... presumpsit
heretice ... prefiguracionem. Item
Nero ... antica
rum rosent in urbe Nero
nem esse destructorem. Item
Rabiaka fabula refert in
sequi ... duce ...

Item Rex mysti ... laton
refert Machumetus per hanc
legem datorem istum cum
decepta ... presumpcione
cum ferocitate sui malicia
... relinquit destruere de p(er) ...
... vire pharisei se
cedere ... maritime et
multarum insularum ... in
... abolito ... nomine
... machometi deceptorem
ducere ... in ... Item ...
dum predicti ... hec
... fratres ...
cum moyses legislator
... machome
lator ... Item
Item dominus rex ... re
... babilonis
Item ... legem singit ut
... ...
... que ... Item ...
Item ... sit ... et
singit ... et ...
... in
blasphemus et singit ...
... cum ... misericors
et cum apostolus ... apostolis
et cum ... dei
... et ... blasphemus
blasphemabit set ... cum
... in morte ...
... et singit se ...
... et singit

[illegible] [illegible] [illegible] [illegible]
aere [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
ibi [illegible] se [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] qua blasphemare [illegible]
[illegible] dicere se esse [illegible]
[illegible] filium dei [illegible]
[illegible] esse [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] aut [illegible]
[illegible] et [illegible] [illegible]
[illegible] dei [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
et [illegible] et [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]

habeo quando sunt [illegible] omnis
et illas [illegible] adducere et
fiet unum ovile unus pastor per
[illegible] qui [illegible] ut [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible]
[illegible] [illegible] ut [illegible]
[illegible] [illegible] [illegible]
[illegible] ut [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] erit et [illegible]
[illegible] [illegible] ut [illegible]
ut [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] et [illegible] qui est
[illegible] [illegible] [illegible]
[illegible] erit [illegible] [illegible]
[illegible] [illegible] [illegible]
erit [illegible] [illegible] [illegible]
[illegible] [illegible] ut [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible]

descenditur de celo per humilitatem
et revertitur ipse ordo sibi
ait deo / et descendit de celo
peragrans / quia reversus est
quis bonum habet uel habere aliquid
se assumere vel aperire, et pre-
dicat pro ... sermones ante
sublime in throno et audiunt
hac vnum in s. s. et inte-
lligit omnes ad nomen sibi
in secreto cordis attribu-
endo deo victoriam mortis et
tribulacionem angelorum pro de-
ditus dei cum ... exponi-
tur de celo descendit circum-
scribitur ipse celum et gratiam condi-
cionis fecit / et de celo qui ab
... sui descendit unde
prophetam scilicet que gaudii desur-
rexit plantas ...
... sponse inspecta de celo
descendit ... ascendit
vnde descendit ut ... au-
diam est ... ipsi ... profes-
sionem ... in tempore adve-
niat apparitio ... qua
sola desit sic ... exemplum
... in ... tempus
viro suo ... ad honorem
mei sui vel sic dicit ...
suum cum audit audit ...
... cum filii ... ab-
... in ... an ... in
... respondere ...

2,2

sed quia est absconditus hoc corde
... spiritu et medio
... in ... dei ...
... gaudium ... quia hostes
... ubi ... per hostes ...
... ingredi ad
... assumpsit ... an
... vna ... descenderat
in ... supportabat
alia ... super ... vivebat
... tenere suppor-
tabat hostem ... absconditum
... semper est in
abscondito ... sponsi
sui ... homo una
famula que vestes colligit et
... vanie
... alia qui suppor-
tat cum est ...
omnia sustinet omnia suffert
ut dicitur ... Eligunt
... ubi ... hec ...
ubi ... ad
... ad illam ... nemo
... vnde ...
... in ... detra-
... in ... de ... sunt
... et ... cum ...
... / paruit in ...
... / et dixit hec ...
... adgloriam ...
... in ... in futuro
... in presenti ut
possit ... in ...
... dei ...

Ho

... adoliam ...

t sca ylez bta

Ter sca ypt tur dotur cant
tu in quaor gh pondt
quod sit p in est vntes in
dr ad spiritus vid dr
scriz i fiuma/ tem ppo vid
dr ihilu mi m co ytes
vid dr nomen quod semp
in ventre sua erit et
mi retinset / Deinde sc
pt tua i ppun sacra
dict admirabilis decta p m
est descedis qui in lapn
vid dr desendeo de co lo
scdy e apn gocend ihs
sc pnt in orsd sponsi in
dr ade puuy Tend e
benedict meo ppencor z vita
decor ihs in acturum
ab ventura sponso sc ar
ment vid dr su sponsi
ornatu vno sui Et ai
sicut tipo patri quod
dixit dei nomine olcif
et glificau sedt ne for
te mendebili nudet edt
Ctandim vere nugend
i admirabiliter sen altissi
mi Hhi cu g dr mag
vel qui angnus i dere
lapsbs q mgm sp ilm tui
nos cull ey ilm alio e
si pudet sunt adi ad
tunlu de thono spo
dete abellus cu lu dy

sabt dicitur esse thal
melhy dei ad homines x cum
deo et in apparetu est q hu
lietas xpi e in gla ad homines
ad quibus mi litant i tua
q. d dr hic xpi thi laetamur
in tua ad homines etc e splen
lu lpulr ad eos i gla q
im tali sed cu / et hi tulsi
cu eos in deus ad similes
Gd ult Nos aut i pelle
dei deus ilud / et dr thali
melhy Nos espond pt ma
tes mi lucide ss ade mod fa
mi lucide in tu dm thomam scor
sec sph ce in uix et mi
bes sicut deus sunt a appetenti
vid yo xxxm Ocule tui
mulbu thely ante opule
tam Thalimelhy qd mag
tuste petit ut aufordt e
clim em despexy ut fe
mili en inpectt quia pulcro
incipit deus dcl ur / et ye
ylbu eius ait Glo i mille
cu offendebor q no pd effi
deo sunt i celum / quia ut
dr ait vy Nos qt sc mo q
m petet et facit lum / et
po dei apud sedimte pdant
cu eis appus cu mali
sedes vnatz in eit corp
dy xrum et appena qua
mi decet videt alem
ut ye aber hic tolo spd

c. decimo xxvi ubi sic dicitur
ponit [illegible] medio in
medio [illegible] et non [illegible]
[illegible] aut [illegible] et ambulab-
[illegible] et [illegible] [illegible]
[illegible] in [illegible] et abs[illegible]
[illegible] omnis [illegible] ab o [illegible]
omnis [illegible] [illegible] [illegible]
[illegible] ab eis hoc est [illegible]
[illegible] [illegible] [illegible]
est [illegible] [illegible] quia ibi
nec [illegible] nec [illegible] ut in
[illegible] aliquis [illegible] ubi
erit [illegible] Mors non
erit ultra [illegible] [illegible] in inferno
Mors [illegible] [illegible] [illegible]
[illegible] corporis [illegible] [illegible]
[illegible] ut dicit [illegible] [illegible]
descriptio de morte in [illegible]
[illegible] luctus erit ibi
quia nullus [illegible] lugendi et
ibi Clamor cum modo

21,4

Et luctus [illegible] fit

fit luctus [illegible] ut dicit [illegible]
[illegible] petit [illegible] a
[illegible] in [illegible] [illegible] [illegible]
[illegible] aut [illegible] in [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] erit ibi [illegible] [illegible]
[illegible] in [illegible] [illegible] [illegible] luctus
et [illegible] [illegible] luctus [illegible]
[illegible] [illegible] [illegible]
corporis ut dicit [illegible] [illegible]
[illegible] [illegible] erit [illegible] et [illegible]

[illegible] [illegible] [illegible]
in aliis [illegible] quia ibi
erit [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] erit
ibi ultra quia [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
et [illegible] [illegible] et
non [illegible] in [illegible] ultra [illegible]
[illegible] [illegible] [illegible] [illegible]
in [illegible] in hoc [illegible] [illegible]
[illegible] [illegible] [illegible] in hoc
[illegible] [illegible] ubi [illegible]
[illegible] [illegible] in [illegible] nulli
[illegible] luctus [illegible] [illegible] [illegible]
tanti [illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible]
in [illegible] [illegible] [illegible] ob
[illegible] [illegible] [illegible]
[illegible] luctus [illegible] [illegible] [illegible]
[illegible] in [illegible] [illegible] et non
[illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible]
[illegible] [illegible] in [illegible] [illegible]
[illegible] sic [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] ultra [illegible] [illegible]
[illegible] [illegible] et sic [illegible]
[illegible] [illegible] [illegible] [illegible]
est [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

mat sine quo sexu omne deligebat
[illegible] Hiems [illegible] ab mi
[illegible] sicut veni [illegible] ad
mundo et in fine [illegible] ad
[illegible] capitulo v. ubi qui lugent quia
ipsi consolabuntur. Augustinus [illegible]
[illegible] capitulo [illegible] capitulo quo cum
[illegible] [illegible] labore [illegible]
dolore gaudium [illegible] glossa
morte vita Augustinus [illegible]
[illegible] xxxi c xxxi dicit Ysaias
[illegible] intelligere [illegible]
[illegible] sic dicit [illegible]
[illegible] qui audent [illegible]
mare [illegible] mulier [illegible]
[illegible] dicit Ysaias [illegible]
[illegible] quam [illegible]
vel dicam vel [illegible] vel
[illegible] [illegible] mulier
[illegible] vel [illegible]
ad [illegible] est [illegible]
[illegible] et [illegible]
[illegible] fit cum [illegible]
[illegible] [illegible] [illegible]
invenit [illegible] quia [illegible]
intelligere amen [illegible] Ysaias quia
dicit absterget omnem lacrimam
ab oculis eorum [illegible]
[illegible] [illegible]
[illegible] dicit [illegible]
[illegible] [illegible]
Ysaias [illegible] et
[illegible] [illegible]
[illegible] xxv [illegible]

dus mortem in sempiternum et
aufert omnem lacrimam dominus deus
ab omni facie et obprobrium plebis
sui auferet de universa terra
quia dominus locutus est. Ysaias [illegible]
nam luctus invenit omnem
[illegible] solo luctus est
ut dicit glossa. Ysaias quia dicit
nam clamor invenit omnem
[illegible] et indigenam. Ysaias
quia dicit nam dolor erit ubique
invenit [illegible] malo [illegible]
[illegible] ad [illegible]
[illegible] dominus [illegible]
[illegible] [illegible]
[illegible] regis babilonis [illegible]
[illegible] et [illegible] et
[illegible] dominus [illegible]
[illegible] ad [illegible]
[illegible] regis babilonis et dicit
[illegible] [illegible] / et
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
ecce ego creo celos novos et terram
novam ecce ego creo [illegible]
[illegible] [illegible]
[illegible] sicut celi novi et
terra nova quam ego facio stare
coram me dicit dominus sic stabit

sermo verum et nomen verum / et
concepit dominus Johanni ut visum scri
bat ad utilitatem servorum et
audit vox que sanctificata sit
quod si ubi [illegible] fide sancte vide
dicitur Johannes et dixit mihi scri
be [illegible] in corde tuo
deinde in ore [illegible] ad utilitate
[illegible] quod [illegible] indigeri
deinde [illegible] et sorte
[illegible] fidelissima [illegible] i.
[illegible] digressum [illegible] [illegible] testi
monio appellata [illegible]
dixi [illegible] fidelissima
[illegible] que non dicat [illegible]
[illegible] fidelissima [illegible] fidelissima
[illegible] [illegible] [illegible]
[illegible] / [illegible] et
[illegible] non [illegible] et
si aliquid [illegible] alius alio [illegible]
[illegible] / [illegible]
[illegible] fidelia [illegible] confir
mata Johannis testimonio / fidelis
ra [illegible] testimoni
[illegible] patet / fidelissima
[illegible] submittendo testimoni
[illegible] / et dixit mihi [illegible]
[illegible] quod [illegible]
[illegible] Johannes [illegible]
apocalypsis [illegible] [illegible]
[illegible] / [illegible]
[illegible] [illegible]

[illegible] et multo [illegible]
[illegible] alpha et o i. [illegible] et
[illegible] et [illegible]
[illegible] ego [illegible]
et ego [illegible] [illegible]
[illegible] Et postea [illegible]
[illegible] i. [illegible] [illegible]
[illegible] et
[illegible] [illegible]
Johannes [illegible] / [illegible]
[illegible] et
[illegible] mutua [illegible]
[illegible] dicatur i. [illegible]
[illegible] [illegible] [illegible]
[illegible] et [illegible]
[illegible] sic [illegible]
[illegible] [illegible]
et [illegible] [illegible]
[illegible] custodi [illegible]
[illegible] domini et [illegible]
[illegible] et [illegible]
sponsam i. [illegible] sponsi
[illegible] [illegible]
[illegible] sponsabo te mihi in fide
uxorem agni i. [illegible]
[illegible] [illegible]
[illegible] sponsa [illegible]
[illegible] [illegible]
[illegible] sponsi Johannis
[illegible] sponsam sponsi
uxor [illegible]
[illegible] in domo sponsi / et

b

A

sustinet [illegible] magis de
sancte civitatis maioris [illegible]
[illegible] i. e. de monte [illegible]
quod dicitur sustinet i. e. [illegible]
[illegible] i. [illegible]
[illegible] de monte [illegible] et ul
[illegible] [illegible] qui
est [illegible]
[illegible] et [illegible]
[illegible]
[illegible]
[illegible]
[illegible] est [illegible]
[illegible] et [illegible]
[illegible]
[illegible]
[illegible] ut [illegible]
[illegible]
[illegible] plena [illegible]
[illegible]
[illegible] ut [illegible]
[illegible]
[illegible]
vel [illegible]
[illegible]
[illegible]

A [illegible] ad
[illegible]
[illegible]
[illegible] et [illegible]
[illegible]
[illegible] et [illegible]
[illegible]
et [illegible]

[illegible] ibi et habitat [illegible]
[illegible] abundantia [illegible] ibi
et [illegible] apostoli
[illegible] ibi [illegible]
[illegible] ibi et
[illegible] est [illegible] [illegible]
[illegible] ibi et [illegible] structura
[illegible] plurima
ibi et platea civitatis [illegible]
[illegible] ibi et [illegible]
[illegible] x [illegible]
ibi et ambulabunt gentes [illegible]
[illegible] ibi et porte
[illegible]
[illegible]
[illegible] ibi et [illegible]
[illegible]
[illegible] quia ad [illegible]
[illegible]
[illegible]
in fundamento [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
fundamenta [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
et [illegible]
[illegible] est [illegible]
[illegible] est diminutus (et fun-
damenta [illegible]
[illegible] est [illegible] et

adveniat secundum esse cives et do-
mestici dei superedificati su-
per fundamentum apostolorum et prophetarum
ipso summo angulari lapide
Christo Jesu / Disposicio autem
est adventui precedentium [illegible]
sed unum super aliud vel quandam
ut videtur civitatem cuius sunt
fideles vel viri plures sunt
coniuncti Christo et cum sanctis
angelis / [illegible] ibi quod
omnis eius civis quod non [illegible]
per hunc civium [illegible] quod nullus
nullius erit ibi [illegible]
dispositionem [illegible]
et [illegible] apud [illegible]
[illegible] sup(er) /
videtur in hoc describitur
[illegible] contra [illegible]
[illegible] descensum [illegible]
[illegible] claritatem [illegible]
[illegible] operationis bone [illegible]
[illegible] ad [illegible]
[illegible] descendit [illegible]
fundamentum [illegible]
descendit [illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] dei et [illegible]
in [illegible] [illegible]
fundatum [illegible] [illegible]
[illegible] [illegible] [illegible]

videntur descendens de celo
i. quod bonum est sicut hic alio
[illegible] vel descendens de
celo i. recipiens [illegible] desuper
in lege [illegible] omne bonum
[illegible]. Omne datum optimum et omne
donum perfectum desursum est descendens a patre
luminum. [illegible] claritatem dei
i. claram cognitionem [illegible] quod hic
[illegible] quam non videbimus
[illegible] [illegible] facie ad faciem
vel habentem claritatem dei i. divinam
claritatem quia deus claritate illuminabit
eam et lumen eius i. Christus qui est lux
in celesti civitate [illegible] non
egent sole et luna ut luceant
in ea quia claritas dei illuminabit
eam et lucerna eius est agnus. Lumen
eius simile lapidi pretioso [illegible] fir-
miter [illegible] vel sic lumen
eius [illegible] i. ipsa civitas lucens
seu lumen simile lapidi pretioso
i. Christo qui fuit [illegible] [illegible]
[illegible] [illegible] dei in
[illegible] xxviii d. Ecce ego mittam
in fundamentis Syon lapidem an-
gularem probatum pretiosum in fundamento
fundatum [illegible] lapidi [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] in via [illegible]
[illegible] forma [illegible]
[illegible] [illegible] in [illegible]
[illegible] [illegible]

Vespere

4.3

cum acuit oculos carnales sic
fides vero [illegible] pure acuit et
confortat oculos spirituales sed
quia opera mea non sunt pura
sine sordibus necesse est confessio
qua purgatur mens sicut per
cristallum [illegible] et tersatur et clarificatur
michael [illegible] sic per
confessionem ut dicit glossa [illegible]
et sic cristallus [illegible] et lucet
cum ipsa [illegible] lucet [illegible] via
[illegible] habet fidem et confessionem
[illegible] vnde [illegible] pro [illegible]
administrata ore et confessione [illegible]
[illegible] [illegible] [illegible]
plena confessio laudis vnde
dicitur [illegible] de [illegible] et
[illegible] [illegible]
[illegible] redemptus est [illegible]
reuertentur et venient cum laude
in Sion laudantes, decoris
patet apocalipsi ubi dicitur quod [illegible]
filius erat aspectu lapidis iaspidis
et sardinis in conspectu se
dis mare [illegible] simile cristallo
[illegible] [illegible] cristallus [illegible]
designatur quod sunt duo lauatoria
ore. Primo [illegible] lapidi
assimilatur [illegible] ad demonstrandum
[illegible] in xpo [illegible] et
humanitatem [illegible] contemplationem
[illegible] de [illegible] sic dicitur
[illegible] hoc est interioris

ut cognoscatur de sola diuinitate [illegible]
misisti christum / dicitur autem
lapide iaspide designatur
humanitas vero in lapide sardinus
Iaspis siquidem viridem habet colorem
viridis autem color omnes colores
magis delectat et confortat
visum Per diuinitatis speciem super
omnia intelligibilia magis de
lectat et confortat intellectum
Sardinus vero rubeum habet
colorem et christi humanitas in
[illegible] fuit sanguine passionis
vnde ysaias [illegible] Quare ergo
rubrum est vestimentum tuum sicut
hec [illegible] visione conspectus totam
hominis laudem et sine intus
ingreditur homo [illegible]
[illegible] sine fo
ris egreditur [illegible] ad [illegible]
[illegible] in sua [illegible] pascua
[illegible] et veniet [illegible]
[illegible] in aspectu [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] smaragdus viridis est
et [illegible]
[illegible]
[illegible] colores [illegible]
[illegible] est [illegible]

Secundus martirum ceruleus
baptismi designat. Quod vero yris
smaragdo similis erat solum
Christi signat qui neminem ad ipsius
visionem pervenire nisi penitencia
vel baptismo cum perseverancia
caritatis vel per quadruplicem [illegible]
[illegible] et c u m re

Item per yridem sig(nificatur) verum [illegible]
Dei. Cum radius solis sub
intrans nubem aquosam
sive nubis lesiorem facit yridem
sic filius patris intrans ignem
plenam aquis [illegible] in [illegible]
[illegible] assumens sive [illegible] lesione
fecit et [illegible] mane [illegible] duo
vero colores yridis scilicet rubeus
et ceruleus signant Christi
caritatem et innocenciam penitencie
et ideo smaragdo dicitur similis
quia sicut smaragdus viridetate
omnes herbas omnesque arbores
frondes superat et oculos
intuentes reficit sic Christus cunctos
spiritus omnium hominum et
angelorum caritate spirituali
superat et omnes nisi reprobos
oculos recreat et reficit.
Unde per Ezechielem nisi dyspositione
de i. [illegible] dicitur [illegible]
[illegible] a. [illegible] ...  postea fuit
[illegible] sedens super [illegible]

dicitur [illegible] Unde [illegible] [illegible]
[illegible] arcus medio in nubi. ab
et erit [illegible] [illegible] et
[illegible] [illegible] Christi pace fecit
inter nos et Deum [illegible] phil. [illegible]
est pax nostra qui fecit utraque
unum. Quod vero velut in circuitu
sedis nisi [illegible] quod in
me [illegible] nisi per [illegible] Unde
Iohannes [illegible] nemo venit ad patrem
nisi per me [illegible] intro ie-
rit ingredietur [illegible]
[illegible] et egredietur [illegible]
ad [illegible] [illegible] et pascua
inveniet [illegible] [illegible]
Ille yris [illegible] sive circula
[illegible] [illegible] corona [illegible]
[illegible] quod non valet fieri sed
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] fieri [illegible]
[illegible] [illegible] [illegible] [illegible]
petere [illegible] ut [illegible] [illegible]
[illegible] [illegible] [illegible] yris dicitur
similis smaragdo qui locum
[illegible] suo colore [illegible]
[illegible] Sic Christus [illegible]
super effunditur [illegible] se
[illegible] Unde per [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] Cum [illegible] [illegible]
omnium fecit superbos et [illegible]
qui [illegible] super [illegible]
Quod vero velut yris similis
smaragdo in circuitu sedis

nisi quod nunc per illos quibus
sedet pretegit et quod nullus
accedit ad ipsum nisi sint inter-
mediante virgine Christo in qua
dei quod sunt quia non defuerit
civis misericordia per aperta
flagella per ipsum a dno in c
Item sedes per c eam in qua
pro sedet requiescat ipsum omnia
audiuit et disponit dixit dei
ipsius sedes tua deus in seculum
s. viii Et hec sedes vel dei
porta in celo quia ingressa
per eam ibi ne altissimo sancte vero
phil in ecclesiastico mea sedes
est Iris in circuitu sedis e
beate virgo quod sine peccato ante
omnes pluribus luminibus vero
et xxiii Et eciam ali. enim
tenui solem dicit alii omnes
virtutes sunt dui in tenta virgine
sanguineus color et cantus et
vniuersi castitas sub in cor-
pulcra et castigacionis et
caute pu. et alter indumentum
tunica purpurea ab ipsius dei
vero smaragdus plus eciam virens
filii qui ipsum in eam ciuitatem
quem omnibus oculis fide est
dei sedet vel hec ipso dispo-
ne immo item et si aliquis
bene et et tua in tua tue
in ipsa qui ne admodum tu

tulerunt eciam xxiii Et sic
in syon firmata sum i. cfide
et bud ymnidem i. anima aliqua
intelligitur beata virgo quia est
signum clemencie et nam
clarior dei ad eam hunc
vero prevenient beate virgini quod
dei ipsa dicta mea femina
in nube et et est sic si nec
in eis t diligo nos dei
et plus vide anima et bladro
qui feret illa spiritus est
in splendore sue generacionis
incarnate glorie sue vero dei yris
in annum sedis Item sedes
per deum beata virgo in qua per
sedet et quiescit ipse in nubibus
vero hoc plus spiritus sedes
sedet et ut eminent per
sui eam dni et xxiii
Troonus meus i. columpna
nubis dicit pro posui dei i. tui
virgo plane recte et magno
yris smaragdo plus Iacobum
tu sedes e pectus virgo qui
hec yris adspectus vero et
yris ut voluntatis adtraxit
et xxiii et qui flamma
Item et sic ab deus si
in depingis Item nomen
sedes accipitur dignitas plenius
vero et vii Reh que ab
hoc dicatur magis ange
benedicit honoris Item
nomen per sedes domini

vj pl[ura] spe[cialia] deb[e]t

supervit detraxit deus et sede-
mitas scot p[er] eis Item xj
capitula ybraam sedet in throno
no et e [illegible] partibus
dyadema in [illegible] et
ad thronum [illegible] ascendebat
vj gradibus quia sex spe[cialia] debet
qui vult ad placitum ascend[er]e p[er]
[illegible] quod nulla norat
[illegible] sedem [illegible]
[illegible] et [illegible] dicitur [illegible]
est quod ut fuerit misit ut
[illegible] misit hoc est quod
nulla norat et omnibus
[illegible] Secundus e [illegible]
unde [illegible] qui
fertur [illegible] hinc est
quod aaron [illegible] prius p[er]
[illegible] feminalibus lineis
et camisia [illegible]
[illegible] xxxvj Tertius est
sollicitudo spiritualis unde [illegible]
[illegible] et sollicitudo
dine et [illegible] sollicitudo [illegible]
cludit occupationes [illegible]
[illegible] militans
deo [illegible] se [illegible] ut
[ut licerat ei cui se [illegible]]
e p c [illegible] Quartus est
veritas promissionis ut quod
promittit [illegible]
[illegible] solvat [illegible]
offere [illegible] talis [illegible]
[illegible] in [illegible]
[illegible] in [illegible] sunt [illegible]

xviij et de [illegible] dicitur [illegible]
[illegible] ascendit [illegible]
deus [illegible] aut quod [illegible]
in loco [illegible]
digne qui [illegible] locus [illegible]
est ipsum debet [illegible] vel re
[illegible] possessorem / et dicat [illegible]
[illegible] manibus [illegible] gradibus
et nudo corde [illegible] sedens
[illegible] non accepit [illegible] non [illegible]
[illegible] volunt [illegible] mundi
non replent [illegible] sua / con
[illegible] Rex [illegible]
[illegible] suo [illegible]
[illegible] super [illegible]
intelligentia spiritualis [illegible] dicitur
Sapientia [illegible] sunt omnes
[illegible] est
[illegible] viij prudentia
carnis mors est prudentia
spiritus vita et pax [illegible] hoc
non est pax [illegible] plan
[illegible] prudentiam spiritus [illegible]
[illegible] prudentia carnis [illegible]
mundi [illegible] facit
[illegible] in [illegible] papam
[illegible] descendens [illegible]
[illegible] autem [illegible]
est super [illegible] prudens
est [illegible] pacifica [illegible]
[illegible] bonis [illegible]
[illegible] plena [illegible] et
fructibus bonis [illegible]

sine simulacro [illegible] in
deserto ubi est proclam[atio] ubi
virga ubi est rebellis ut scales [illegible]
ubi sit dominatus [illegible] et
virga ubi est lux [illegible] et
pax et ita ubi [illegible]
[illegible] ducunt super [illegible] qui sunt
spiritum qui in ambo [illegible]
dunt que argentum thezauri
zat in quo confidunt homines
et non est fides [illegible]
qui fabricant argentum et solli
citi sunt nec est inventio
operum illorum et gentiles sunt
et ad inferos descendunt
Et talis loco illorum surrexerunt
filii eorum [illegible] qui [illegible]
proclam[illegible] [illegible]
[illegible] vnt [illegible]
[illegible] Satis hic de
[illegible] plura [illegible]
[illegible] plena pace [illegible]
Sextus [illegible] zelo [illegible]
sine quo nullus [illegible] debet
[illegible] [illegible]
[illegible] [illegible]
[illegible] et postea [illegible]
[illegible] [illegible]
[illegible] [illegible] deus
zelotes [illegible] hic [illegible]
[illegible] et [illegible]
[illegible] [illegible]
[illegible] et non [illegible]
[illegible] [illegible]

[illegible] qui [illegible]
[illegible] est qui [illegible] et [illegible]
[illegible] mortuus [illegible] non [illegible]
[illegible] dispersi sunt oves
mee eo quod non est pastor et
facte sunt in devorationem bo
stiarum agri Joh. [illegible] bonus
pastor [illegible] sunt dat pro ovibus
suis Mercenarius autem [illegible]
non est pastor cuius non sunt
oves [illegible] videt lupum venien
tem dimittit oves et fugit
lupus rapit et dispergit oves
Mercenarius autem fugit quia
mercenarius est et non pertinet
ad eum de ovibus [illegible]
[illegible] ut [illegible]
[illegible] [illegible]
[illegible] qui [illegible]
[illegible] [illegible]
[illegible] et qui [illegible]
[illegible] [illegible]
[illegible] et [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] ubi
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible] sit [illegible]
[illegible] et [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] et [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] et [illegible]

sic columbe ut s. serpentis astu-
cia habet simplicitas columbina
et columbe simplicitas acuit
astuciam serpentinam Item psalmista
ps. solis indicavit propter
illud ps. ponit in medio tuum
et vos ... super tuum
indicans inter ... Iris in cum
ta stilus est pro ...
... indicat ...
Quare dicitur ...
bone ... et ...
... dispositionis Duo ...
... et
... et ...
... et ...
... est ...
... Angeli
... apparuit ...
... Et ...
... plures ...
... tamen ...
... plus ... penitere
... est ...
... subito fuit ...
... subito
et ... operans ...
... est ... plus
... et ...
... filii
... a ... ...
... super ... ...
... et ...
... et ...
... vitreum
... mare ... vitreum ...
... in baptismo

Cristallo ... silice ... ci-
...
... cristallinus ...
sit et postea ... non
potest ... cicius ...
vel in aqua baptismi ...
non potest postea ... Item
penitere ... in lectus ...
... amaritudinibus est re-
pleta ... Job in persona ...
dicit ... mare ...
... aut ... cum ...
... vitreum
... cristallo ...
... fragilitate ...
firmitate habet ...
... fortes ... et
... plures ...
... Item
... vitreum ...
et ... Item
penitere ... Item
amaritudinem contritionis et
confessionis et satisfactionis
Item ... est ...
mare ...
... amaritudo
... amarissima ...
... vitreum ...
... nudus ...
sic ... sic
Cristallo ... silice ...
sic cristallum ...
aqua ... sic ...

orit de pectore flatu turbida
crona Et de plui frigidi
vero asse flant zelant
crystalli abag[illegible] Item per mare
signatur mundus tumidus [illegible]
superbia hinc dicit per undas
fert in dies presumendo presu
dens pertinacia Iniectis
avaritia spumosus per luxuriam
absorbens per castrimargiam
ubi maior pisces devorant
minores Alibi in facies
hoc se pisces maris per
hoc mare magnum [illegible]
ill [illegible] dicitur
vitreum id est fragilis Iohannes
Crisostomus [illegible]
[illegible] per [illegible]
[illegible] crystallo in
de [illegible] id est fragilis et dur
[illegible] obstinacione Item per
mare [illegible] id est
profunditas et [illegible]
[illegible] et [illegible]
[illegible] Alibi in [illegible]
[illegible] in mare [illegible]
[illegible]
[illegible]
vitreum [illegible]
[illegible]
[illegible]
[illegible]
[illegible] crystallo [illegible]
[illegible] Volite

[illegible] mare id est historie ad
[illegible] vitreum id est allego
ric [illegible] crystallo
[illegible] id est [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] Et ha
[illegible] ibi [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] apli et
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] et [illegible]
[illegible] et
[illegible]
[illegible] et [illegible]
[illegible]
[illegible] amabiles [illegible]
[illegible] et [illegible]
[illegible]
[illegible]

21,2

alii ad fidem introduxerunt
preterea eciam fidem predicaverunt apostoli
et tenemus nos modicum re-
spicere et importes angelicos pro-
xi apostolis. [illegible] qui dicuntur
angeli quia sicut angeli inter-
sunt divinis preceptis sic [illegible]
sunt apostoli doctrina predicaverunt
sine qua nemo ad fidem venit [illegible]
quando dominus predicaverunt in terra
adventus sui fidem et mores
reformaverunt ad [illegible] ille quando
dominus precepta eius [illegible] et
predicaverunt [illegible] eciam [illegible]
bimos misit discipulos su-
os ad predicandum [illegible] [illegible]
super aliorum [illegible] porte sunt apostoli
quorum doctrina ducitur ad fidem
[illegible] angeli sunt [illegible]
quos [illegible] instituerat [illegible] an-
gelos in [illegible] constituerat et
nova scripta pre oculis in
portus qui sunt nova [illegible] re
bene filiorum israel i. maria
[illegible] et [illegible] [illegible] [illegible]
ipsi [illegible] [illegible] [illegible] prin-
cipes eciam [illegible] et doctrina
apostolorum [illegible] [illegible] [illegible]
[illegible] [illegible] apostoli [illegible]
predicaverunt et [illegible] [illegible] in
[illegible] tenemus [illegible]
[illegible] habent [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] exhibent et apostoli

exhibita predicaverunt [illegible]
[illegible] [illegible] data est [illegible]
[illegible] [illegible] [illegible] facta est
[illegible] dicit dominus apostolis [illegible]
[illegible] Alii laboraverunt [illegible]
in labores eorum introistis dominus
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible] ab
oriente [illegible] [illegible] et ab [illegible]
[illegible] i. [illegible] [illegible]
[illegible] tenuerunt [illegible] [illegible]
predicaverunt apostoli [illegible]
[illegible] [illegible] in [illegible] in [illegible]
[illegible] [illegible] dicitur qui [illegible]
[illegible] ad [illegible] [illegible] [illegible] de
[illegible] [illegible] [illegible] [illegible] apost-
[illegible] [illegible] [illegible] ab [illegible]
[illegible] super [illegible] porte [illegible]
[illegible] [illegible] [illegible] [illegible]
est [illegible] [illegible] in [illegible]
[illegible] In [illegible] porte [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] predicaverunt
et [illegible] [illegible] [illegible]
in fide [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] post [illegible] ad fidem [illegible]
[illegible] et [illegible] in [illegible]
[illegible] [illegible] [illegible] [illegible] ab
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] / et in [illegible]
porte [illegible] [illegible] [illegible] [illegible]

ipse phil(osophus) in celum [illegible]
[illegible] scilicet ipse [illegible]
[illegible] ad finem mundi [illegible]
[illegible]
[illegible] et multi
[illegible] Item [illegible]
scilicet [illegible] homo [illegible]
[illegible] sine [illegible] ubi si parte
tres [illegible] et prius
[illegible] in corde [illegible]
[illegible] Item [illegible]
[illegible] scilicet [illegible]
[illegible]
[illegible] et ab hac parte tres
sunt [illegible] in [illegible]
in corde [illegible] Item
[illegible] scilicet [illegible] sine
[illegible]
[illegible] amplius Et ab
hac parte tres sunt [illegible]
[illegible]
[illegible] in corde [illegible]
Item [illegible] scilicet [illegible] sine
[illegible]
sic est / et ab hac parte [illegible]
[illegible]
[illegible] in corde [illegible]
[illegible]
[illegible] in corde
dei Item [illegible]
[illegible]
[illegible] in morte
[illegible]
[illegible] habe in festi

[illegible]
et [illegible] in [illegible]
anima mea et veni Vel tres
partes sunt tres virtutes theologice
scilicet fides spes caritas vel
tres partes sunt scilicet contritio confessio
satisfactio [illegible]
[illegible] mundi [illegible] in corde
Item [illegible] pro dei [illegible]
homo ubi parte tres sunt
tres [illegible] sine [illegible]
[illegible] scilicet [illegible]
sine [illegible]
[illegible]
homo ubi parte tres [illegible]
[illegible]
[illegible]
[illegible]
[illegible] et [illegible]
[illegible] Item [illegible]
dolores [illegible]
[illegible] anima [illegible]
[illegible] amarior est in
[illegible] Item [illegible]
[illegible] in morte [illegible]
[illegible]
Ipse [illegible]
[illegible]
[illegible] homo [illegible]
[illegible] et sic est [illegible]
sunt partes tres [illegible]
scilicet [illegible]
[illegible]
[illegible] est [illegible]
tres [illegible] et [illegible]

notus etc. Item brevis est ut
xl Omnis potestas brevis
vita ys xl Omnis caro fenum
et omnis gloria eius quasi flos feni
Item instabilis est unde Ecc. [illegible]
demane usque ad vesperam immutabitur
[illegible] aut est in adversitate
cuius sunt porte tres / tria [illegible]
[illegible] sunt peregrinationes [illegible]
unde Ecc. xxxii vasa figuli
probat fornax [illegible] Item in [illegible]
[illegible] unde [illegible]
[illegible] sunt [illegible]
[illegible] Item oculos [illegible]
[illegible] ad [illegible] et [illegible]
[illegible] alia [illegible]
[illegible] flagella [illegible]
[illegible] sola [illegible]
[illegible] unde [illegible]
[illegible] dubitat [illegible]
[illegible] indiget [illegible]
[illegible] si non dubitaret [illegible]
[illegible] in [illegible]
[illegible]
[illegible]
[illegible] unde [illegible]
[illegible]
[illegible] et [illegible]
[illegible] sunt [illegible] porte [illegible]
sunt [illegible] predicatores
[illegible] predicatorum

[illegible] porte sunt
tres [illegible] admonicionis
[illegible] ad [illegible]
[illegible] / ad [illegible]
[illegible] / ad [illegible]
[illegible] Item prima ad
[illegible] ad [illegible]
[illegible] / [illegible] ad
[illegible] ut omnes [illegible]
[illegible] sunt
[illegible]
[illegible] predicatores [illegible]
[illegible] cuius sunt porte
tres / [illegible]
[illegible]
[illegible]
[illegible] Item
[illegible] predicatores [illegible]
[illegible] cuius porte tres
sunt [illegible] tres / [illegible]
[illegible] predicatores [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] Item [illegible]
[illegible] predicatores [illegible]
cuius porte tres sunt [illegible]
[illegible] Prima [illegible]
[illegible]
[illegible]
[illegible]

de concupiscentia oculorum contra
despicabilia vite Item secundum de
spectu mundi Sed a despectu mundi
procedit contra despectum ipsius propter
hoc dicitur apocalypsis viii ve ve
ve habitantibus in terra Item
portus civitatis superiori alii
quod prelati [illegible] multa et
doctrina nitere debet pro lumine
in celum Sed heu iam sunt
despice intra quod non possunt
apud [illegible]
[illegible] in despice sunt
tua porte eius .i. [illegible]
Ideo clamat propheta attolli
te portas principes vestras et ele
vamini et intrabit rex glo
rie psalmo Sed dicitur in psalmo
Occupabit [illegible] numero
r et portas terris lau
dare [illegible]
tas sunt splendor [illegible]
spem quod debet hic prelati
[illegible] mundi [illegible] qui
in mundo sunt [illegible]
Item [illegible] celi et [illegible]
qui in celo sunt ad [illegible]
hec [illegible] ad [illegible]
[illegible]
[illegible] ad [illegible]
[illegible]
[illegible] apud [illegible] apud

[illegible] dicitur [illegible] [illegible]
[illegible] est [illegible]
contemptus mundi desiderium
celi [illegible] et [illegible]
[illegible] in civitate per has
portas Item [illegible]
formido sive timor qui [illegible]
[illegible] est cum porte tres
sunt tres formidines [illegible]
[illegible]
[illegible] pena timor [illegible]
[illegible] mundi Sed timor de a
missione celi [illegible] timor de
[illegible] Item [illegible]
[illegible] fuit dilectio cum porte
tres sunt tres dilectiones [illegible]
[illegible] hic prelati prima
est amor dei Secunda amor sui
tercia amor proximi Item [illegible]
porta australis est [illegible]
boni amor .i. boni [illegible]
[illegible]
[illegible] secundum [illegible]
dicitur [illegible]
[illegible]
[illegible] Item [illegible]
[illegible] cum porte tres
[illegible]
[illegible]
[illegible]
[illegible] est de mundi [illegible]
[illegible]
[illegible] sunt [illegible]

ad inferiora mundi et ubi
flebat ut dicit Ioh. Tercia
est dedicacio mundi que fit
luctu dum morte ubi flebant
durante iudicii populi qui tot
signis visis non potuit credere
lux. Sed plati [illegible] habet
templorum nigrorum et templum
mori et templorum amoris
et templum luctus tunc pa
tet introitus paradisi et
multi introierunt post illos
Sed hic quia patria [illegible]
est [illegible] ut [illegible] plati [illegible]
ut [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] sed [illegible]
non introiuit et illos qui
introierunt prohibuit forte
quia timuit hac maledic
cionem [illegible] communem [illegible]
fit [illegible] [illegible] [illegible]
scire [illegible] Sed revera
ut sic [illegible] quia sine
legis [illegible] plati esse non
debet [illegible] [illegible] [illegible]
[illegible] sacerdotes legis [illegible]
[illegible] Si [illegible] de lege
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] sacerdocium [illegible]
[illegible] et legem [illegible] [illegible]
[illegible] Osee [illegible] [illegible]
repulisti scienciam repellam
ego te ne sacerdocio fun

garis [illegible] et [illegible] [illegible]
ubi describit [illegible] [illegible]
[illegible] [illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] lapides
[illegible] et fundabo te in [illegible]
et ponam lapides [illegible]
[illegible] et portas tuas in
lapides sculptos [illegible] dicit
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] fundata
[illegible] [illegible] fundata est
quia [illegible] [illegible] principes
[illegible] quia [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible]
[illegible] ad [illegible] [illegible]
et [illegible] fundamenta [illegible]
[illegible] [illegible] apostoli [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
principes fundata [illegible]
[illegible] [illegible] [illegible]
ille [illegible] [illegible] [illegible]
ipsi [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] et
[illegible] quia principes [illegible]
[illegible] [illegible] [illegible] [illegible]
Iosue [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] angelis [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
Ioh. [illegible] [illegible] [illegible]
et habebit [illegible] [illegible]

dicit amator glo. i. diuini
scriptum dei superad [illegible] q
tangit et illustrat corda
fidelium ut videat omnia
portas eius si separata sunt
dicit primum [illegible] minore
quam intellegendi [illegible]
[illegible] in fine cognitionum
[illegible] [illegible] [illegible]
[illegible] hec [illegible] portas
[illegible] et [illegible] glo. i.
defensores [illegible] [illegible]
[illegible] dei [illegible]
[illegible] doctores [illegible]
[illegible] [illegible] sunt [illegible]
[illegible] [illegible] si [illegible]
[illegible] [illegible] dissipa
[illegible] est ita ut possit [illegible]
[illegible] in ante [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] in [illegible]
[illegible] [illegible] [illegible] anima
[illegible] [illegible] in [illegible]
[illegible] dissipare [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
sunt [illegible] [illegible]
[illegible] [illegible] dissi
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
ut [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]

et [illegible] [illegible] [illegible]
glo. [illegible] est omnium
[illegible] [illegible] separate
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] xv
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] xl
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
in [illegible] [illegible] [illegible]
in [illegible] [illegible] et [illegible]
[illegible] amor [illegible] hec [illegible]
de amore [illegible] [illegible]
[illegible] hec [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] hec
[illegible] ubi omnis [illegible]
[illegible] [illegible] [illegible] Et
[illegible] hec [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] est
[illegible] [illegible] ampla
[illegible] sunt [illegible]
[illegible] [illegible] [illegible]
in [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible]
[illegible] [illegible] ut [illegible]
[illegible] [illegible] [illegible]

fortitudo ut quod intelligit operetur
deinde iustitia ut sit sufficienter
[illegible] ne nimis iustus vel
sapiens sibi videatur Vnde
Ecclesiastes vij Noli esse iustus
multum nec plus sapias
quam necesse est ne obstupescas
Quadratam virtutem car-
dinalium remanebit in patria
[illegible] usus ut dicit Augustinus
non secundum omnes Prudentie enim
usus duplex est Vnus est
preuenire insidias hic usus
non erit in patria quia cessabit
cum nullus ibi erit insi-
dians Alius eius usus est
nulli preponere vel equare deo
hic usus erit in patria / Similiter
duplex est usus temperantie vnus
est delectationes inquirens
cohibere hic cessabit Alius
est nullo motu animi a deo
deviare hic remanebit
Duplex usus fortitudinis duplex
est Vnus perferre molestias
hic cessabit Alius est
deo firmiter adherere hic
remanebit Item iustitie
duplex est usus vnus est
subvenire miseris hic cessa-
bit Alius est deo perfecte
subditum esse et hic re-
manebit Et magis sub-
ditum esse deo vel vnum
[illegible] nullus [illegible] iustitie

est subditum deo et ulterius vnum
[illegible] quo nullus enim [illegible] sunt
est deinde opponit quandam
[illegible] et eius [illegible] d. longitudo
[illegible] i. fides tantum est [illegible]
[illegible] i. caritas [illegible]
[illegible] [illegible] [illegible] [illegible]
caritas [illegible] [illegible] [illegible]
[illegible] caritas [illegible] [illegible]
sunt omnes virtutes [illegible] ad
[illegible] mundi [illegible] omnes est
vna [illegible] sine [illegible] mundi si
[illegible] [illegible] [illegible] quod
[illegible] [illegible] [illegible] [illegible] [illegible]
Et [illegible] [illegible] [illegible] mundi
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] angelis i. [illegible]
caritate i. [illegible] quo [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] i. [illegible] scriptura
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
sine [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] i. [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]

natum operum comitans et
consulens preterea [illegible] pre-
tus credentium [illegible]
[illegible] operum [illegible] pre-
minentium [illegible]
est civitate [illegible]
stadia [illegible] nisi [illegible]
tuna [illegible] credentibus [illegible]
tibus presumentibus operi-
[illegible] debitum
[illegible] debet [illegible] et
debet [illegible] credentibus
credentibus [illegible] non debet [illegible]
[illegible] fides sine operibus
mortua est et [illegible]
[illegible] ut dicit [illegible]
Item credentibus [illegible] non debet
[illegible] quia sine fide impossi-
bile placere deo et [illegible] sine fide
[illegible] adhiberi [illegible]
credentibus [illegible] tamen non
debet [illegible] nisi presumentibus
[illegible] Unde [illegible]
[illegible] omnis [illegible]
[illegible] corpus [illegible]
[illegible]
[illegible] contra [illegible]
[illegible] debet [illegible]
[illegible]
[illegible]
[illegible] debet [illegible]
[illegible] theo-
logicas [illegible] dicit esse [illegible]
[illegible] et [illegible]

[illegible] vel [illegible]
et [illegible] contra [illegible]
[illegible] ad [illegible]
[illegible] adimini-
[illegible] et [illegible] vel
[illegible] placere [illegible]
[illegible] vel
[illegible] nulla
[illegible]
[illegible] et
[illegible] ad [illegible]
[illegible] et [illegible] est
[illegible] doctores [illegible]
tores qui sunt [illegible]
[illegible] et
et contradictores [illegible]
[illegible]
[illegible] et [illegible]
[illegible] sine [illegible]
[illegible] et [illegible]
[illegible]
[illegible] est [illegible]
[illegible] et [illegible]
[illegible]
[illegible] et [illegible] vel
et [illegible]
[illegible]
cardinales [illegible]
[illegible]
[illegible]
[illegible] debent [illegible]
[illegible]
[illegible] et doctoribus [illegible]
[illegible] operari [illegible]

fortitudo ut quod intelligit operetur
deinde iustitia ut sic subtrahatur
tibi ne minus iustus vel
sapiens sibi videatur Unde
etiam Ecclesiastes VII Noli esse iustus
multum neque plus sapias
quam necesse est ne obstupescas
Ex quadratura virtutum car-
dinalium removebitur impedimentum
spiritualis usus ut dicit Augustinus
in sermone Primo autem
usus duplex est unus est
pertinens insidias hic usus
non erit in patria quia cessabit
quia nulle ibi erunt insi-
die Alter cuius usus est
nullius [illegible] vel eius [illegible]
hic usus erit in patria Similiter
duplex est usus temperantie unus
est delectationes inordinatas
cohibere hic cessabit alius
est nullo motu inordinato de-
lectari hic remanebit
Similiter usus fortitudinis duplex
est unus perferre molestias
hic cessabit alius est
deo firmiter adherere hic
remanebit Item iustitie
duplex est usus unus est
subvenire miseris hic cessa-
bit alius est deo perfecte
subditum esse et hic re-
manebit Et iustitie sub-
ditum esse deo vel racio-
ni [illegible] iustorum

est subditum deo vel racio-
ni [illegible] reddere cuilibet quod suum
est Deinde apponit quendam
terminum et eius complementum dicens longitudo
id est sublimitas tanta est quanta
latitudo Glosa id est caritas quam
[illegible] habemus [illegible]
caritas vera [illegible] amor [illegible]
[illegible] caritas [illegible] complec-
titur omnes [illegible] ad
[illegible] mundi [illegible] omnis est
[illegible] mundi [illegible]
[illegible] quod ad
[illegible] ita
Et [illegible] mundi
[illegible] ipsum mitte-
re [illegible]
longitudo [illegible]
[illegible] et [illegible] angelorum id est
caritate [illegible] quo adimi-
nus [illegible] collocatur [illegible]
[illegible] id est [illegible] scriptura
[illegible] longitudo
[illegible] plus [illegible]
[illegible] quod [illegible]
[illegible] propter [illegible]
[illegible]
[illegible] remanet [illegible]
[illegible] studium
[illegible] et [illegible]
et [illegible]
[illegible] id est [illegible]
[illegible]
[illegible] [illegible]

naturam operum operandis et
[illegible] pertinenti [illegible]
tis credentium [illegible]
[illegible] operum per [illegible]
[illegible]
est civitate [illegible]
studia [illegible] nisi [illegible]
tura omnibus credentibus [illegible]
tibus [illegible] tibus [illegible]
[illegible] non [illegible] et
debet [illegible]
credentibus [illegible] non debet [illegible]
[illegible] fides [illegible]
[illegible] est et [illegible]
[illegible] ut dicit [illegible]
Item [illegible] non debe[illegible]
[illegible] fide [illegible]
[illegible] et [illegible] fide
[illegible] adhibere [illegible]
credentibus [illegible] non
debet [illegible] nisi [illegible]
[illegible]
[illegible] omnes [illegible]
[illegible] corpore [illegible]
[illegible]
[illegible]
[illegible]
[illegible] debet [illegible]
[illegible]
[illegible]
[illegible] et [illegible]
[illegible] theo-
logicas [illegible] esse [illegible]
[illegible]

glossa i. fides vel longitudinis
et latitudinis glossa i. orientis que
[illegible] ad [illegible]
i. [illegible] ad [illegible]
[illegible] et altitudinis glossa i. [illegible] vel
[illegible] placeo [illegible] i. [illegible]
[illegible]
[illegible] nulla
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] et [illegible] est
[illegible] i. doctores [illegible]
tores qui sunt [illegible] defenso-
res [illegible]
et [illegible]
[illegible]
[illegible] et [illegible]
[illegible]
d. et [illegible]
[illegible]
[illegible] est [illegible]
[illegible]
[illegible] i. [illegible]
[illegible]
et [illegible]
[illegible]
[illegible]
[illegible] i. [illegible]
[illegible]
[illegible]
[illegible]
[illegible] et doctoribus [illegible]
[illegible]

iterum dicitur vide supra capitulo
xxi dicitur [illegible] et
gladium [illegible] [illegible] Ezechiel [illegible]
mensura [illegible] [illegible] vide supra
et [illegible] murus quadra-
ginta quattuor cubitorum id est perfecti-
bus [illegible] [illegible] [illegible]
mensuram [illegible] cor[illegible] in om-
nem statum [illegible] [illegible] unicuique
[illegible] [illegible] [illegible] mensura-
[illegible] [illegible] secundum mensuram operum
mensura hominis que est angeli
id est illius qui sicut [illegible]
[illegible] homo apparebat et
erat angelus [illegible]
per illum [illegible] [illegible] per illum
angelum scilicet filius dei verus
deus [illegible] homo est [illegible]
dicitur mensura hominis que est an-
geli [illegible] [illegible] ut [illegible]
[illegible] mensura [illegible] electorum et
angelorum [illegible] [illegible]
[illegible] Constituent [illegible]
[illegible] [illegible] angelis [illegible]
vel forte mensura cubitorum
hominis et angeli [illegible] [illegible]
[illegible] et ordinem celestium
spirituum [illegible] [illegible] spiritualiter
ordinata [illegible] [illegible] [illegible]
in [illegible] militante [illegible]
[illegible] dicitur [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] est in [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] et

numerus cubitorum [illegible] [illegible]
[illegible] [illegible] scilicet cxliiii quem
[illegible] numerus surgit ex duodenario
[illegible] ducto in se. Nam xii
duodecies faciunt cxliiii
omnium [illegible] electorum mensuram
[illegible] hoc angelus. Et erat
structura huius [illegible] [illegible]
[illegible] murorum materia et [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] Et erat structura
muri eius ex lapide jaspi-
de [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible]
[illegible] et erat structura
muri id est murus [illegible]
ex lapide jaspide id est [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] id est [illegible]

jaspis

congregatio mi[illegible] minor [illegible] pro
terrenum presita anno mundo
i. xpanno mundo constructa est
silicet vetero mundo quod templum
eiusdem cuius sub qua est capitis
videtur vnde sicut in [illegible]
basilicam dicit ne sit [illegible]
et sic duo [illegible] in [illegible]
inveniuntur vnde [illegible]
[illegible] in effrata i. in [illegible]
[illegible] sed in [illegible] cum in [illegible]
[illegible] i. in [illegible]
in [illegible] simplicibus [illegible]
amico eius Item [illegible]
[illegible] dicitur [illegible]
[illegible] sicut [illegible] in
valore [illegible] in [illegible]
apprehensio [illegible] sicut
[illegible] corpus, [illegible]
[illegible] resolutur in pulverem
[illegible] fit [illegible]
[illegible] corpus [illegible]
[illegible] in pulverem vnde [illegible] in
pulvis es et in pulverem rev[illegible]
teris sed postea resurgendo
mutatur [illegible]
vnde [illegible] xv [illegible] corpus
in [illegible] surget [illegible]
[illegible] xl Omnis caro [illegible]
Iob xxviii Non [illegible]
ei [illegible] vel [illegible]
[illegible] in pl[illegible]
fundata [illegible] prophetarum

et apostoli super quos fabrica et
doctrina tota ecclesie fun
data est [illegible] fun
data cum in [illegible] / omni
[illegible] omni
et omni [illegible] et bonorum
operum et [illegible] prophete et apostoli
[illegible] sed [illegible]
[illegible]
[illegible] prophetarum sed operum [illegible]
fundata dicitur [illegible]
[illegible] fundaverunt [illegible]
[illegible] prophetarum
in [illegible] reperit [illegible]
[illegible] rep[illegible]
[illegible] [illegible]

[illegible] prophetis [illegible]
[illegible]
[illegible]
[illegible] et [illegible]
[illegible] et [illegible]
[illegible] est
[illegible] potest
[illegible] fabrica sub [illegible]
[illegible] fabrica / et [illegible]
[illegible] placet [illegible] ut dicitur
hebr xv [illegible] fundata
[illegible] Nota [illegible]
[illegible] fundata dicitur
[illegible] fundata sunt
[illegible] fundata
[illegible] fundamenta [illegible]
[illegible] fundata [illegible]
[illegible] fundamenta [illegible]

i. fides semper virens et nostra
confortans dum nunquam fides et
spes eius seu in tribulatione cor
dum hec agitur licet secundum cum
libro adventum primo crucifixum
sic in predictam cantica instar
est quam non libera fit mire non
potest. Secundum fundamentum
i. secundum fundamentum ornatum
est Zaphirus cuius color est
ut celo sereno qui percussus
radiis solis ardentem emit
tit fulgorem. Zaphirus sunt illi
qui rapiuntur ad celestia et per
amorem celestium inflammantur
contemplatione scilicet amore ut possit
dicere cum apostolo Nostra con
versatio in celis est. Ysaias liiij
Ysa. liiij fundabo te in zaphiris. Tertium fundamentum
ornatum est calcedonius qui
lapis pallidi lucem solis est
et fulget in sole sed calcedonius
qui cum ornatum in forma ascla-
riorum ac digestorum medicus pal-
lens ad se trahit scilicet pallentes
aureas et respicit et est tan-
tum quam intus in candela
ita pallet quam luce in lucerna
sed ad eius vultum specie
agitur hoc quod intus erat
gratia [illegible] et tanta ascla
distorum scilicet digesto per
[illegible] ad se trahit et
omnes secum nec quam nulla
adversitate deficit sed magis
et eius calorem fortis
est ut mors dilectio et dura
sicut infernus emulatio. Lampa-
des eius lampades ignis atque
flammarum aque multe non potuerunt
extinguere caritatem sicut scilicet
genus sed quam ad asperitatem non
[illegible] ut cum adulterina
laude extollitur unde sicut illius
petra ut magnum eum in
loco xiiij. Quartum fundamentum
est beatus Ambrosius cum suffi-
cit caritatem non inflatur non
est ambitiosa etc. Quintum Smaragdus
qui omnes herbas et
arborum frondes viridi su-
perat et generat eum videt
[illegible] generosus nova
viridi viriditas sicut [illegible]
sicut spiritu videt et est
[illegible] quia non erat in
integre [illegible] et omnes ali-
as in [illegible] [illegible] superat
quam viridi [illegible] magis
angelus qui [illegible]
ceptum cum angelis
de [illegible] et ipse [illegible]
[illegible] quam [illegible]
[illegible] et hec
lapis [illegible] quam [illegible]
[illegible] in [illegible]
[illegible]. Sextum Sardonix
[illegible] sicut [illegible]
[illegible] ut [illegible]

Zaphirus

Calcedonius

Smaragdus

Sardius

Sardonix

candidus ut onix et rubo
rem ut sardius et e contrario
ut dicit glossa. Rig[at] in primo candi
dus in medio rubeus in fine
et nigredo nihil ... a
velle[t] unde sit sup[er] pr[im]am
ref[ert] primo id est in medio sunt
velut dispersi unde Job xiii
de videt[ur] uniste simplicitatis
lampas contempta apud co
gitaciones divitum. Sed in medio
id est circa in corde sunt consci
enti candidi per innocenciam
sed rubei per ardorem mor
tis ut ps[almus] xxxiii. Nihil decori
auxilet quia sunt presento
rebus plene per cordis dimit
tit nullum vincere retinens
Job id est xxxiiii Ve[l]ut
porro tuo ... et ...
... in petra solida
...te dicitur quia in fine
corporis descendit quod ...
ibi[dem] ... Sextus sardius

sardius ... quia primo a sardis
est repertus sanguinei coloris
tum ut scilicet sanguis ...
cum martirum qui per ... sanguine
nem suum fuderunt et ubi
... qui ... per ... pota
cionem ... sanguine
suo mutuo ... erunt
Septimus Crisolitus auro
plus in colore unde dicitur a
crisis quod est aurum scintillas
... emittit ... ut dicit

Crisolitus

glossa est superius quod omne dona
super sicut aurum omnia metalla quia
per ardore scintillas emittit id est que
hortacionis confirmaciones candelam
dicendo inflammantes unde Gregorius
dicit de sanctis ... scintille
sunt ... candelas ... apud
in ... sicut sol et
scintille in ... dicitur ... viii
... quod est donum ...
... berillus ... lapis

... sola ... per ... solis ... quia ... cau
tere ... calidas dicitur esse ... ca...
...nt manum tenentis et sic
bene nunc ... ... operibus se ...
... frigidi homines in ...
... in amore dei et
... xxv. Si
esurierit inimicus tuus ciba illum
si sitit potum da illi sic en[im]
...as carbones ignis congeres super
caput eius ... Sic luceat
lux ... ut videant opera
... in ... est ...
... hic ... quia
... ... ...
... vero ... ... labor ...
... ... ...
... illis erit
... ... habe
... ... ... ... ...
... ... Amen dico vobis
... Nonus topasius

Hic lapis topazius sit omnium colorum
maxime tamen duos habet co-
lores aureum et ethereum ut
dicit glossa super exodi xxviii et
cum splendore solis tangitur
omnium gemmarum claritatem excedit
et aspectum suum provocat
singulariter aspicientes qui
si expolitur obscuratur si vero
sue relinquitur claritati et
est gemmarum amplissima et
regibus cara et significat con-
templativos qui contemplative
in fide et amore et con-
templatione in luce ethereum vel
divinum lumen videtur ad omnem
amorem honoris apti singu-
laritate exhibentur et qui
tales sunt si honoribus
seculi ponuntur obscurantur si re-
linquuntur contemplationi sic
[illegible] quod hic lapis omni
colore resplendet hic est quia
contemplativus omnium virtutum splen-
dore refulget et est gemmarum
latissima quia contemplativus
maxime eum delectat et qui
vero reges sunt nichil eum
contemplativo habet Et bene
ex hoc ponitur quia homo
contemplativus ex choris an-
gelorum contemplativus assurgat

Crisopras

Decimus crisoprassus hic
lapis in ynde inuenitur est
et coloris purpurei guttulis
distinctis aureis viridis et rube-
[illegible] crisoprassus est prassini
succus aurei et est desiderium
celestis patrie quod per plures tribu-
lationibus [illegible] amplius
plus accenditur sicut dicit
[illegible] in fletus [illegible] hec
fuit tribulacio [illegible] Et
bene hoc ponitur quia sic
per desiderium ad decem ordinem
angelorum [illegible]
reliqui [illegible] De-
cimus ordo dicitur qui ex hominibus
restaurabitur [illegible]
[illegible] xv. decem dragmas
[illegible]
Undecimus iacinctus hic la-
pis cum aere mutatur [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
letatur Duodecimus ame-
tistus [illegible]

Iacinct

Ametist

sumens primas pro capitulum ame
tisti melius tenet purpureus
quod est permixtus colore viole et
rose quasi diu flammulas de se
effunderet et est sculpturis fa
cilis unde propter sui hu
militas secundum eius comme est
obediencia ut dicit Ambrosius hu
militas brevis est ut viola
pulcra ut rosa facilis ad
omnia concessit fuerit ut dicitur sic
quasi flamme incenderet amore
intuentes omnibus enim placet
humilitas etiam inimicis
Unde eius semper sunt cum omnibus
adversa ut dicitur ... per her
bam ult... locum ... et castoris
omnium ... ultimum reputatur
... et ultimum locum semper tenet
unde ... Cum omnes virtutes
sine humilitate ... qui sol
... in vento portat unde
et paulus qui mediocris id est hu
lis ... et locum xii me
ruit possidere Et xii por
te ... fundamento
... est
... portam ... singu
las portas ex singulis mar
garitis constare. Est autem
Margaritha lapis primus
preciosus candidus parvus
in conchis marinis natus
decore celesti ... prius

ut dicit ysidorus / et quia decore ma
tutino corporis candidior et
melior est quam decore
vespertino. Aliquid tamen margarita
est novum est quale lapidibus
preciosis quantumcumque modo mar
garitha accipiatur ... est
quod xii margarite sunt xii
virtutes predicte per xii lapides
designate. Ergo xii porte
sunt xii apostoli // omnes xii
virtutes habent tamen singuli
singulas singulariter possidet
quam ad eius agmini singuli
... sic abrahan a
fide Loth ab hospitalitate Moy
ses a mansuetudine / dicimus
ab humilitate et singuli omnes
virtutes habent sed in unaquaque
... singulariter emine
bat ... unde ... singulari
dicat. Et xii porte id est xii
apostoli xii margarite sunt
per singulas id est singule porte
sunt xii margarite id est
quelibet porta fuit xii margari
tis id est xii virtutes virtutes
predictis per xii lapides de
signatis. Et quamvis unus ... una
... et alia pollet ... et
qui singulariter possidet ...
... et singule porte
erant ex singulis margari
tis ... singule ... singulis
... unde ... xii divi
siones ... sunt ... at
... / Et divisiones ... [illegible]

// cum singuli apostoli

Margarita

idem aut dns Et diuisiones
operacionum sunt ... idem deus qui
operatur omnia in omnibus vni
cuique aut datur manifestacio
spiritus ad utilitatem Alij quidem per spiritum
datur sermo sapiencie Alij aut
sermo sciencie etc In portis eo
i. apostolis prelatis qui succedunt
eis debent esse candore
margarite et per mores fide
litatis i. cristallus comparari
humilitas iaspidis dicitur Orig
in Candelabrum Nazareni
... nive candidiores lacte
rubicundiores ebore antiquo
descendo per ... vestimentis
erunt ut ...
... dicitur vir paciens
... ... spiracio
... possibiles a v ... ...
... ... disate ... qua
mites sunt humiles ... ...
in ... dicit ... ...
omnium ... ... i. sup
... domum humilis Et pla
tee civitatis hic describuntur
et ... civitatis ... ...
... platea que est ornatus
interior et exterior Vnde ...
platee sunt ... qui
... in ... latitudine
vite sunt ... ...
... aut ... in quibus
maxime ... ...
et ... amplius ... ...

... dicit et platee civitatis i. ...
... aut ... i. ... a
... ... sapientia ... ...
se ... ... ... ...
... ... ut dicitur ... ...
... ... ... i. ...
... ... ... ...
... ... ... est
... manifestacio Vel
... ... ... ...
... ... ...
sunt considerare et ...
... ... ... ...
... ... et ... Civi
... ... repleta ... ...
bonis et ... ...
... Repleta est ...
civitas omni bono et ...
... omni malo ... ...
dicitur ... Templum ... ...
... illa Templum ...
... est oracionis et obla
cionis ... aut ...
... ... aut ... ...
... aut ... ...
... illa ... ...
... ... ... ...
... ... ... ...
... vel ... ...
... ... illa ... nulla
... ... ... ...
... ... ...
... ... ...

oblectet corporibus s[cilicet] aut p[ro]
emundatione sine operatore
officium aut p[ro] sustentacione
ministeriorum / aut etiam ad specu-
landum deum Sed etiam nulla corpor[ea]
ibi erit quia nec templum ibi
aliquid indigebunt nec aliquis p[ro]
providere erit ibi Nec deus
offensus aliqui unde pater
q[uod] nos et nostra oblivio / Aspe-
ctu p[er]petuo amoris acte et solacio
omnium bonorum plenitudine
et omnium malorum absentia
d[icitu]r 5° / Et templum non vidi
in ea eritque quia ibi non
nova oro ut ablueo sicut
erit ibi gratiarum actio et vox
laudis per eternum tempus et
nulla necessitas Et videtur
de vna racione quod ibi non est
templum q[uia] deus enim deus
operi templum ille et ibi
est omnibus et sufficiens
Tunc enim ipse deus
erit omnia in omnibus Tunc
ipso aspectu nostra omnia
replebuntur bonis Tunc
habebunt nobis lucem plenam
Inestimabiles pacis multitudine
Incomparabiles delectationis
magnitudine unde ps[almista] Quam ma-
gna multitudo dulcedinis tue domine
quam abscondisti timentibus te Nam hoc est
-
gaudebunt autem simul et semper
corpora cantabunt sine labore
quia habebunt incorrupta et non
leduntur Et agnus ipse illius
templum illius erunt quomodo
referre sensum corporis scilicet deus
vnus antequam visus in celum
beatificabuntur / videntes in admira-
cione gusti in sapore licet nichil
corporale gustent ibi Sed tamen
ibi erit sapor nec ad manducare
nec gustandum referetur gusti
tactus i[n] solamine auditus concla-
mare vbi tamen ipsum satiabit
hoc / de hys bonis lauda-
bunt sanctis magnum deum vnde beati
qui habitant in domo tua domine
in secula seculorum laudabunt te
dum est ut dicit sanctus prudentius
sanctis omnium bonorum collectione
perfectus Sed forte obiecitur
contra non / quia audent clari-
tatis vnde psalmista et civitas non eget
sole neque luna ut luceant
in ea .i. lumine et lucifero
adimplebunt simul deus sic
modo indiget homo quia
tunc vni[versum] corpus electorum
erit clarius sole vnde ait
Christus fulgebunt iusti sicut sol
in regno patris sui Dolus
nec lux angelica i[n] medio
remanebit vnde ysa[ias] propter
erit lux lune sicut sol et lux

solis vii dicit. Oculi vero glori-
ficati beati patebunt festivum videntes
splendorem divine deitatis et
Christi atque ipsius dulcissime lucis et
delectabilis oculos mentis solem
[illegible] cum celestibus i. omnes non
et solem nec lunam i. minui vel
mori [illegible] ut luceant ce-
dendo vel procedendo vel dispu-
tando. Nam claritas dei glorie
immediate videbitur. Illuminabit
enim dando intellectum plenissi-
me. Non enim cognitionem ut nunc
per [illegible] cognitio quam nunc
est per enigmata sed videbimus
perfectissime [illegible] facie ad fa-
ciem ad Cor. xiii. Non do-
cebit ultra vir proximum dicens
Cognosce dominum. Omnes enim
cognoscent me a minimo usque ad
maximum eorum ait dominus. Joh.
xvi. Sed omnes docibiles dei
et non solum claritas dei illumina-
bit eam quia lux eius non [illegible] et
[illegible] glorie et Christi [illegible] habebunt
[illegible] lux omnis non deficit
[illegible] cum agnus i. ipsa humanitas
Christi [illegible] sicut corporalem
per [illegible] in lumine [illegible]
lux [illegible] in lumine [illegible] am-
bulabunt et hic ambulabunt
gentes hec [illegible] debemus.

[illegible] lumen [illegible] i. [illegible]
ipse [illegible] lux eius [illegible]
lumen [illegible] i. plenum cognitionis
eius quod [illegible] desiderium [illegible]
[illegible] | [illegible] dicens [illegible]
[illegible] deus [illegible] desiderium [illegible]
[illegible] [illegible] lumen [illegible]
[illegible] videbit deus [illegible]
[illegible] [illegible] cum [illegible]
illuminantis [illegible] [illegible]
cum [illegible] [illegible] [illegible]
ut dicit glosa [illegible] [illegible] i.
[illegible] [illegible] [illegible] gloriam
[illegible] i. [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
gaudium [illegible] [illegible] gloria [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] gloria [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
amabilis [illegible] [illegible] [illegible]
glorie [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
gloria [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] gloria
[illegible] [illegible] [illegible] [illegible]

aliud nisi hec confessio sufficit
ad adimplendum maiorem penam
eterne fine apud deum. Item
dico uobis quod publicani et
meretrices precedent uos in regno
dei scilicet et si quis scirent
adhuc sufficere / sed non erit ita
penitus compellatur. Unde hic compluri
uidimus abraham ysaac et
Jacob tenentur (?) prophetas in regno
dei uos autem expelli foras. Cum
uidetur Johannes primus quod indisti
ficat monachos repandit ad dei
cetum ubilibet. Si quis pollicita
ti sunt monachos in docendo
et gaudendo respondendo uel
sicut ad dei et regnum celorum
quod utrique portabunt eternum
dei si corrupcione sentire re
pisset in deum sibi uia
hic et responsum confessio uel recepit
scilicet et bonum placet qui adu
ent sicut illos gaudia que gute
runt miro modo stabiliuntur.
Ideo quod dicit per remedio ac
cipiunt celum quod uel per una
scilicet collectis secularis sic
meterius quod spoliatur sub la
te hospitibus deserit in uerbis
suis multum gaudent uel re
leuabuntur ueniunt sic lenit et
consolacio sic confitent meterius
impera quod quod dicitur spoliat
et porte eius non claudebantur

diem quod dicitur. Tanta erit ibi
securitas quod nullus metuerit hostes
uel bestias timebit. Nunc
autem aliquando oportet claudi por
tas celi id est abscondere propter
ciuitas ..., propter indignacionem
et maliciam hominum. Unde apud
... Ut olim scilicet dum omni
bus nobis quod ... magnam
tres uenit ad portas / et
lucidauit (?) Nox enim non
erit illa id est obscuritas alique
spiritualis uel ... Zach. primo
Erit dies una que nota est
domino non dies neque nox
Et in tempore uespere erit lux quia
Sanctorum erunt immense claritatis
(?) ... lux ... erit ibi semper
Ordinarie tamen presentiam dei
Item melius est dies una
in atriis tuis super milia ... si
..., porte eius id est affectus
scilicet quibus ... ad amorem
boni et ... non
claudebantur ... id est ... quod dicitur.
Tanta claritas quod nichil ob
scurum erit ibi nichil ...
nichil dubium nichil ... 
Nox enim non erit illa ...
... uel peccatum ... ...
... ... ...
... non ... qui ...
... ... ad ... [illegible]

Et clausa est ianua Non
est quia est in ianua claudi
non aliud est quam indignos excludi
Et affirmat glosa
glosa id est electos glorificatos non
prohibebunt accipere coronam
in illa civitate glosa id est indiciorum
consortio post affirmat dicit: si de
glorificantur coronam affirmat deus
glosa causam ostendit id est iniuste non
prohibet quod est gloriam coronae
domini suis et quia ipsi fuerint
vilitatem (?) ... ... et
in penitentia ... ... mansi
// ... praecipue Non in
... ... ... alios
... id est cum aliis in
... ... Et finaliter
alienationem id est aliquam ma-
culam ... ... Et
mendacium glosa ... ...
fuerit qui in mendacio ... in-
cidit ... Talis enim
est scriptum ... ... ...
... ... ... in ... ...
... id est ... ...
nisi qui id est quod ... ...
Nemo intrabit nisi scripti
sunt ... ... in
libro vitae agni id est ...
dei qui liber est agni id est
de humanitate vel non intrabit
nisi qui scripti sunt in libro
vitae agni id est ... et

introducens de quo est intra-
re dicitur intra ... in
... sunt vel intrabit intra
... ... Omnis ... vitae
... si mortuus fuerit vel
nisi qui scriptus fuerit in libro
vitae agni id est vivificans vitae
... id est qui ... ... ...
... ... ... ... in
... ... est ... vel
... ... ... ... ...
... ... ... ... ...
dedit nobis Et ostendit
... est ... ... ...
... ... ... angelus dicit
Et ostendit mihi angelus
qualiter ostendit fluvium
aquae vitae id est eternae ...
... semper vivit sine de-
fectu ... ... ... fluvium
designat quod per baptismi gratiam
... ... ... ... in
... qui renatus fuerit non
potest videre regnum dei ...
... ... ... ... ...
dicitur ... Si scires donum
dei et quis est qui dicit tibi ...
tu forsitan petisses ab
eo et dedisset tibi aquam
vivam id est ... vel ...
... glosa post fluvius ...
... ... splendidum hoc
est quia ... splendidum est
et in medio ... ... ...
... ... ... ... ...

in regno patris mei. tunc consulta-
bitur dicitur quia etiam statim
transferentur et ut taceam
[illegible] carnis [illegible] vi-
deantur. Unde beatus [illegible]
[illegible] ab alterius [illegible]
[illegible] abscedet
procedentem de sede dei et agni. i.
debemus et tranquilla maiesta-
te dei et christi In medio pla-
tee eius. i. in corde omnium q.
d. Omnibus beatis videbit
omnibus [illegible] que nun-
[illegible] et [illegible] gloria
[illegible] fluminis in eis vel
procedentem de sede dei et
agni. i. [illegible] qui
sunt sedes dei et agni In
medio platee eius. i. in me-
dio [illegible] manife-
[illegible] q. d. [illegible]
[illegible] [illegible]
[illegible] [illegible]
Et [illegible] hec gaudia
[illegible] in [illegible] alia
[illegible] et [illegible]
[illegible] quia [illegible]
[illegible] [illegible]
[illegible] / [illegible] / [illegible]
[illegible] / [illegible]
[illegible] [illegible]
[illegible] morte / et [illegible]
[illegible] de morte [illegible] Et
[illegible] [illegible]

fluminis [illegible] est
in [illegible] que [illegible]
vite [illegible] quia [illegible]
[illegible] splendidum [illegible]
est [illegible] quia [illegible]
[illegible] tamquam cristallum
quia [illegible] procedentem de
sede dei et agni [illegible]
[illegible] quia [illegible]
[illegible] in medio platee eius
[illegible] i. [illegible]
in medio [illegible] est [illegible]
lignum vite dicitur esse [illegible] et
[illegible] in medio
[illegible] et [illegible]
[illegible] sunt [illegible] procedentes
de fluminis [illegible]
[illegible] [illegible] manu
sunt [illegible] sui
[illegible] fluminis [illegible]
in [illegible] ut [illegible]
[illegible] Et ex
utraque parte fluminis lignum vite
[illegible] vite [illegible]
[illegible] et
[illegible] in ligno
vite [illegible] qui [illegible]
[illegible] et qui [illegible]
[illegible] / [illegible] fluminis [illegible]
[illegible] et [illegible]
[illegible] i. [illegible]
[illegible] est [illegible] fluminis [illegible]
[illegible] fluminis [illegible]
[illegible] et [illegible]
[illegible] q. d. et [illegible]

[illegible]
[illegible]

lignum vite

fluminis et alterius iuxta duas
ubi per se ligna vite posuerat In hac
ripa que est alterius fluminis est lig-
num vite .i. Christus passio corporis et
sanguinis effusione .i. in sacramento
de altaris Vnde ait xxxvi
Ecce ego [illegible] sunt ad lig-
num [illegible] ad [illegible]
Malachie ripa que est alterius fluminis
est crux lignum vite passione spon-
sam [illegible] que dicitur de cho-
ris hic nos reficit spiritu
sancti [illegible] afferens fructus

xii fructus

xii Vtrobique fructus quos
affert alterius fluminis sunt illi
quos apostolus enumerat Gal.
v dicens fructus autem spiritus
caritas gaudium pax patientia
benignitas bonitas longa-
nimitas mansuetudo fides
modestia castitas Glosa
iste sunt opera spiritus que tamen non
vocat opera sed fructus quia propter se
petenda sunt Caritas est quasi arbor
fructus ad spiritus sancti vel gra-
tiam illuminans Caritas que
dilatat ad eterna [illegible] gau-
dium spiritus [illegible] et dilec-
tionem super hiis que dignitas sit
[illegible] legitur Non
est impiis gaudere dicit dominus quia
ipsi non se miscent Pacem

adiungit longanimitas com-
parationis bonitas .i. dulce-
dinem benignitas longanimitas vero
mansuetudo que vero immutabilis
sicut [illegible] tractabiles Que
fides dei invisibilibus credendi
modestia que modum in dictis vel
in factis facit continentia que
ab illicitis abstinet castitas
que recte utitur licito Attende
quod commendat fructum prius
caritatem semper premittit Caritas
enim cum alia inter fructus
debent teneri principatum [illegible]
caritas sine qua virtutes alie
non reputabuntur [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] et lignum
scilicet gaudium [illegible] que sine ca-
ritate [illegible] Non enim bo-
num [illegible] non diligit bonum
[illegible] gaudet non [illegible]
pacem cum alio nisi eum di-
ligat non est longanimis
[illegible] [illegible] nisi
[illegible] dilectio Non est
benignus nisi diligat cui
opitulatur non est bonus nisi
dilectio non est fidelis nisi
[illegible] in ea fide que per dilectionem
operatur Non est mansuetus
cui dilectio non moderetur

Non continet se quis ab eo [illegible]
temperare nisi deligat vnde ho-
nestatur christo [illegible] [illegible]
[illegible] gaudet quia sola [illegible]
[illegible] quam [illegible] [illegible] sine
ceteris quibus homo efficitur
bonus / per singulos menses
reddens fructum suum .i. per sin-
gulas etates reficiens ipsi
sanctos suos fideles sine
tedio vel per singulos menses
i. assidue Non enim cessat
hys fructibus reficere suos
vel singulos menses .i. per sin-
gulos defectus Cum enim eo
[illegible] [illegible] [illegible] singulis
defectibus [illegible] [illegible] [illegible]
singulis refectionibus [illegible]
fructibus / [illegible] [illegible] [illegible]
vite [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] sunt [illegible]
refectionis [illegible] / [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] in tempore [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible]  Primum gaudium

1

sine [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]

2

est [illegible] sine [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] Non [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] Tercium

3

est [illegible] sine [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible]  Quartum gaudium sine [illegible]

4

[illegible] [illegible] [illegible] [illegible]
in gaudium [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] sine [illegible] [illegible] [illegible]
[illegible] [illegible]  Quintum

5

est [illegible] sine [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible]  Sextum [illegible]

6

sine [illegible] [illegible] Non [illegible]
[illegible] [illegible]  Septimum [illegible]
[illegible] [illegible] [illegible]

7

[illegible] [illegible] [illegible] [illegible]
[illegible]  Octauum [illegible] gaudium

8

[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible]  Nonum [illegible] [illegible]

9

[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible]  Decimum [illegible] [illegible]

10

sine labore [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible]  Vndecimum [illegible] sine

11

tenebris [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] soli [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible]  Duodecimum [illegible] [illegible]

12

sine modo ut xxij Reg'
in decore sive videbunt p's et
ultra nisi in [illegible] dicit hoc
fructus affert lignum vite in
ripa ultimo per singulos men
ses reddens fructum suum .i.
per singulos defectus quos pro
hoc sustinuerit sit reddens
eis glorie fructum Sap. x
Reddet deus mercedem laborum suorum
Ut sicut in comparatione nostra
ti in multis bene dispensat
Ut sicut in Bono et laborum
gloriosus est fructus Sap. v. Bo
norum laborum gloriosus est fructus
Vel secundo glosa utrumque parte fluminis
sunt omnes electi videlicet testamenti
veteris et novi [illegible] mensibus [illegible]
duodecim patribus ultra mare [illegible]
Josue ultra Jordanem et ita
utrumque parte fluminis lignum vite
est .i. xpc in veteri [illegible]
in novo [illegible] per [illegible]
afferens fructum xij in veteri
per xij patriarchas in novo
per xij apostolos per menses sin
gulos reddens fructum suum per
quemlibet patriarcham et per
quemlibet apostolum faciens fructum
suum Unde eius figuram
[illegible] fructum fecit la
bore [illegible] laxv
Possum vero ut eius [illegible]
affinitatem [illegible] in via
[illegible] per dicitur decem et
duo apostoli xij hore [illegible]
[illegible] dicitur et apostoli
[illegible] dicuntur xij mensibus
Et folia eius sunt lignum vite
.i. verba doctrine sue ad sanitatem
gentium sunt [illegible] que
[illegible] plene habet in fine
Sapientie [illegible]
[illegible] sanat omnia [illegible]
[illegible] omnis dicitur qui
[illegible] et omnia [illegible]
[illegible] ad hoc
Nullum malum erit [illegible] in ipsa
quoniam omnis dicit gloriam
[illegible]
[illegible] dicitur [illegible]
[illegible] parte omnium
[illegible] non defluet
folium eius et non deficiet
fructus eius per singulos
menses afferet [illegible]
[illegible] descendens [illegible]
[illegible] fructum eius in abundantia
folia in medicinam Et
[illegible] predicti [illegible]
[illegible] et
[illegible] Et semper [illegible]
[illegible] ad
[illegible]
est quod [illegible]

ligent et deus gaudet et gau
ne deum . Sed hoc est quod
mag[is] pre multis aliud [illegible]
quanta hoc est ut deus
familiar[iter] et familiar[iter] deum
ut familiar[iter] se . unde [illegible]
est quod deus blandus et hi
larem se exhibet . nunc familiar[iter]
multis fidelibus est deus . [illegible]
quod deus occultus sua familia
ritate [illegible] quod non de
bet [illegible] abuendo [illegible]
Quia pro dicatur [illegible]
[illegible] deus [illegible]
[illegible] deus sibi famili
[illegible] quod dicitur ad [illegible]
Non solum [illegible] fratribus
[illegible] Sed et
[illegible] regni in illa est
[illegible] et per hoc
in illis [illegible]
[illegible] quod diligit eos et
[illegible]
in deus [illegible] et
[illegible]
[illegible] et [illegible]
multe [illegible] illis [illegible]
[illegible] quod dicitur
diligit familiar[iter] et famili
ar[iter] deum Tamen [illegible]
[illegible] diliges deum tuum
ex toto corde tuo et ex
tota anima tua et ex
[illegible] et [illegible]
[illegible] Et hoc est quod dicit [illegible]

sa [illegible] dilectus meus mi
et ego ei [illegible]
dilectus meus et admi[rabilis]
[illegible] et [illegible]
[illegible]
[illegible] ut [illegible]
[illegible]
ut [illegible] et ideo
deus [illegible]
[illegible]
de [illegible]
[illegible] deus
[illegible] deus [illegible]
[illegible] et [illegible]
[illegible] et nobiscum fuit
[illegible]
[illegible] mediante [illegible]
[illegible] Joh[annis] [illegible] hec est vita
[illegible]
[illegible]
Videte regnabat moyses [illegible]
[illegible] in [illegible]
[illegible] et [illegible]
[illegible] deum [illegible]
et [illegible]
[illegible]
[illegible] valde admirabilis
[illegible] et [illegible] plena est
[illegible] et [illegible]
[illegible] et [illegible]
[illegible] regni in [illegible]
[illegible] apostolis [illegible]
ei et [illegible] sunt [illegible]
[illegible] apostolo [illegible]

et erunt filij dei Ecce agni
vnde ysa plo Servos suos
vocabit nomine alio sed ycch
lvj H dicit dns Eunuchis
qui custodierint sabbata mea
et elegerint que ego volui et
tenuerint fedus meum dabo
eis in domo mea et muris
meis locum et nomen melius a
filijs et filiabus et nomen sempiternum
dabo eis quod non peribit augustinus
xx De ciuitate dei Ecce
eorum hodie custodire ego
eum ... et angelis
eis et nos i. vere ab
stinentes vel vestis ...
vidum ulterius non erit ...
...
vnde augustinus xvj et ibi ...
quam ... omnia sunt ... ysa
lx ... multis ...
... non dicitur ... multis ut
intelligimus / tunc ...
totum se ... suos ...
quod erit ... vel ...
... et ... 
... i. ...
... vel ...
... dns ...
... eos ...
... multis
... sine omni
scrupulo dubitacionis

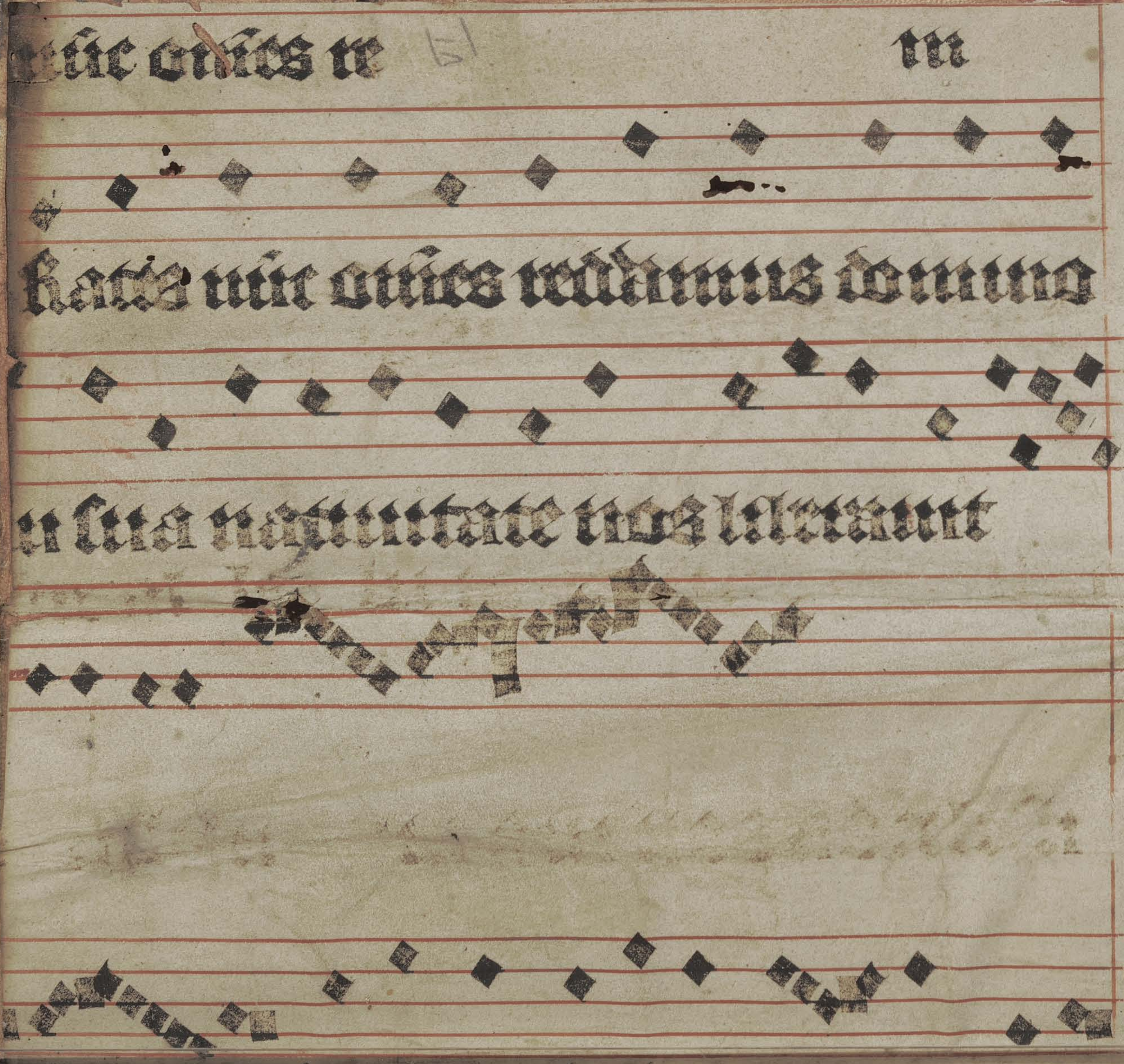
hec tota sunt ... libro
vbi dicitur Non erit tibi amplius
sol ad lucendum per diem nec splendor
lune illuminabit te sed
erit dns tibi in lucem perpetuam et deus
tuus in gloriam tuam Non occidet
ulterius sol tuus et luna
tua non minuetur quia dns erit
tibi in lucem perpetuam et complebuntur
dies luctus tui ...
...
... in solo ...
sine ... augustinus xx ...
... et ...
... nulla ...
Beatus qui custodit verba
prophecie libri huius ...
... memorie
... Beati
qui audiunt verba ...
... viij di ...
... ...
... viij ...
... ...
... vi ...
...
... ...
... ...
... ...
... ...
... ...
... ...
... ...
... ...
... ...

Ho

Vitus

thezaurus custoditur et ab
sconditur Sic et ibid ad i
corde memorie retinetur ps
in corde meo abscondi eloquia tua
ut non peccem tibi Sic ibi
velud armarium iste lucidius
servim thezaurus deo est comm
ynem recepit ut lucidius / ut
limitetur ut servus multipli
cetur / memoria ut thezaurus
custodiens Memoria est
archa in qua reconditur thezaurus
spec. Ste racipiendus claudendus
fuit vere spiritu cum alio
velud velud illum in medio
rei ps Christi elevando in
similant eos Sic per N
habet in qualiquam sunt
eos si ante sunt si ante
sunt et si sunt sunt q. in
dicunt.

Ex dictis patet quam deus xpus
umbelam excludens singulis
virtutes / per universum implens diversis
doctrinam docens salutarem
nostram excepit redeundum
et se redimens in plenum gra
tiis




tuuor

Chevalier 9390